

Bible History of the Negro

REV. R. A. MORRISEY, D. D.

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BY

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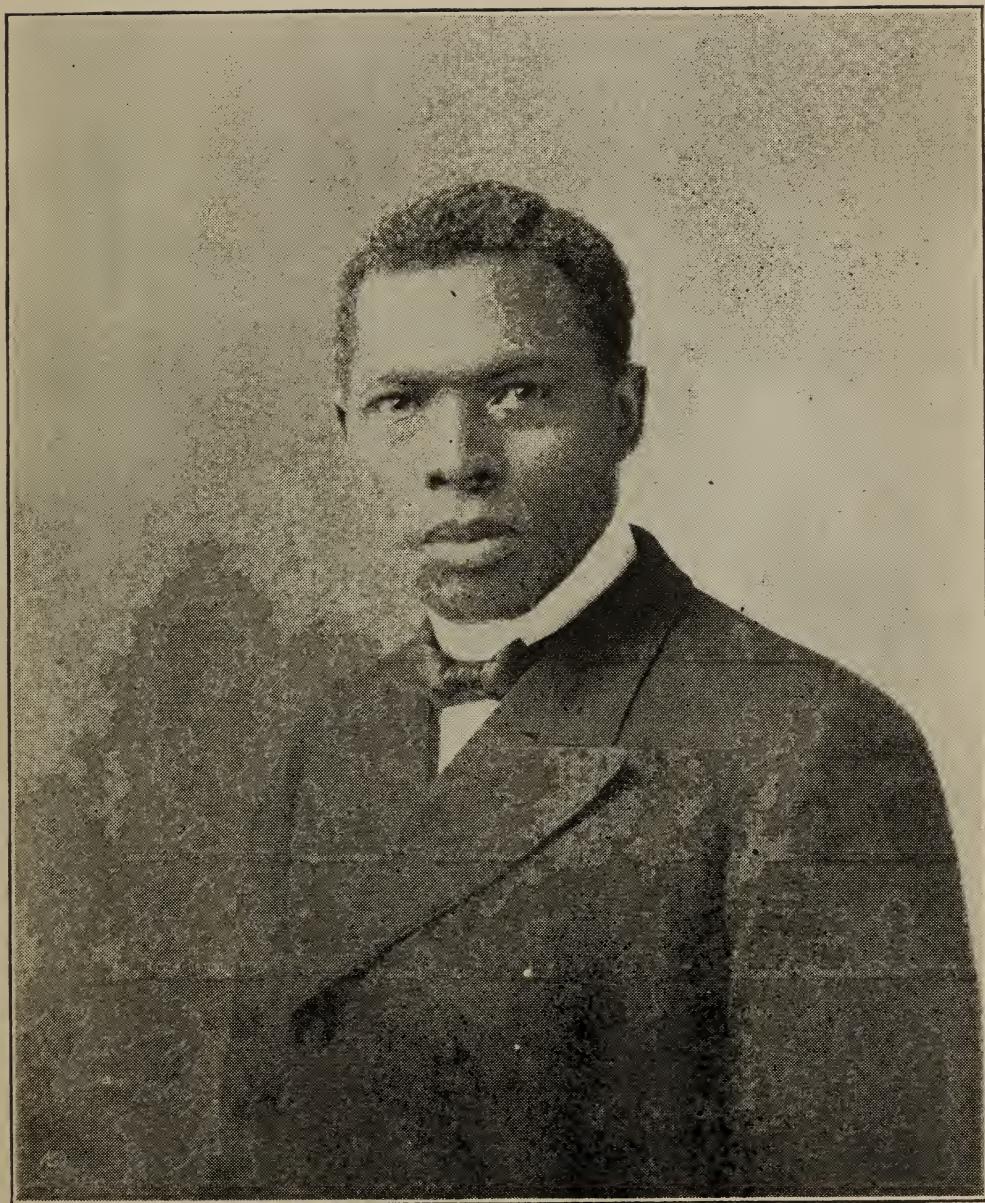
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REV. R. A. MORRISEY, D. D.

BIOGRAPHY.

Richard A. Morrisey was born near the town of Clinton, N. C., August 20, 1865. He graduated at Livingston College, Salisbury, N. C., as valedictorian of his class in 1892, and in 1904-1907 attended lectures in Theology at Temple College, Philadelphia, Pa. He entered the ministry at the age of twenty-one (A. M. E. Zion Church); served as pastor of churches in North Carolina, Tennessee, Alabama and Pennsylvania, his labors being abundantly blessed. In 1908 he was elected Corresponding Secretary of Missions, a position which he filled for four years. Later he accepted a call to the First Baptist Church, Plymouth, N. C.

DEDICATION.

To the Sainted memory
of

MY DEVOTED MOTHER

whose sacrifices and beautiful Christian life
have helped me to be what I am, I dedicate this
book.

PREFACE.

This book called BIBLE HISTORY OF THE NEGRO is of unusual interest and importance. It may be rightly termed a brief history of some of the world's most illustrious men and women.

I have used the word NEGRO in this book to designate the descendants of Ham (Gen. 10:6-20) mainly from a Bible standpoint. In using the word Negro, I am also aware that the question of a proper name for a race of so many different colors often arises. In the Negro race there are some persons black, some brown, others yellow, and still others so very nearly white that they can scarcely be distinguished from members of the white race; so that what really is the proper name by which to distinguish it from other races, there is a wide difference of opinion. But since it is the name more generally used by eminent colored writers, I have used the term Negro.

In many parts of North America, a Negro may be as much as seven-eighths white, since the term refers to any person who is of Negro descent, even in the smallest degree. It is in this sense that I have used the term Negro with reference to the Bible characters designated in this book.

In the preparation of this work, I have written in a simple and plain manner that which to my mind, corroborated by some of the foremost Bible scholars, is the true meaning of the Word of God, as proof of my position. Hence while some may not agree with me on a subject

of such vast importance, yet I have the satisfaction of knowing for myself that I have conscientiously endeavored to follow strictly the teachings of the Bible wherever directed to Negro men and women, bearing in mind, as an eminent writer has said:

“If you do not wish to be criticized,
Do nothing,
Say nothing,
Be nothing.”

My object in sending forth this volume to the public is with the hope of inspiring a greater desire to read the Bible, especially among our young people. It is the only absolutely true and impartial book universally read today, containing the history of the ancient triumphs and glorious achievements of the race, assigning the Negro a place among the foremost races of the world, in wealth, in education, in honor and in religion—a history to which every member of the race may point with great pride and profound gratitude to Almighty God today; for the best way to judge the future of any people is by the past.

If even in a small degree, I may accomplish the purpose of this book, I shall feel that I am amply rewarded in my endeavor for the benefit of humanity.

In the name of God, the Father of all mankind, and in the name of CHRIST, the WORLD'S REDEEMER, I send it forth on its mission.

R. A. MORRISEY.

**HAM, ANCESTOR OF THE NEGRO
RACE.**

HAM, ANCESTOR OF THE NEGRO
RACE.

"The sons of Ham; Cush, and Mizraim, and Phut, and Canaan." (Gen. 10:6.)

"The Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad." (Gen. 10:18.)

"And God blessed Noah and his sons, and said unto them be faithful, and multiply, and replenish the earth." (Gen. 9:1.)

"Ham means hot. The Egyptian Kem (Egypt peculiarly the land of Ham.) (Psa. 78: 51) "black" the sunburnt and those whose soil is back as Ethiopia means. Father (Ancestor) of Cush, (Ethiopia) Mizriam, (Egypt) Phut, (Libya) and Canaan. These mean races, not individuals.—*Dixon.*

Egypt being the first civilized was singled out as the chief country of Hamite settlements. Solid grandeur marks the Hamitic as in the earliest of Egypt, Babylonia and Arabia. The first steps in the arts and science seemingly are due to the Hamites."—*Fausset.*

HAM, ANCESTOR OF THE NEGRO
RACE.

Noah had three sons, Shem, Ham, and Japheth. Gen. 10:1.

Now it is universally agreed by Bible scholars, theologians and ethnologists that the Negro race descended from Ham. If this be true, we must rely upon the Bible and the Bible only to give us nothing but the truth as to who were the descendants of Ham and when we have discovered who they were, then we have learned who were Negroes; because Negroes are his descendants.

Who then were the descendants of Ham? As the oldest history, the perfectly reliable source of information on this subject, let the Bible itself answer the question, and we are told that

The sons of Ham were Cush, Mizraim, Phut and Canaan, four in number. Gen. 10:6.

Since these were descendants of Ham as the Bible tells us, and the descendants of Ham are Negroes, then it is plain from the teachings of the Bible that the four sons of Ham, Cush, Mizraim, Phut and Canaan, were Negroes and their descendants.

But who were the descendants of Cush, Mizraim, Phut and Canaan? For the answer, read Gen. 10:7-19. What do we find? We find the names of not only prominent individual

Hamites, or Negroes, given, but also the names of nations who played an important part in the formation of Bible History, such as the "Jebusite, Amorite, Girgasite, Hivite, Arkite, Sinite, Arvadite, Zemarite, Hamathite and the Canaanites.

Wherever we find these races or nations in the Bible we know that they are Negroes because they are descendants of Ham. It makes no difference where we find them, whether in the Old Testament or the New Testament, this rule holds good: and it is the only rule which is absolutely Biblical, and therefore safe to follow in designating the descendants of Ham, or the Negroes of the Bible.

It is this rule we have adopted and will follow in pointing out various Negro characters of the Bible, and despite the opinions of others to the contrary, we have the satisfaction of knowing that we are in accord with the Word of God, the very highest authority on the subject.

While it is admitted generally that the black race, or Negroes descended from Ham, it is claimed that Noah put a curse upon Canaan, one of Ham's sons, and therefore his descendants, or the Negro race, are divinely cursed and are inferior to other race varieties. This is a grave mistake. The Bible does not sustain such a theory. The Negro race is just as fully blessed by God the Father of all mankind as any other race

and this we learn by a careful reading of the Bible as follows:—

“And Noah began to be an husbandman, and he planted a vineyard:

“And he drank of the wine and was drunken: and he was uncovered within his tent.

“And Ham, the father of Canaan, saw the nakedness of his father and told his two brethren without.

“And Shem and Japheth took a garment and laid it upon both their shoulders, and went backward and covered the nakedness of their father, and their faces were backward, and they saw not their father’s nakedness.

“And Noah awoke from his wine and knew what his younger son had done unto him.

“And he said cursed be Canaan,a servant of servants shall he be unto his brethren.”

Now it is claimed by many that from this passage of Scripture, “Canaan” or the Negro race, descendants of Ham and Canaan, is cursed, which is not true.

When the flood was over Noah’s mission as a preacher was ended. “He so recognized it and settled himself down with his family on a vineyard.” When he drank wine to the extent that he became intoxicated, he was in no condition to utter a divine prophecy, or curse upon Canaan: for God never used men in such condition to curse or bless anyone. So the curse which he

pronounced upon Canaan was not from God at all, but the expressions of Noah himself in his own human weakness indicating his displeasure at the conduct of Canaan. He no doubt was angry at the time and spoke as one in such a temper in those times naturally would speak.

Again, God had already blessed the descendants of Ham before Noah made his attempt to curse them; and God had placed his blessings upon them and had not withdrawn it: Noah had no power to revoke whatever God had done, however great his desire to pronounce a curse.

In his Covenant with Noah God pronounced a blessing on all the sons of Noah and their descendants, which included Canaan, the descendants of Ham, which is plainly proven by Gen. 9:1 and Gen. 9:8, 9.

"And God blessed Noah and his sons, and said unto them, be faithful and multiply and replenish the earth."

And spake unto Noah and to his sons with him saying: "And I, behold, I establish my Covenant with you and with your seed after you."

We need no further proof than this to show from the Bible itself that it is untrue to say that the descendants of Ham, or the Negro race is a divinely cursed race and therefore doomed to be an inferior race: for God placed a blessing upon Ham's descendants the same as upon the descendants of Shem and Japheth.

CROSSING THE RED SEA.

CROSSING THE RED SEA.

"A mixed multitude went up also with them, and flocks and herds, even very much cattle." (Ex. 12:38.)

"Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor and the Syrians from Kir?" (Amos 9:7.)

"The Egyptians considered themselves and the Negroes, the red and the black races as of one stock, children of the god Horus."—*Fausset.*

"The mixed multitude that attended the Hebrews (Ex. 12:38) on their departure from Egypt were Arabs, Egyptians, Liberians," etc.—*Dixon.*

CROSSING THE RED SEA.

Great preparations had been made for the immense multitude of the children of Israel to go out of Egypt into the promised land under the leadership of Moses. None of the plagues which God had sent upon the Egyptians were permitted to visit the Israelites, but still Pharaoh was so wicked at heart and had so long bowed down to idols, that with all the manifestations of God's will and power, he had refused deliberately and repeatedly to give the Israelites their freedom. When, therefore, the plague of the first born had been sent upon the Egyptians, God through His servant Moses, ordered his people to gather themselves and their flocks, and to borrow from the Egyptians all the gold and silver and jewels which they could obtain, and depart out of Egypt. The number of Israelites who started in obedience to this command were six hundred thousand men besides children; they also had their herds of animals such as goats, cattle, camels and horses, but without other provisions as the haste with which they left prevented them from taking any, except some unleavened bread.

So great was the number of Israelites, that they had gone some days before Pharaoh could assemble an army large enough to go in pursuit; for a mixed multitude of people who were not Israelites also went out of Egypt with them. (Ex.

12:38.) Of this mixed multitude, we read in the "Pillar of Fire" by the learned Dr. Ingraham as follows:

"A mixed multitude of Egyptians, Nubians, slaves, captives of Egypt and all those who hoped to be blessed and benefited with Israel, fell to the ground before Moses and entreated him to suffer them to go up to the new land to which he was going. Moses granted them, without hesitation, their prayer."

Those among the Egyptians who had, in obedience to the command of Moses, sprinkled their own door posts, escaped like the Israelites; for it was the sign of the blood of obedience alone that the Angel of the Lord regarded; on the other hand several Israelite families saw their first born perish because they neglected to obey the command of Moses, from avarice or indifference, or doubt of the intention of God, or supposing that being Israelites would save their households."

When the Israelites marched out of Egypt, they did so with no well determined idea as to what route they would take, being at the time concerned only for their freedom and relying upon the promise of the Lord to bring them to a land flowing with milk and honey. The desert which lay between Egypt and Canaan (Palestine) being the north portion of Arabia, was called the wilderness through which their route

lay. As there were no roads through this dreary country, lest they might lose their way, God sent before them a pillar of cloud by day and a pillar of fire by night, which they were commanded to follow.

When the Israelites were several days journey from Egypt, God commanded them to pitch camp at Pihahiroth, near the northern end of the Red Sea. Here in the midst of the confusion of their camp, they discovered the army of Pharaoh coming to overtake them. It was a trying time. The Israelites became panic-stricken: Before them was the Red Sea, with its threatening waves of destruction and death, on either side of them were the high mountains, behind them Pharaoh's mighty army. In this dilemma the Israelites complained bitterly against Moses, saying:

"Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?"

"Is this not the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians! For it had been better for us to serve the Egyptians, than that we should die in the wilderness." (Ex. 14:11, 12.)

Moses replied to their murmuring by bidding them to fear not, and that they should see the salvation of the Lord, for he would fight for them.

When Moses had prayed to God, he was bidden to stretch forth his rod and divide the waters of the Red Sea, and to order his people to move forward. After he had followed the divine direction, the waters of the sea were divided, so that a great wall stood on each side and left a dry pathway between. Into this miraculous pathway the Israelites marched, followed, directly, by the pursuing Egyptians, but the Egyptians had not proceeded far, when the great walls of water were broken and came rushing together with the sound of thunder upon them with such violence that they were overwhelmed and every one of that immense army was drowned. But the Israelites marched out on the other side on dry ground, nor was one of their number destroyed, for the waters of the sea did not come together until they had all crossed over on the other side.

The mixed multitude that marched through the Red Sea with them were Ethiopians and native Egyptians—black folks or Negroes; for Egypt was the original home of the Hamites, and they were still a powerful and numerous people in Egypt when the exodus took place. Many of them were closely related to the other races by intermarriage, which is proven by Gen. 10:13, 14, and also by Amos 9:7, as follows:

“Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt?

and the philistines from Caphtor and the Syrians from Kir!"

Abraham, Moses, David and Solomon and others had Ethiopian wives.

Again Fausset says:

"The Egyptians considered themselves and the Negroes, the red and the black races, as of one stock—children of the god Horus.

Hence we assert that in the mixed multitude that crossed the Red Sea with the children of Israel there were also black people or Negroes. They believed in the God of Moses, and the Israelites and turning away from their idols and obeying the commands of God, they received the same protection and divine blessings which the Israelites received: for truly as the Apostle Paul has said:

"He giveth to all life, and breath, and all things: And hath made of one blood all nations of men for to dwell on all the face of the earth."

(Acts 17:25, 26.)

THE CAPTURE OF THE ARK OF GOD.

THE CAPTURE OF THE ARK OF GOD.

“The ark of God was taken and the two sons of Eli, Hophni and Phinehas, were slain.”—(1 Sam. 4:11.)

“The cities which the Philistines had taken from Israel, were restored to Israel from Ekron even to Gath and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.”—(1 Sam. 7:14.)

“And Canaan beget Sidon, his first born and Heth.

And the Jebusite and the Amorite and the Girgashite.—(Gen. 10:15, 16.)

"As in Amos (9:7) and Jeremiah (47:4) the Philistines are traced to Caphtor (Caphtorim) (Gen. 10:14) and to Mizriam the second son of Ham."—*Cyclopedia of Religious Knowledge*.

"The term Canaan applied to the Philistines' land (Zeph. 2:5) and proves its commercial character."—*Fausset*.

THE CAPTURE OF THE ARK OF GOD.

In the Bible incident, we see how the Ark of God "committed to the sacred care of the children of Israel, was captured and taken from them by the Philistines."—(I Sam. 4:1-18.)

Samuel had made a wise and good leader of Israel and if they had followed his advice the Ark would not have been taken from them and God would not have deserted them in the very time when they most needed his presence.

It was directly after the prophesying of Samuel that the Philistines went to war against the Israelites, who had incurred God's anger by reason of their idolatry and other transgressions. Eli's two sons made themselves especially obnoxious by worshipping publicly the idol Ash-taroth and committing other equally great sins which Eli took no steps to punish, holding that he preferred his wicked sons to the love of God. The next day after the Philistines had made their camp at Aphex, the Israelites engaged them in battle, but were defeated with the loss of four thousand men.—(1 Sam. 4:2.)

After this defeat the Hebrews became afraid of the Philistines. In this crucial hour, the sons of Eli and other Elders of Israel thought they might overcome the Philistines by bringing the Ark of God and setting it in their midst during

the battle. They remembered the power God had shown in protecting those who had followed the Ark on other occasions, how God had promised to dwell between the Cherubim that stretch their wings above the Ark, how that before the Ark, the waters of the Jordan had parted that they might cross over dry; how that before it the walls of Jericho fell down, and how His holy presence was never removed from it, but they never thought of how that it was desecration of the Ark and their manifold transgressions against God which caused the punishment now being sent upon them.

But according to the advice of some who thought it the best thing to do to win the victory, the Ark was brought from the temple and carried before the Israelite Army. At the sight of the Ark, the Philistines were amazed and greatly troubled, for they had heard of the miracles that had been performed by its presence; but nevertheless they made a brave and desperate attack on the Israelite army, killing thirty thousand and also capturing the Ark which they proudly bore away to their own camps. (1 Sam. 4:10, 11.) And among those who were killed in battle by the Philistines were the two sons of Eli, as Samuel had predicted.

When the Philistines carried away the Ark of God, they took it to their temple in Ashdod and set it up beside their own god, which was called Dagon. This idol was made to resemble a man

above the middle and a fish below, to personify its rulership over land and sea. In the morning when they came to worship, to their surprise, they found poor Dagon lying prostrate as if in the attitude of supplication before the Ark. Though they restored him time and again to his base, every morning they found him lying prostrate before the Ark, and the last time they found him lying before the Ark with head and hands broken off. (I Sam. 5:4.)

God sent a terrible plague among them, by which the people died in great numbers, while myriads of mice sprang out of the earth and destroyed all the fruits and plants, until their dreadful afflictions at last admonished the Philistines that the disasters which had come upon them were due to the presence of the Ark; and they now clamored for its removal from Ashdod.

Finally after many sad experiences with the Ark, similar to what they had in Ashdod, the Philistines unanimously decided to send the Ark away from among them. So two cows were harnessed to the Ark and driven to where three ways met, when, being left to select their own route, they went directly towards the Israelites until they came to Bethshemesh, the Philistines following in the meantime, to see what would become of the Ark. When drawn by the two cows, the Ark came in sight of the village, all the people of the country left off working and came flocking out to greet it and expressed their

joy. They ran to the cart, and taking the Ark and the vessels containing the images of mice, set them upon a rock that stood in the plain. Here they killed the cows and burned the cart as a splendid sacrifice to God, which the Philistines seeing, they turned back, satisfied in their own minds that the Ark really belonged to Israel and was a plague to other people.

These Philistines who captured the Ark of God and returned it again to the Israelites were heathen colored folks, a powerful and influential race of Negroes frequently spoken of in the Bible. That they were the descendants of Ham. Read Gen. 10:14.

In that passage of Scripture where the word "Philistine" occurs it means Philistines as applied to one of the races of people of Ham's descendants, which is agreed to by leading Bible scholars and critics of modern times.

Let us note as the great lesson of this sad episode:

Ist.—The fatal mistake of Israel. Instead of seeking God, Himself, they sent to Shiloh for His Ark. While the Ark was a symbol of his presence, it really amounted to nothing as long as they had forsaken God, Himself, and had gone into sin and idolatry. It is the same today: when we turn away from God and fail to serve Him, we may have the mere externals of religion, the form of Godliness, but it will avail us noth-

ing, we cannot be saved unless we worship and serve the true and living God.

2nd.—We learn also from this incident that when we repent of our sins, God will forgive us of our sins. The children of Israel repented of their sins, the Ark was returned to them and they finally gained the victory over the Philistines. If we repent of our sins, He is faithful to forgive them.

3rd.—When we do not serve God we have no right to expect His blessings to continue upon us. The Philistines were idolaters. They worshipped idols; and their principal god was Dagon. They had the Ark among them for seven months, but instead of receiving blessings from it, it was a source of plague and death. Had they served the true and living God instead of their idols, God would have blessed them instead of allowing them to be conquered by the Israelites. They could not expect the blessing of the Lord because they did not serve Him.

ALLIES OF THE ISRAELITES.

ALLIES OF THE ISRAELITES.

"Then said the King to Ittai, the Gittite, wherefore goest thou also with us? Return to thy place and abide with the king, for thou art a stranger and also an exile." (2 Sam. 15:19.)

"And Ittai answered the king and said, As the Lord liveth, and as my lord, the king, liveth, surely in what place my lord, the king, shall be, whether in death or life, even there also will thy servant be." (2 Sam. 15:21.)

"King Hiram was ever a lover of David (I Kings 5:1-10.) So he made a league, a covenant, with his son Solomon, recognizing Jehovah and guaranteeing to Jewish sojourners at Tyre religious liberty."—*Fausset.*

"Araunah was one of David's chief friends and spared by him when he took the citadel. Probably David made Araunah's friendship when fleeing from Saul, when also he made that of Uriah, the Hittite, and Ittai, the Gittite."—*Josephus' History of the Jews.*

ALLIES OF THE ISRAELITES.

In my search for Negro Bible characters, I ask the reader to turn with me to the fifteenth chapter of the Second Samuel and read a few verses, beginning with the nineteenth verse.

"Then said the king to Ittai, the Gittite, wherefore goest thou also with me? Return to thy place, and abide with the king; for thou art a stranger and also an exile."

"Whereas thou camest but yesterday should I this day make thee go up and down with us? Seeing I go whither I may, return thou and take back thy brethren, mercy and truth be with thee.

"And Ittai answered the king and said as the Lord liveth, and as my lord, the king, liveth, surely in what place my lord, the king shall be whether in death or life, even there also will thy servant be.

"And David said to Ittai: Go and pass over. And Ittai, the Gittite, passed over and all his men and all the little ones that were with them.

"And all the country wept with a loud voice, and all the people passed over, the king also himself passed over the brook of Kidron, and all the people passed over toward the way of the wilderness."

What must have been the feeling of David when he reached the outside of the city and

found this foreigner and stranger with six hundred men ready and willing to go with him. He had three men who sat at his table and in the hour of trial they deserted him.

Now David was in trouble and needed a true and tried friend, and here was Ittai standing fearlessly by him. How that must have cheered the heart of the king at that crisis in the history of his life. He had been driven from his throne by his own son Absalom, and the entire kingdom seemed at the time to be going with Absalom; for I've read as follows: (II Sam. 15:12.)

"And Absalom sent for Ahithophel, the Gilonite, David's counsellor, from his city, even from Giloh while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom."

Absalom and those who were with him had even planned to take David's life, but here we find this stranger, this Negro, Ittai, for he was a Gittite, of one of the tribes of the Philistines, a resident of Gath and the Philistines were Canaanites of Hamitic origin; and it is he that comes to the rescue of David with his six hundred brave Negroes just in time to save his life. He proved to be one of David's most loyal defenders and an unchangeable counsellor and friend.

Here was a man, who, from principle, regardless to race or nationality, was attached to a per-

son. There are many people who are attached to creeds, denominations and churches. They are attached to this and to that instead of a person. Creeds and churches are all right in their places, but if a man puts them in the place of the personal Christ Jesus, then they are of no avail. He who is spiritually attached to the personal Christ as was the case of Ittai and David, he will be willing to give up everything but Jesus the Saviour in the hour of trouble, and will be able to say "where he may lead I will go."

We note also that David had nothing to offer this man. There he was temporarily deprived of all kingly honors and emoluments, escaping for his life from his avowed enemies with nothing whatever to compensate Ittai, for his friendship and devotion to him. But Ittai in the face of all this was so firmly devoted to him that he exclaims: (1 Sam. 15:21.)

"Whether in life or in death, even there wily servant also be."

Not only was Ittai a true friend and ally of David, but also Hiram, king of Tyre, and Araunah, king of the Jebusites, were true friends of the Israelites, as the Bible plainly teaches us. (I Kings 5:1.) "Hiram, king of Tyre, sent his servants unto Solomon for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David."

"Araunah said, Wherefore is my Lord the

king come to his servant, and David said to buy the threshing floor of thee to build an altar unto the Lord that the plague may be stayed from the people.

"And Araunah said unto David let my Lord, the king, take and offer up what seemeth good unto him: behold here be oxen for burnt sacrifice and threshing instruments and other instruments of the oxen for wood." (I Sam. 24:21, 22.)

Both Hiram, the Sidonian, and Araunah, the Jebusite, were Hamites or Negroes, for the Sidonians and the Jebusites were the descendants of Ham.

**BATHSHEBA — THE MOTHER OF KING
SOLOMON.**

BATHSHEBA—THE MOTHER OF KING SOLOMON.

“Then sat Solomon upon the throne of David, his father, and his kingdom was established greatly” (I. Kings 2:12).

“Adonijah, the son of Haggith, came to Bathsheba, the mother of Solomon, and she said cometh thou peaceably?” (I Kings 2:13.)

"Whatever knowledge of mathematics and astronomy Abraham possessed, he received it from those ancient black men, descendants of Ham, Moses, Israel's greatest legislator; David their greatest king, Solomon, their wisest man and builder of the first temple at Jerusalem, all amalgamated with Hamitic women."—*The Hamite's Place in History.*

BATHSHEBA—THE MOTHER OF KING SOLOMON.

Solomon succeeded his father, David, as king of Israel. Of all the kings mentioned in the Bible he was the greatest and most illustrious, renowned especially for two things, his immense riches and his great wisdom, and the history of his life reads more like romance than reality.

The famous Dr. Talmage, one of the greatest preachers of the world, in describing the glory of Solomon and his kingdom says:

“What is that building out yonder, glittering in the sunshine? Have you not heard?”

It is the house of the Forest of Lebanon King Solomon has just taken to it his bride, the Princess of Egypt. You see the pillars of the portico and a great tower, adorned with a thousand shields of gold hung on the outside of the tower. Five hundred of the shields of gold were manufactured by Solomon’s order, and five hundred were captured by David, his father, in battle. See how they blaze in the noon-day sun!

Solomon goes up to the ivory stairs of his throne between twelve lions in statuary, and sits down on the back of the golden bull, the head of the bronze beast turned toward the people.

The family and attendants of the king are so many that the caterers of the place have to pro-

vide every day, one hundred sheep and thirteen oxen, besides the birds and the venison. I hear the stamping and pawing of four thousand horses in the royal stables.

King Solomon was an early riser: tradition says, and used to take a ride out at daybreak, and when in his white apparel behind the swiftest horses of all the kingdom and followed by mounted archers in purple, as the cavalcade dashed through the streets of Jerusalem, I suppose it was something worth getting up at five o'clock in the morning to look at.

Solomon was not like some of the kings of the present day—crowned imbecility. All the splendor of his palace, and magnificent retinue were wholly eclipsed by his intellectual powers. Why he seemed to know everything. He was the first great naturalist the world ever saw. Peacocks from India strutted the basaltic walks, and apes chattered in the trees and deer stalked the parks, streams with foreign fish and aviaries with foreign birds: and tradition says these birds were so well trained, that Solomon might walk clear across the city under shadow of their wings as they hovered and flitted about him.

King Solomon had a great reputation for the conundrums and riddles that he made and guessed. He and King Hiram, his neighbor, used to sit by the hour and ask riddles, each one paying in money if he could not answer or guess the riddle.

The navy of Solomon visited all the (then known) world, and the sailors boasted of the immense wealth of their king, and of the many riddles and enigmas that he made and solved.

Solomon had at his command 680,000,000 lbs. of gold, and he had silver to the value of 1,029,-000,377 lbs., in all \$143,400,337. The Queen of Sheba made him a nice little present of \$3,060,-000 and King Hiram the same amount.

If King Solomon had lost the value of a whole kingdom out of his pocket it would have hardly been worth his while to stoop down and pick it up.

He wrote one thousand and five songs. He wrote three thousand proverbs. He wrote about almost everything. The Bible says distinctly he wrote about plants from the cedar of Lebanon to the hyssop that grows out of the wall, and about birds and beast and fishes. (I Kings 4:33.)

Did any other city ever behold such a wonderful man? His fame spread abroad and Queen Balkis of Sheba heard of it. She sent messengers with a few riddles that she would like to have Solomon solve, and a few puzzles which she would like to have him find out.

She sent to King Solomon a goblet asking him to fill it with water that did not pour from the skies and that did not rush out from the earth. Immediately the wise man put a slave on the back of a swift horse and galloped around the park until the horse was nigh exhausted, and from the perspiration of the horse the goblet was filled.

She sent to King Solomon among other things a diamond with a hole so small that a needle would not penetrate it, asking him to thread that diamond. Solomon took a worm and put at the opening in the diamond and the worm crawled through, leaving the thread in the diamond.

The Queen of Sheba was so well pleased with the wisdom of Solomon that she said I will go and see him for himself.

Yonder come the cavalcade horses and dromedaries, chariots and charioters, jingling harness and chattering hoofs, and blazing shields, and flying ensigns. As the retinue sweeps through the gates leading to the Temple of Solomon, the armed guards smell the sweet odor from the cinnamon, frankincense and all manner of sweet spices brought to Solomon from Sheba. The Queen of Sheba arrives and alights in an atmosphere bewitching with perfume. As the horses and camels are driven up to the king's storehouses and the bundles of camphor are unloaded and the cinnamon sacks and boxes of spices are opened, the officials of the palace discovered, so the Bible relates:

"There came no more such spices as these whence the Queen of Sheba gave to King Solomon." (I. Kings 10:10.)

When she beheld the wisdom of Solomon, and the house that he had built with its surprising magnificence and granduer, she was compelled

to exclaim, "The half was not told me." Returning to her own country she was convinced more than ever that the God of Israel was the only true God.

It is important to know of what people this the greatest of kings belongs. Who was his father and mother and to what race or races did they belong? We're glad that the Bible which tells of his wisdom and greatness also tells us the names of his father and mother and to what races they belonged. That David was the father of Solomon is plain when we read 1 Kings 2:12.

"Then sat Solomon upon the throne of David, his father, and his kingdom was established greatly." In this verse of Scripture we are told that David was the father of Solomon and in the next verse of the same chapter we are told who his mother was.

"And Adoniah, the son of Haggith came to Bathsheba, the mother of Solomon, and she said comest thou peaceably? And he said peaceably." I Kings 2: 13.

We see then that David was the father of Solomon and Bathsheba was his mother. David was an Israelite, while his mother was a daughter of Eliam, the Gilonite (II Sam. 11:3 and 23:34) and wife of Uriah the Hittite.

It seems evident from these passages of Scripture that King Solomon was of both Shemitic and Hamitic extraction; that his mother, Bath-

sheba, being a Gilonite and having married at first a Hittite, both of which races were original Hamites, we are amply justified in forming the opinion upon Bible grounds that Solomon, on his mother's side, was of Ham, or Negro origin. He was a mixed blooded Negro, one of the greatest and most illustrious characters in the Bible and in the history of the world.

HIRAM, KING OF TYRE AND SIDON.

HIRAM, KING OF TYRE AND SIDON.

“Hiram, king of Tyre, sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.” (I Kings 5:1.)

“For thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.” (I Kings 5:6.)

"Sidon is called (Gen. 10:15) the first born of Canaan. Sidonians is the generic name of the Phoenicians or Canaanites."—*Fausset.*

"The temple of Solomon was built by skilled workmen of Tyre and Sidon, and were they not descendants of Canaan, Ham's youngest son?"
—*The Hamite's Place in History.*

Solomon inherited the friendship which his father, David, had enjoyed with Hiram, king of Tyre (I Kings 5:1). Hence a vommercial treaty was entered into by the two kings, whereby Solomon furnished King Hiram with annual revenues of wheat and oil and Hiram placed at Solomon's disposal the skilled labor of a vast number of Sidonian wood and stone cutters and mechanics for the erection of the temple which had been designed by David before he died. (I Kings 5:3.)

King Hiram was a master mason and a thoroughly trained and skilled workman also in all kinds of brass and gold designing, and because of this Solomon secured his service as the chief architect and builder of the Temple with all the workmen, including wood, brass and stone workers and masons entirely under his supervision.

The number of men employed in the work of preparing the material, hauling and constructing Solomon's Temple was 180,000 (I Kings 5: 13-18), and so skilled were these workmen as mechanics that the stone for the building was made ready, as well as the other material before it was brought from the forest, so that in the erection of the building no sound of the hammer, axe or tool of any kind was heard in the house. (I Kings 6:7.)

The men who worked on the building proper were 30,000; 70,000 men carried loads, 80,000 men hewed stones in the mountain of Lebanon and over this vast number of workmen, Hiram placed 3,300 officers.

It required three years to prepare the stones used in the erection of the building and seven years to complete it; and was erected with such mechanical art and genius that even among the ornaments scattered about the grounds of the Temple were immense stones carved to represent trees and a great variety of plants, with such perfection, too, that Josephus tells us it was difficult to distinguish them from the real trees and plants of nature, the stone leaves being carved so thin they appeared to stir with every breeze.

King Hiram, who supervised the preparation of the material for the Temple and its erection, did so with such wonderful genius and mechanical skill that today his name and fame are spread throughout the religious world—Hiram, the widow's son.

Hiram was a member of the Sidonian race of people over whom he was king and who inhabited Tyre and Sidon. The Sidonians were Canaanites who also founded and inhabited Tyre (Gen. 10:15-19). His father was Tyrean, or of the descendants of Ham originally as Canaanites, and his father was of the tribe of Naphtali; for we are told (I Kings 7:14) that

“He was a widow's son of the tribe of Naph-

tali: and his father was a man of Tyre, a worker in brass, and he was filled with wisdom and understanding and cunning to work all works in brass."

Therefore, it is clearly proven by the Bible that King Hiram being a Tyrean, a Canaanite or descendant of Ham by birth on his father's side, was a Negro of Hamitic and Shemitic mixture.

THE QUEEN OF SHEBA.

THE QUEEN OF SHEBA.

"When the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions." (I Kings 10:1.)

"The son of Cush; Seba, Havilah, Sabtah Raamah, Sabtechach: and the sons of Raamah: Sheba and Dedan." (Gen. 10:7.)

THE QUEEN OF SHEBA.

“Seba, (see Sheba) son of Cush, i. e., Ethiopia (Gen. 10:7). A commercial and wealthy region of Ethiopia” (Ps. 73:10).—*Fausset.*

“The Queen of Sheba called also Queen of the South was according to some a Queen of Arabia, but according to others, a Queen of Ethiopia. The latter opinion prevails.”—*Dixon.*

THE QUEEN OF SHEBA.

The name and fame of Solomon had become known among all the nations. There was one who in her own country had heard of his great wisdom, surpassing that of any other man and of his immense wealth and the splendor and glory of the Temple which he had built in which to worship the Lord God.

Now when the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.

And she came to Jerusalem with a very great train, with camels that bore spices and very much gold and precious stones and when she came to Solomon she communed with him all that was in her heart." (I Kings 10:2.)

Josephus in history speaks of his remarkable and distinguished woman as follows:

There was then a woman Queen of Egypt and Ethiopia; she was inquisitive into philosophy and one that on other accounts also was to be admired. When this queen heard of the virtue and prudence of Solomon, she had a great mind to see him and the reports that went every day abroad induced her to come to him, she being desirous of being satisfied by her own experience, and not by a mere hearing; (for reports thus heard are likely enough to comply with a false

opinion, while they wholly depend on the credit of the relators); so she resolved to come to him and that especially in order to have a trial of his wisdom, while she proposed questions of great difficulty and entreated that he would solve their hidden meaning. Accordingly she came to Jerusalem with great splendor and rich furniture; for she brought with her camels laden with gold, with several sorts of spices and with precious stones.

Now upon the king's reception of her, he both showed a great desire to please her, and easily comprehending in his mind the meaning of the curious questions she propounded to him, he solved them sooner than any body could have expected. So she was amazed at the wisdom of Solomon, and discovered that it was more excellent upon trial than what she had heard by report beforehand, and especially she was surprised at the fineness and largeness of his royal palace and not less so at the good order of the apartments; for she observed that the king had therein shown great wisdom; but she was beyond measure astonished at the house which was called the forest of Lebanon as also at the magnificence of his daily table and the circumstances of its preparations and ministrations with the apparel of his servants that waited and the skilful and decent manners of their attainments; nor was she less affected with those daily sacri-

fices which were offered to God, and the careful management which the priests and Levites used about them. When she saw this done every day, she was in the greatest admiration imaginable, insomuch that she was not able to contain the surprise she was in, but openly confessed how wonderfully she was affected; for she proceeded to discourse with the king and thereby owned that she was overcome with admiration at the things before related; and said: "All things, indeed, O king, that came to our knowledge by report, came with uncertainty as to our belief of them: but as to these good things that to thee appertain both such as thou thyself possess, I mean wisdom and prudence and the happiness thou hast from the kingdom, certainly the same that came to us was no falsity: it was not only a true report, but it is related to thy happiness after a much lower manner than I now see it to be before my eyes. For as for the report, it only attempted to persuade our hearing, but did not so make known this dignity of the things themselves as does the sight of them, and being present among them, I, indeed, who did not believe what was reported by reason of the multitude and grandeur of the things, I inquired about them and found them to be much more numerous than they were reported to be. Accordingly, I esteem the Hebrew people as well as thy servant and friends to be happy who enjoy thy presence and hear thy wisdom every day continually. One

would therefore bless God, who has so loved this country and those that inhabit therein as to make thee king over them."

Now, when the queen had thus demonstrated in words how deeply the king had affected her, her disposition was known by certain presents, for she gave him twenty talents of gold and an immense quantity of spices and precious stones. Solomon also repaid her with many good things and principally by bestowing upon her what she chose of her own inclination; for there was nothing that she desired which he denied her and as he was very generous and liberal in his own temper, so did he show the greatness of his soul in bestowing upon her what she herself desired of him. So when this queen of Ethiopia had obtained what we have already given account of and had again communicated to the king what she brought with her, she returned to her own kingdom."

The question naturally arises, who and of what race or nationality was this royal person occupying the most exalted position of her country? She was a learned woman in the arts and sciences, for Josephus tells us that she was a student in philosophy. She asked Solomon the most difficult questions and put to him the hardest problems to solve of any of his royal visitors. She came from a distance of nearly two thousand miles to Jerusalem to see Solomon and the mag-

nificent building—the Temple of God, and to get a personal knowledge of him and the wisdom which was displayed in ruling his people, bringing with her more than three million dollars in gold as a gift to King Solomon as a present from her and the people of her kingdom.

But who was this woman as to race variety? To ascertain the answer we must first find out where was Sheba—the country over which she was queen? Sheba was a country in Ethiopia occupied by the descendants of Ham. For proof of this read Genesis the 10th chapter and 6th and 7th verses, which are as follows:

“And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah, and the sons of Raamah; Sheba, and Dedan.”

David refers to the same people when he says: “The kings of Sheba and Seba shall offer gifts.” (Ps. 72:2.)

Since these countries, Ethiopia and Sheba, or more properly speaking, Sheba being a province of Ethiopia and founded by the Cushites and inhabited by them, it is evident that the queen of Sheba was of that same race, an Ethiopian, or Negro woman.

Ethiopians understood by the Greeks and Romans denoted any country peopled by the dark races. The Hebrews understood Ethiopia or African Cush to be the whole country south of

Egypt and above Syene. Its limits to the south were undefined but it probably extended to the Red Sea. It was inhabited by the Cushites, a Hamitic people, who founded the Babylonian Empire and built up a high civilization.

The Negro queen from Sheba or the Ethiopian country had some good traits as a Bible character which may well be emulated by all who desire to live the Christian life.

First—She had a great desire to gain a correct knowledge of Solomon and the House which he had built.

So of all who would become Christians, they must first possess a strong desire to learn of Jesus and accept him as their Saviour and Almighty King. No one will ever become a Christian and live the Christian life without a sincere desire to do so.

Second—This woman put her desire into action by seeking for the wisdom she wanted. She traveled from a long distance seeking to gain this knowledge.

In this we are taught the lesson if we want a saving knowledge of Jesus Christ, we must seek him earnestly. Only those that seek Jesus will find him in the pardoning of their sins and as their eternal salvation.

"Ask and it shall be given you: seek and ye shall find." (Matt. 7:7.)

Third—She was rewarded for her endeavor to

secure the information she desired. Her efforts were not in vain.

It is true with us as in her case. If we seek Jesus earnestly by prayer and faith, we will not fail to receive full salvation. We will have the evidence and witness of the power of God in our lives and will be wholly satisfied that the religion of Jesus is all and even more in its purifying, regenerating influence in the salvation of mankind, than can be described and will be compelled to say in the language of the queen of Sheba,

"The half has not been told."

WIVES OF GREAT MEN.

WIVES OF GREAT MEN.

Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married. (Num. 12:1.)

"Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah, the Hittite, with the sword, and has taken his wife to be thy wife." (Sam. 12:9.)

"King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians and Hittites." (I Kings 11:1.)

"Moses, Israel's greatest legislator; David, their greatest king; Solomon, their wisest man, and builder of the first temple, all amalgamated with Hamitic women."—*The Hamite's Place in History.*

"Solomon grew mad in his love of women, nor was he satisfied with the women of his country alone; but he married many wives of foreign nations: Sidonians and Tyrians, and Ammonites and Edomites."—*Josephus' History of the Jews.*

WIVES OF GREAT MEN.

From the reading of God's word we find that kings and rulers of nations had wives of Hamitic or the Negro race. They were among the most beautiful and attractive women of their times, and were by nature and refinement fitted for the distinguished position and honor which the wives of kings and rulers enjoyed. It was the beauty of Bathsheba, with which King David became so fascinated that he took her for his own wife notwithstanding she was the wife of Uriah, the Hittite, and of that race of people.

"And it came to pass in an evening tide, that David arose from off his bed, and walked upon the roof of the king's house; and from the roof he saw a woman washing herself and the woman was very beautiful to look upon." (II Sam. 11:2.)

"Wherefore hast thou despised the commandment of the Lord to do evil in his sight? Thou hast killed Uriah the Hittite with the sword and hast taken his wife to be thy wife." (II Sam. 12:6.)

David also took wives from among the Jebusites in Jerusalem called Salem, the capital city of that nation, as you will find in II Sam. 5:6, 13.

"And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land."

"And David took him more concubines and

wives out of Jerusalem after he was come from Hebron."

It is true of King Solomon also that of the 700 wives whom he had many of them were of the colored or Negro race: for his wives were from among all the races and nations of that time. He had more wives than any other man in the world.

"King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Zidonians and Hittites."

Of the nations concerning which the Lord said unto the children of Israel, ye shall not go into them, neither shall they come into you: for surely they will turn away your heart after their gods, Solomon clave unto these in love.

And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart." (I Kings 11:1-4.)

It is sad, however, to note that Solomon with all of his wisdom in other directions, would act unwise concerning his wives and allow them to turn his heart away from the true and living God and worship idol gods, according to the custom of the Pagan nation by which he was surrounded. (I Kings 11:7.)

As in the case of Solomon, as a rule, Christian wives will make Christian husbands, or husbands who serve God; while wives who do not serve God will generally make ungodly and

wicked husbands. We may go further than that and say that sometimes ungodly wives will exercise dangerous influence over their Christian husbands and turn them away from serving the Lord.

Unlike Solomon and David, Moses had only two wives, whose names were Zipporah and Tharpis. Both of these seem to have been good, and model wives, as we have nothing recorded in the Bible to make us believe otherwise concerning them.

Zipporah, his wife, was one of the seven daughters of the house of Jethro, the priest of Midian.

"And Moses was content to dwell with the man: and he gave Moses Zipporah, his daughter." (Ex. 2:21.)

"Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian." (Ex. 3:1.)

Tharpas, the second wife of Moses, was of a different race and nationality from that of Zipporah. Zipporah was of Jewish descent or of the white race, while Tharpis was an Ethiopian, or of the black or Negro race.

"And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman." (Num. 12:1.)

It is plain that the marriage of Moses to Tharpis, the Ethiopian, or black woman did not meet the sanction or approval of his sister Miriam

and his brother Aaron, and because of it brought charges against Moses before the Israelites in an effort to discredit his leadership over them. But the effort was in vain. God himself intervened on behalf of Moses, since he had committed no sin by marrying the Ethiopian woman, by causing Miriam to become leperous white as snow in which condition she was shut out of the camp for seven days when she was healed through the prayer of Moses. (Num. 12:1-15.)

THE WIDOW OF ZAREPHATH.

THE WIDOW OF ZAREPHATH.

Zarephath, Elijah's residence during the drought. (I Kings 17:10) Belonging to Sidon, a Canaanite or Phoenician city.—*Smith.*

"The widow of Zarephath; she must have possessed qualities of character, gems of better things, sparks of heroism and of faith which distinguished her from all her sisterhood and made her the befitting hostess of the prophet and the glad sharer with him in his Father's bounty."—*Rev. F. B. Meyer.*

THE WIDOW OF ZAREPHATH.

The story of how Elijah was fed in the wilderness and by the widow of Zarephath is one of the most thrilling and fascinating narratives in the Bible. It is interesting and instructive in all of its details.

God had commanded the prophet Elijah to go and hide himself by the brook Cherith and he should drink water from that brook and he would be fed by the ravens during his stay there. (See the I Kings 17:3, 4.)

"So he went and did according unto the word of the Lord; for he went and dwelt by the brook Cherith that is before Jordan.

And the ravens brought him bread and flesh in the morning and bread and flesh in the evening: and he drank of the brook."

Every day while Elijah remained there the ravens that God had sent were faithful to bring his food and he drank of the water from the brook. But finally the brook dried up on account of the drought which prevailed throughout the land. The Lord God then ordered him to leave there and to go to Zarephath, a town in the country of Zidon and remain there where he should be fed by a widow woman. (I Kings 17:9.)

Elijah taking God at his word went immediately to Zarephath where upon arriving at the

gate of the city, he saw a widowed woman gathering sticks, "and he called to her and said, fetch me I pray thee a little water in a vessel that I may drink."

And as she was going to fetch it, he called to her and said, Bring me I pray thee a morsel of bread in thine hand.

And she said as the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and behold I am gathering sticks that I may go in and dress it for me and my son, that we may eat it and die.

And Elijah said unto her, Fear not, go and do as thou hast said, but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son.

For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." (I Kings 17:10-16.)

She did as Elijah requested her and provided a meal of the little she had, and served him and then her son and self. The barrel of meal and the cruse of oil lasted until the famine ended just as Elijah had told her.

This widow woman was not an Israelite, but a heathen woman of Zarephath in the country of Sidon. The people of Zarephath were Canaanites the same as those of Sidon. The Canaanites, colored people, the descendants of Ham or Negroes (Gen. 10:7) inhabited Sidon, and

this widow woman was a Sidonian. (Gen. 10: 15.)

Although a colored or Negro woman she demonstrated her great faith in the God of Israel and her faith in Elijah the prophet by first giving what food she had to Elijah, although it seemed that there would be none left for her and her son. Elijah assured her that the meal should not waste and the oil should not fail. She believed it and acted upon what she believed and had not only sufficient meal and oil for herself and son, but also for Elijah whom she entertained in her home until the drought was ended. The woman was asked for all she had and she gave it. But she was put in possession of a promise from God. This is God's law. He gives the promise first, and then asks for the faith of man to depend upon the promise. It was so in the case of Abraham, it was so with the widow of Zarephath, it is so with us today.

But there came a cloud of sorrow over her home. Her son, her only child, became ill and died. Her heart was filled with sorrow and grief. But the Lord was merciful. Elijah took the dead child away into a loft which was often the best part of an eastern house—the upper chamber—and cried unto the Lord and stretched himself upon the child three times, and cried again and again unto the Lord, and the child's life returned. Then the mother, whose heart overflowed with joy, hailed Elijah as being truly

a man of God, and a man in whose mouth was the word of the Lord.

“WISE MEN FROM THE EAST.”

"WISE MEN FROM THE EAST."

"There came wise men from the East to Jerusalem.

"Saying. Where is he that is born King of the Jews? for we have seen his star in the East and are come to worship him." (Matt. 2:12.)

"When they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had open'd their treasures they presented unto him gifts, gold and frankincense and myrrh." (Matt. 2:11.)

"These Chaldeans had been star-gazers from childhood: the study of the nightly heavens was their passion. They had watched the stars with a patience and an accuracy such as are never suffered to go unrewarded. And now by the aid of the stars they loved so well and upon which they had meditated with unwearied devotion, they are brought to the feet of the infant Jesus in the manger." The Shepherds were not Chaldeans, they were Jews. They were trained in the doctrines of the angels."—*Morrison.*

"Originally the Hamitic races (Egypt and Babylonia) took the lead in arts, science and power. The first steps in alphabetical wrings, sculpture, painting, astronomy, history, navigation and agriculture were taken by them. Bero-sus, their historian's account of their traditions of the flood and the confusion of tongues at Babylon accords with the Scripture in most points. Nimrod the son of Cush came over in ships to lower Mesopotamia and built Ur on the right of the Euphrates near the mouth. Its inhabitants were Chaldi, i. e., moon worshippers. its vocabulary was Cushite or Ethiopian."

Fausset.

WISE MEN FROM THE EAST.

The Jewish race had been slaves for a long time and were compelled to pay taxes to other nations. For a time they had kings of their own; but their reign came to an end. The 12 tribes were scattered and those who had kept together were now under the government of Rome with Herod as governor.

But the Jews still had great faith in the word of God, as contained in the books of the Old Testament, and in several there was mention made of a star that was to rise in the East and flood with light, the entire Jewish nation.

There were magicians in those days who studied the stars, and read the open page of the sky as if it were the Book of Fate. Certain stars foretold great wars, or a long period of peace and were consulted in regard to business affairs, or on taking a long journey.

The houses in the East had flat roofs, and it was quite easy for men to gather there at night to talk over the affairs of the day, and to watch the stars come out one by one shining in the clear blue sky above. They faced the East always at the time of prayer and directed their gaze in that direction from whence a star was to rise that would be unlike any other star that human eye had ever seen.

Night after night they watched for years and

years, the scroll of the heavens outspread above them, for some sign that the Deliverer would come, as had been predicted by the Prophets of old.

In order that he might know whether the Jews were increasing or decreasing, the Roman Emperor, Augustus, had a census of them taken once a year. This census was not taken at their own homes as in the case of the Romans, but the Jews were allowed the privilege of keeping up their old custom of each tribe meeting at the town where its family originally belonged.

In a cleft of the Galilean hills was situated the little town of Nazareth, mostly inhabited by Jews, who led simple lives and attended diligently to their various occupations. Among them was Joseph, the carpenter, and his wife, Mary.

Some months prior, an angel had come to Mary and told her that she would give birth to a child, who would be called Jesus, because he was to save his people from their sins. Mary could not understand just what the angel meant, but she put her trust in God and waited patiently.

Both Joseph and Mary were of the house of David: and when the time came to call the roll, they had to go from their home in Nazareth to Bethlehem of Judea, a town about six miles south of Jerusalem.

Tired out with the long journey there was still a steep hill for Mary to climb before she reached Bethlehem and the inn where she hoped to rest,

Many had passed them on the road bent on the same errand and as "first come first serve" was the rule in all the inns, the rooms were all taken by the time that Joseph and Mary arrived. Outside were sheds where the cattle were fed and put for the night, and into one of these Mary and Joseph went and made themselves as comfortable as possible.

That same night Jesus was born and Mary wrapped the child in swaddling bands, and no one at the inn knew what had taken place.

Some distance away on a hill of Judea a group of Shepherds were keeping watch over their flock that night. All through the calm still hours of the night they remained on guard, while the stars twinkled on high and gave no sign of what was near at hand.

All at once a great light shone around them, so bright until they were frightened. In the midst of this light was an angel, who drew near them and said:

"Fear not: for I bring you glad tidings of great joy. For unto you is born this day in the city of David, a Saviour, who is Christ the Lord. And this shall be a sign to you: ye shall find a babe wrapped in swaddling clothes lying in a manger."

"And suddenly there was with the angel a multitude of heavenly host, praising God and saying: Glory to God in the highest, and on earth peace, good will towards men."

When the Angels had gone back to heaven the Shepherds said to each other: "Let us go at once to Bethlehem and see this thing which the Lord hath made known to us." With simple childlike faith glad and willing to obey they set out in great haste and found Mary and Joseph and the babe lying in a manger."

Now there were in the East, wise men, who having seen the strange star in their own country, determined to take it as their guide and follow where it might lead them. These wise men were called the Magi and so important were they that even kings would consult them in regard to their affairs. They traveled a great distance—hundreds of miles following the star until they reached Jerusalem and inquired of Herod, saying:

"Where is he that is born King of the Jews? for we have seen his star in the East and have come to worship him."

These wise men of the East, according to the best Bible authorities, were Chaldeans, of Cushite origin from Chaldea in the Babylonian Empire founded by Hamitic races (Gen. 10:6-10).

It is quite likely that they all came to Jerusalem by different routes, not knowing each other until they reached Jerusalem where they met upon the same errand in search of the young child.

Now he had been made governor of all Judea, and his word was law among the Jews. He had

ruled them with a rod of iron to please his own master, the Roman emperor, Caesar Augustus, from whom he hoped to receive some great reward.

When Herod heard of the wise men and the questions they asked he was greatly troubled, for he feared that he might lose his position as Roman governor. Therefore he called together the chief priests and scribes and inquired of them where Christ should be born.

"And they said unto him in Bethlehem of Judea, for thus it is written by the prophet.

"And thou Bethlehem in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel.

Then Herod when he had privily called the wise men inquired of them diligently what time the star appeared.

"And he sent them to Bethlehem and said: Go and search diligently for the young child, and when ye have found him bring me word again that I may come and worship him also." (Matt. 2:5-8.)

"When they had ended their conference with Herod and started from Jerusalem to Bethlehem, the star which had led them, reappeared and went before them and stopped directly over where the young Child Jesus was. The reappearance of the star caused great rejoicing among the wise men, and when they had fol-

lowed this star, until they found Mary and the young child, so glad were they that they fell down and worshipped the child and presented to him gifts of very great value, gold, frankincense and myrrh.

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." (Matt. 2:12.)

In this Bible story of the birth of Christ we see that there were two groups of distinguished visitors on that occasion. One group was composed of the shepherds and the other of the Wise Men, or the Magi, who were Chaldeans representing the colored and black races of the world; for the Chaldeans were of Cushite or Negro origin. (Gen. 10:10.)

How fitting was it when the great event of the birth of Jesus Christ, the Saviour of the world, should take place that all races should be represented in bestowing upon him honor and adoration; for the birth of Jesus was, "good tidings of great joy which shall be to all people."

For further evidence that the wise men were the descendants of Ham or Negroes, read Gen. 41:8 in connection with Exodus 7:10-14, which shows plainly that the wise men were Egyptians, and David in speaking of the deliverance of the Israelites from Egyptian bondage says:

"He made away to his anger: he spared not

their soul from death, but gave their life over to the pestilence.

"And smote all the first born in Egypt, the chief of their strength in the tabernacles of Ham." (Ps. 78:51.)

Again he says:

"Israel also came into Egypt and Jacob sojourned in the land of Ham." (Ps. 105:23.)

GENEALOGY OF CHRIST.

GENEALOGY OF CHRIST.

“And David the king begat Solomon of her that had been the wife of Uriah.” (Matt. 1:6.)

“Judas begat Pharas and Zara of Tamar.” (Matt. 1:3; Gen. 38:1-20.)

“Salmon begat Booz of Rachab and begat Obed of Ruth.” (Matt. 1:5.)

GENEALOGY OF CHRIST.

"We often speak of representative men—men who pre-eminently exhibit the mental and moral characteristic of the nation to which they belong. History records the names of many such representative personages. Christ upon far higher and truer grounds is the representative of all mankind, for he possessed our nature in its most comprehensive and consummate form. He was neither Greek, nor Jew, Barbarian, Scythian, bond or free, but he was humanity in its most unrestricted, enlarged and ideal manifestation."— *Thirty Thousand Thoughts.*

"Men are precious in the eyes of God: the race of man is glorified in the manhood of Christ, and each individual man may rejoice when he remembers that he is clothed in flesh which God himself condescends to assume."— *Bishop Harvey Goodwin.*

Christ was a representative of all races and nations as Saviour and Redeemer, John says.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life."
(John 3:16.)

Paul the Apostle says:

"There is no respect of persons with God."
(Rom. 2:11.)

From these passages of Scripture it is obvious that Jesus the Son of God came into the world to save all races of people who would accept his salvation upon the terms offered. If not why did he commission his disciples:

"Go ye into all the world and preach my gospel to every creature." (Mark 16:15.)

But while it cannot be successfully denied that Jesus was the true representative of all races of the world as the Saviour of mankind, it is also true from the teachings of the Bible that he was the representative of all races of men in human blood relationship, hence we find that in the list of kinfolk given (Matt. 1:1-22) all races are represented, from Abraham to David, in fourteen generations and from the captivity to Joseph and Jesus Christ.

Now in the line of the kinfolks of Christ through forty-two generations, we find "Rachab

and Salmon begat Booz of Rachab." (Matt. 1:5.) In this passage of Scripture the words "Rachab" and "Booz" are called Rahab and Boaz. Also in the Hebrews (Chap. 11:31) she is called by her Old Testament name.

"By faith, the harlot, Rahab, perished not with them that believed not, when she had received the spies with peace."

There is every evidence that Rachab spoken of by St. Matthew (Chap. 1:5) is the Rahab in Hebrews (Chap. 11:31) and the same Rahab referred to (Josh. 2:6) when speaking of the spies it says:

"She had brought them up to the roof of the house, and hid them with the stalks of flax, which she laid in order upon the roof." Now we have made it plain that this Rahab who hid the spies when the Israelites were about to destroy Jericho is the one put down in the record (Matt. 1:5) among the kinfolks of Jesus Christ.

But of what race was Rahab? Was she of the race of Shem and Japheth as were the Israelites? No. She was a Canaanite or of the Amorite race; because Jericho was inhabited by these races at that time and she was one of its inhabitants.

"And it came to pass when all the kings of the Amorites which were on the side of Jordan westward, and all the kings of the Canaanites which were by the sea, heard that the Lord had dried up the waters of Jordan from before the

children of Israel until we were passed over, their hearts melted, neither was their spirit in them any more, because of the children of Israel." (Josh. 5:1.) Read also Josh. 3:10.

These Amorites and Canaanites who inhabited Jericho were of the descendants of Ham, or of Negro origin. (Gen. 10:6, 15, 19, 25.)

But the question may be asked, if she was of the Hamite races how did she become a member of the family of Abraham, David, Solomon and Joseph and Jesus Christ (Matt. 1:15.)

I reply that according to the teachings of the Bible she entered the family of the Israelites and of Jesus Christ by her marriage to an Israelite after the fall of the city of Jericho, and by that became the mother of Boaz whose father was Salmon, an Israelite, some say one of the two spies that Joshua sent to search Jericho.

Hence, Fausset's Bible Encyclopedia," speaking of kinship of Rahab to Jesus Christ says:

"Joshua faithfully kept the promise to her at the destruction of Jericho, and had two spies to bring out Rahab and all her kindred from her house, which was under the protection of the scarlet line.

Salmon, then a youth who married her, was probably one of the two whom she had saved; gratitude leading on to love, and erasing the remembrance of her former life of shame. Her faith was richly rewarded, she becoming mother of Boaz (Ruth 4:21) an ancestress of the Mes-

siah, one of the four women, all foreigners, Thamar, Rahab, Ruth and Bathsheba named in Matthew's (1:5) genealogy of Christ.

What an honor to be related by blood to the Lord Jesus, and yet it is the plain teaching of the Bible that Rahab sustained that relation to him, and being a Hamite or a Negro makes the Negro race of which she was a member sustain the same relation.

Remember that unlike any other person born in the world and lived and moved among men, Christ was both God and man. He was the ideal man in a two-fold manner. Ideal as God and ideal as man, he represented all races of man in his human nature. All had sinned and come short of the glory of God; all needed justification by faith, and all needed everlasting life. How necessary was it that in his human nature, his human body and blood which was offered as a sacrifice for sin on the Cross of Calvary, there should be the human flesh and blood of all races and nations who were to become heirs of eternal salvation, through Him by faith. So we do not wonder that in human kinship he belongs to all races of men.

But not only was Rahab one of the human kin-folks of Jesus, but also Tamar, a descendant of Ham or a Negro woman. (Gen. 38:1-24.) And Solomon, whose mother was a Hittite (II Sam. 11:3) a descendant of Ham or of the Negro race also. (Gen. 10:14.)

By St. Matthew both Tamar and Solomon are placed on the roll of the members of the human family of Jesus. Through Tamar and Solomon, being partially of Hamitic or Negro origin, the Negro race sustains blood relationship to Jesus the King of kings and the Lord of lords, a place of honor and distinction of which not only the greatest peoples of earth may well be proud, but saints and angels in glory.

Nowhere else is the brotherhood of man and the Fatherhood of God more fully taught than the human kindredship of Jesus Christ to the Ethiopian, or Negro race and it is but the Spirit of Christ, the spirit of brotherly love (Rom. 13: 8) that has made the white religious denominations, such as the Baptists, Methodists, Episcopilians, Presbyterians and others, do so much towards the educational, moral and religious welfare of the Negro race, to their credit and praise, in recognition of the divine truth as uttered by the Apostle Paul: that God has made "of one blood all nations of men for to dwell on the face of the earth."

For further confirmation that Christ was of the blood of all races and nations, read Rev. 5:9.

"And they sung a new song, saying: Thou art worthy to take the book and to open the seals thereof: (for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation.)"

ONE OF THE TWELVE DISCIPLES.

ONE OF THE TWELVE DISCIPLES.

"Philip and Bartholomew: Thomas and Matthew, the Publican; James the son of Alpheus and Lebbaeus whose surname was Thaddeus.

Simon—The Canaanite, and Judas Iscariot, who also betrayed Him." (Matt. 10:3, 4.)

"When He had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out and to heal all manner of sickness and all manner of disease." (Matt. 10:1.)

ONE OF THE TWELVE DISCIPLES.

"Simon, the Canaanite (Matt. 10:4) or Simon Zelotes, one of the twelve apostles. He was a member of the party called Zelotes, hence his name."—*Cyclopedia of Religious Knowledge*.

"Simon, the Canaanite, probably the Apostle Zelote." (Luke 15)—*Fausset*.

"There are some of these twelve apostles that we know no more of from the Scripture but only their names; as Bartholomew, and Simon, the Canaanite, and yet they were faithful servants to Christ and his Church."—*Matthew Henry*.

ONE OF THE TWELVE DISCIPLES.

We find the list of the twelve apostles given (Matt. 10:1-4) as follows:

"When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these: The first Simon who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

Philip and Bartholomew; Thomas and Matthew, the publican; James, the son of Alphaeus and Lebbaeus, whose surname was Thaddaeus:

Simon the Canaanite, and Judas Iscariot, who also betrayed Him."

These ordained men were twelve in number. Is there not something of special interest in this number—twelve? We know the people of ancient times were accustomed to find much significance in certain numbers. The Old and New Testaments make frequent use of the number twelve, namely, The twelve tribes of Israel; The twelve wells of Elim; twelve stones in the breast plate worn by the high priest; the twelve loaves of shew bread in the Tabernacle; the twelve Patriarchs; the twelve apostles; the twelve foundation stones; the twelve gates; the twelve angels and (Rev. 12:1; 21:1) the twenty-four

Elders around the throne of God, representing the twelve heads of the Old Testament and the twelve apostles of the New Testament combined.

"The Mystics say that this number twelve forms a perfect circle, and that the safety and success of any person or plans is secured by the formation of this perfect ring around oneself. The inference is that Jesus ordained the twelve to be a perfect ring around Himself; consequently so long as this ring was unbroken, He was perfectly safe and could not be crucified, however much was the hatred of the enemies against Him. What Judas did when he betrayed Him was to break this ring, consequently his safety was gone at once. Whether this is true or not, we do know, according to the Scripture that so long as the twelve were united and true to each other and to Christ every scheme, hatred and power failed to touch him in any way; but just as soon as the ring was broken by the betrayal of Judas, a storm of hatred came upon Him and swept Him into the hands of His enemies who crucified Him almost instantly.

We find in this number of the twelve disciples ordained by Christ to assist in the work that He had come into the world to perform, "Simon, the Canaanite." (Matt. 10:4.) Mark also gives the list of the twelve disciples and calls Simon the Canaanite. (Mark 3:18.) We see that Matthew and Mark referring to Simon call him Simon the Canaanite, and make no mention whatever of his

being anything else, or belonging to any other race, but the Canaanite people who were descendants of Ham. (Gen. 10:6, 19.)

Again Matthew was called and ordained one of the Apostles by Jesus at the same time with Simon, the Canaanite, and thus as one of the apostles along with him by association and personal contact, he was better prepared to know fully Simon, the Canaanite, and to what race or nationality he belonged than any one who might write on the subject outside of the twelve, being an eye-witness of what occurred among the disciples.

This being true, we prefer to accept what St. Matthew says about him as being the most accurate and authentic, when it comes to a difference of opinion as to what race he belongs, and Matthew calls him Simon, the Canaanite. Thus being a Canaanite in race variety he was a descendant of Ham, or a Negro the same as the woman of Canaan (Matt. 15:22.) and Simon, the Cyrenian. (Matt. 27:32.)

But the question may be asked: Why is he called Simon Zelotes elsewhere in the Bible? (Luke 6:15; Acts 1:13.) Luke refers to him as Simon called Zelot: but remember he is careful to say that he is called that name. Now the inference here seems to me to be clear that he was simply called by that name according to the custom of some, but it was not his real name; just as in the case of the Apostle Peter, called

so generally, but his real name is Simon, and Peter is used, meaning in the original "stone or rock," to denote his rock-like nature. (Matt. 16:17.) So in like manner it is reasonable to conclude that the correct name of this apostle is Simon, the Canaanite, according to both Matthew and Mark.

Again we are sustained in the position which we have taken by the learned and famous Bible scholar and theologian, Rev. E. E. Sanford, D. D., author of "Concise Cyclopedias of Religious Knowledge," when giving the reason why the apostle Simon the Canaanite is called Simon Zelotes, says:

"Simon, the Canaanite, (Matt. 10:4) or Simon Zelotes, one of the twelve apostles. He was a member of the party called Zealots, hence his name."

According to Dr. Sanford the apostle was called Simon Zelotes because he was a member of a party (or society) by that name, and not because it was a race name, hence we see that also from his viewpoint Simon, the Canaanite, according to Matthew and Mark, is the real name.

Also it was not at all inconsistent with the divine plan for the salvation of all mankind for one of the twelve apostles to be a Canaanite or a Negro; for Jesus Christ came into the world to save all races—the Negro race as well as others. It seems perfectly reasonable then that

Christ would at least appoint one among the twelve apostles, Simon the Canaanite, to represent the sons of Ham or the Negro race.

The argument backed up by the Scriptures seems to me to be satisfactory evidence to the unbiased reader of these pages that one of the apostles of Christ was a Negro.

Jesus Christ saw in Simon, the Canaanite, the fitness and quality from all standpoints to fill the distinguished position among the other eleven apostles, and though a Negro, He ordained and appointed him to the position, and he filled this office with credit to himself and honor to his race and to the cause of the Kingdom of Christ.

SIMON, THE CYRENIAN.

SIMON, THE CYRENIAN.

"And as they came out they found a man of Cyrene, Simon by name, him they compelled to bear his cross." (Matt. 27:32.)

"The border of the Canaanites was from Sidon as thou comest to Gerar unto Gaza." (Gen. 10:19.)

"Cyrene, the chief city of Cyrenaica (now Tripoli) or the Libyan pentapolis (five cities) in North Africa. Simon who bore Jesus' cross was of Cyrene (Luke 23:26). Cyrene was a great center from which the gospel afterwards went forth."—*Fausset.*

"At the time of Christ's crucifixion when he was undergoing his vicarious sufferings for the sins of mankind, one Simon of Cyrene, carried his cross up the hill, when all others failed."—*The Hamite's Place in History.*

SIMON, THE CYRENIAN.

Jesus Christ had been condemned to die upon the cross by the Roman Governor, Pontius Pilate, though he had asserted previously that he found no fault in him. Jesus was now in the hands of his accusers and enemies, and being rapidly marched to Calvary, the scene of the crucifixion, bearing his cross. As he goes forward followed by a surging mass of humanity anxious to witness his tragic death, the cross upon which he is to die becomes too heavy for him to carry further and he falls to the ground physically exhausted. Some one must now carry the cross in his stead in this emergency.

"As they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross." (Matt. 27:32.)

In "The Prince of the House of David" there is such a beautiful account given of this particular incident in connection with the crucifixion of Christ, until I have decided to quote from it as follows:

"At the approach to Calvary we found that for some cause the course of the mighty current of human beings was checked. We soon learned the reason. Jesus had sunk to the ground under the weight of the wooden beams on which he was to die, and fainted.

"'He is dead!' was the cry of those about him;

but as we drew near, He was just reviving, some one having offered wine to his lips, and poured water upon his brow He stood up, looking mildly around when meeting his mother's gaze, He said touchingly:

"Weep not, my mother! Remember what I have often told thee of this hour, and believe! The sword pierces through thy soul, but it is held in my Father's hand, mine hour is come."

Thus speaking, he smiled upon his mother, and upon us with a certain look of divine peace illuminating his whole countenance.

Barabbas, the robber-chief, who had, in some degree, taken the lead of the mob, now, with the aid of three men, raised the cross again to the shoulders of Jesus, and the soldiers ordered Him to move on. But the young victim sank at once beneath the unsupportable load. Upon this they were at a loss what to do; for it is ignominous for Jew or Gentile to aid in bearing a malefactor's cross, and not a Roman would touch it; while the Jews would not for fear of defilement which would compel them to be set apart afterward for many days' purification. Barabbas again raised Jesus to His feet, and began to scourge Him to make Him drag the heavy beams up the steeps of Calvary. But he had no strength to advance three steps with it, though He made the effort to obey his tyrannous executioners. At this crisis they discerned a Syro-phoenician merchant, Simon of Cyrene, a ven-

erable man, well known to all in Jerusalem, and father of the two young men, Rufus and Alexander, who were followers of Jesus, having sold the last year all they had in order to become His disciples and sit at His feet and listen to His divine teachings. Their father was for this or some other reason particularly obnoxious to Abner, and, on seeing him, he pointed him out to the Centurion, "as one of the Nazarenes," and suggested that he should be compelled to bear the cross after Jesus.

The Cyrenian merchant was at once dragged from his mule and led to the place where the cross lay, believing he was about to be himself executed. But when he beheld Jesus standing, pale and bleeding, by the fallen cross, and knew what was required of him, he burst into tears and kneeling at his feet, said:

If they compel me to do this, Lord, think not that I aid thy death! I know thou art a prophet come from God! "If thou diest today, Jerusalem will have more precious blood to answer for than the blood of all her prophets!"

"We brought you here not to prate, old man, but to work. Thou art strong bodied. Up with this end of the cross, and go on after him," cried the chief priests. Simon, who is a powerful man, though three score years of age, raised the extremity of the beam, and Jesus essayed to move under the weight of the other, but He failed.

"Let me bear it alone, Master," answered the stout Simon; "I am the stronger. Thou hast enough to bear the weight of thine own sorrow. If it be a shame to bear a cross after thee, I glory in my shame, as would my two sons, were they here this day."

Thus speaking in a courageous and bold voice, and looking as brave as if he would as gladly be nailed to the cross for his Master, as carry it after Him (for Simon had long believed in Him, as well as his sons) he lifted the cross and bore it on his shoulders after Jesus, who weak from loss of blood and sleep, and weary unto death, had to lean for support against one arm of the instrument of death.

At length we reached this place of death on which five crosses were already standing. Upon one of them a criminal still hung, just alive, who had been nailed to it the noon before. He called feebly for water but some derided and all passed him unheeded. There was an empty space in the midst of this Golgotha, and here the Centurion stopped and ordered the crosses to be set in the rock where deep holes had already been cut. The crosses carried by the thieves were now thrown down by them; by one with an execration, by the other with a sigh, as he anticipated the anguish he had to suffer upon it.

The larger cross of the three was that for Jesus. It was taken by three soldiers from the back of the Cyrenian merchant and cast heavily

upon the earth, marking the beginning of a crisis in the crucifixion of the Blessed Lord.

Simon, the Cyrenian, took an important part in the crucifixion of Jesus, it having fallen to his lot to bear the cross. A distinction and an honor which belongs exclusively to himself—one which time itself cannot efface. In the Bible he is called Simon, Cyrenian, but we find that in the account given by the Prince of the House of David, he is not only called the Cyrenian, but also a Syrophenician. In other words he belonged to a race of people separate and distinct from the Jews or the Romans who regarded it as a lasting disgrace to bear a cross. Cyrene, the home of Simon, was in Africa. Hence he was an African—a member of the African or Negro race as were the Syrophenician people of that time.

As Jesus Christ was to die upon the cross for all races of the world, it was not out of place that a black man representing his race should share in this great honor in connection with his death for the sins of the world.

**MEMBERS OF THE NEW TESTAMENT
CHURCH.**

MEMBERS OF THE NEW TESTAMENT CHURCH.

"And how hear we every man in our own tongue wherein we were born?

"Parthians and Medes and Elamites and the dwellers in Mesopotamia, and in Judea and Capadocia in Pontus and Asia,

"Phrygia and Phamphylia in Egypt and in the parts of Libya about Cyrene and strangers of Rome, Jews and Proselytes,

"We do hear them speak in our tongues the wonderful works of God." (Acts 2:8-11.)

"Cyrene, the chief city of Cyrenacia in North Africa, noted for its commerce and intellectual activity. It was the center from which the gospel went forth into all that region." (Acts 11:20 and 13:1.)

**MEMBERS OF THE CHURCH ON THE
DAY OF PENTECOST.**

MEMBERS OF THE CHURCH ON THE DAY
OF PENTECOST.

Simon who bore the cross was of Cyrene. (Luke 23:26.) Many Cyreneans were present at Pentecost. (Acts 2:10.)—*Sanford.*

“The descent of the Egyptians from Ham is recognized in Psalms 104:23-27 and 78:51, where Egypt is called the land of Ham.”—*Fausset.*

MEMBERS OF THE CHURCH ON THE DAY OF PENTECOST.

Returning to Jerusalem from the scene of the ascension of Christ to heaven, the disciples awaited with great anxiety the manifestation of the Holy Spirit which had been promised. This period of waiting they spent in an upper room each evening, praying and giving thanks to God for the gift of his precious Son, and during the day they gathered in the Temple to preach the resurrection and ascension of our Lord. The meetings of the apostles increased numerically one hundred and nine disciples who came to join in the praise service, so that the number had reached one hundred and twenty who received the designation "brethren."

It was at one of these daily services, Peter delivered an address in which he called the attention of his brethren that Jesus had stricken the name of Judas from the list of his chosen apostles and recommended that another be elected in his place (Acts 1:20). Therefore, said he, "Of those who have been faithful unto Jesus since His baptism, it is proper that we select one to fill the place of Judas, and who will go with us to preach the gospel as our Lord commanded." This suggestion being received with unanimous approval, the disciples selected two men worthy of the appointment whose names were Joseph and Mathias (Acts 1:23) and after praying for the

120 *Members of the Church, Day of Pentecost.*

Lord to direct them in their choice, they cast lots to determine which of the two should be the successor of Judas. The result was favorable to Mathias, and thus his name was enrolled upon the list and he was one of the twelve apostles beloved by God.

Ten days after the ascension was the Feast of Pentecost, which was the annual celebration of the harvest fathering, and as all faithful Jews observed this day, the disciples met together at one place to offer up their thanksgiving and praise to God. While thus engaged suddenly they heard a sound like the rushing of a great wind from heaven, which filled all the house where they were sitting." (Acts 2:2.)

"And there appeared unto them cloven tongues like as of fire and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." (Acts 2:6.) In this number were Parthians and Medes and Elamites and the dwellers in Mesopotamia, and in Judea and Capadocia, in Pontus and Asia,

"Phrygia and Phamphylia in Egypt, and in the

parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes." (Acts 2:9, 10.)

We find from the Scripture we have just quoted that among those who were present in the vast number who had assembled with the disciples on the Day of Pentecost were also "devout men, out of every nation under heaven," and again we note that there were people in that Pentecostal meeting from Egypt and about Cyrene.

Now when we consider that Egypt was founded by the descendants of Ham and was their original home, and also that Cyrene was in Africa, the native land of Hamites or Negroes, it is evident that on the Day of Pentecost, in the number of those present from these countries were also many Negroes, "filled with the Holy Ghost, spoke with other tongues as the Spirit gave them utterance," and as converts were among the three thousand who were baptized and added to the Church under the preaching of Peter.

Thus Negroes were converts and members of the first New Testament Church and have been among the foremost people in the world in the great work of the Church and the extension of the kingdom of Jesus Christ in the world, and truly sing:

"I love thy church, O God,
Her walls before Thee stand;
Dear as the apple of thine eye
And graven on thy hand."



NIMROD, FOUNDER OF THE BABYLONIAN EMPIRE.

NIMROD, FOUNDER OF THE BABYLONIAN EMPIRE.

“And Cush begat Nimrod; he began to be a mighty one in the earth.” (Gen. 10:8.)

“The beginning of his kingdom was Babel and Erech, and Accad, and Calneh in the land of Shinar.” (Gen. 10:10.)

"Nimrod (from strong), the son of Cush and grandson of Ham. (Gen. 10:8.) He is described as a mighty hunter before the Lord and became a great ruler and founder of the kingdom of Babylon. He built Nineveh and the immediate region was known as the land of Nimrod." (Micah 5:6.)—*Encyclopedia of Religious Knowledge.*

"Bishop Turner did many things to inspire his people to self-respect. He contended that the Negro is an old race; the Negro existed before the white race; that the Egyptians, the founders of civilization, were colored; that the colored race held the whites in slavery long before the whites ever enslaved the blacks; that the fundamentals of all white civilization of this day were borrowed from the peoples of color. He went so far as to attempt to prove that Adam, the first man, was not white but colored, and he appeals to his people to lift up their heads; to remember they were among the mighty of the world, even though they may have been for the time being degraded.

"But this was all strange doctrine to a recently emancipated people and they did not believe it. He was laughed at for a generation but Henry McNeil Turner held his ground. He forced men to look into his contention. Today there is no man who has investigated who can dare say with the assurance of truth that Bishop Turner was wrong."—*Christian Recorder.*

NIMROD, FOUNDER OF THE BABYLONIAN EMPIRE.

Nimrod was the son of Cush and the grandson of Ham, who was the second son of Noah. (Gen. 10:8.)

He is one of the most important characters in the history of mankind, although a descendant of Ham or a Negro. For a record of his greatness as founder and ruler among the people of his day, read Gen. 10th chapter and the 8th, 9th and 10th verses.

“He began to be a mighty one in the earth.” He was a mighty hunter before the Lord; wherefore it is said; even as Nimrod the mighty hunter before the Lord.

“And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar.”

From the Bible account of Nimrod, we find that he was not only the founder of an empire, but also a king of his people; for we have just read that the beginning of his kingdom was in the land of Shinar.

He has the distinction of being the founder of the first empire known to history among men. It was known as the Babylonian Empire over which Nimrod ruled as king for a long period. He not only founded the first great and historic empire in the world, but also built the city of Nineveh, and the immediate region was known

as the land of Nimrod; for the Prophet Micah, speaking of the final overthrow or conquest of that ancient empire, because of its sins and wickedness, says:

"They shall waste the land of Assyria with the sword and the land of Nimrod in the entrances thereof: thus shall they deliver us from the Assyrian." (Micah 5:6.)

Nineveh was the capital and most famous city of the Assyrian Empire. The royal residence during most of the best known period of Assyrian history was in this city. In this city also was a temple erected to Ishtar, which was at all periods the favorite deity of the people, and that temple still existed there in the nineteenth century before the coming of Christ. In the palace of Assurbanipal, of Nineveh, was situated the royal library, that storehouse of information to which the world is so much indebted for its knowledge of Assyrian civilization. In the time of Sargenide, Nineveh was the chief political city in the world, and West and South, even Asia Minor and Egypt, were its possessions. Ambassadors came from all known regions bearing tribute; "the harem was crowded with princesses from many lands whose father felt honored in being thus allied to the great ruler; the city was thronged with captives and booty, architecture and learning flourished." Thus we see that Nineveh, originally built by Nimrod, was

one of the greatest political and commercial cities of the world.

It was an exceeding great city in size, three days' journey in circumference, or sixty miles; it was fourteen miles long and surrounded by a wall one hundred feet high, and wide enough at the top that upon it three chariots might be driven abreast around it; with a population of nearly a million, including one hundred and twenty thousand children who did not know their right hand from their left. It was to this city that God commissioned the prophet Jonah to warn the people of its downfall.

"Now the word of the Lord came to Jonah the son of Amitai, saying,

"Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

Then the mariners were afraid and cried every man unto his god, and cast forth the wares that were in the vessel in the sea to lighten it of them.

But Jonah was gone down in the sides of the ship; and he lay and was fast asleep.

So the ship master came unto him and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

And they said every one to his fellow, Come and let us cast lots that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

Then said they unto him, Tell us we pray thee, for whose cause this evil is upon us; what is thine occupation? and whence comest thou? What is thy country? and of what people art thou?

And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which has made the sea and the dry land.

Then were the men exceedingly afraid and said unto him, Why hast thou done this? for the men knew that he fled from the presence of the Lord, because he had told them.

Then said they unto him, What shall we do unto thee that the sea may be calm unto us? for the sea was wrought and was tempestuous.

And he said unto them, Take me up and cast me forth into the sea so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you.

Nevertheless, the men roared hard to bring it

to the land: but they could not; for the sea was wrought and was tempestuous against them.

Wherefore they cried unto the Lord, and said: We beseech Thee, O Lord, we beseech Thee, let us not perish for this man's life, and lay not upon us innocent blood, for Thou, O Lord, hast done as it pleased Thee.

So they took up Jonah and cast him forth into the sea; and the sea ceased from her raging.

Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

"Then Jonah prayed unto the Lord, his God, out of the fish's belly." (Jonah 1:1-17 and 2:1.)

While the prophet Jonah was thus in the belly of the fish, he prayed earnestly to God for forgiveness and deliverance from his awful condition, and the Lord answered his prayer.

"And the Lord spake unto the fish and it vomited out Jonah upon the dry land." (Jonah 2:10.) Then the prophet rejoiced greatly because the Lord had saved his life, and exclaimed: "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." "I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord."

The Lord then commissions the prophet the second time to go to the great city of Nineveh and preach. He obeyed the Lord and through his preaching the people repented of their sins in fasting, in prayers and in sackcloth and ashes, from the greatest among the Ninevites to the least. Even the king arose from his throne and laid aside his royal robes, covering himself with sackcloth, sat in ashes as a sign of his deep sorrow and repentance.

"And God saw their works that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them, and he did it not." (Jonah 3:10.)

Hence we see that God spared the city from destruction because the people repented and turned from their wickedness.

MELCHIZEDEK, KING AND PRIEST.

MELCHIZEDEK, KING AND PRIEST.

"Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God." (Gen. 14:18.)

"The Canaanite and the Perizite dwelled then in the land." (Gen. 13:7.)

It was from the ancient seat of the Canaanites, Jerusalem, also called Salem, that Melchizedek, the most illustrious king, priest and prophet of that race, came forth to bless Abraham as seen in Gen. 14:18, 19.

"There have been many wild notions respecting this personage for which there is no good reason. Dr. Barns, a standard authority and commentator, takes the position that there can be no question, but that Melchizedek was a Canaanite."—*Bishop J. W. Hood.*

MELCHIZEDEK, KING AND PRIEST.

Melchizedek is universally recognized as the most mysterious historic character of the Bible. Of him there is no written record of his birth or of his death. Of each of the Patriarchs, we can tell the date of his birth and the date of his death, and the circumstances under which they occurred according to the Bible; but it is entirely different with Melchizedek; he suddenly appears upon the arena of life, plays his part magnificently in its drama, and then just as abruptly leaves the stage of action, with the world made better by his having lived.

Melchizedek was easily the foremost man of his times; for Abraham recognized him as such, by paying him the signal honor of bowing before him, offering him tribute, and received from him the blessings of God, for we read:

"And Melchizedek, king of Salem, brought forth bread and wine and he was the priest of the most high God.

"And he blessed him and said, Blessed be Abraham of the most high God, possessor of heaven and earth." (Gen. 14:18, 19.)

In these two passages of Scripture we see that Melchizedek was not only the king of his country but also a priest, appointed to that distinguished and sacred office by the Most High God, Himself, the God of Abraham. Thus, he has the

unique distinction of being the first man on earth to fill the high and holy office of the priesthood. Although he was of the race of Ham, God, who is no respecter of persons, appointed him to this office because of his peculiar fitness for it.

The question, "Of what race was Melchizedek?" has often been asked. Concerning it there has been much debate. But it seems plain according to the Bible, that he was of the race of Ham, or of Negro extraction.

Now let us see what the Bible, the only true and reliable history that we have on the subject, says about it. It says that when Abraham moved in that country with his family and possessions (Gen. 13:7) "The Canaanite and the Perizzite dwelled then in the land." This being true, and as we have no record that any other people lived in that country at that time, save Abraham, Lot and their families, the Bible evidence is conclusive that Melchizedek was of either Canaanite or Perizzite people. In either case, he was a Hamite, or Negro, as both of these races were the descendants of Ham. (Gen. 10:15 and Gen. 15:19, 21.)

Again Melchizedek means Righteous, or in other words, Righteous King. This shows that he was a righteous man in the eyes of God and man, and though a king over a people not of the Jews, yet a man who believed in and served the true and living God as if he had been of God's chosen people, the seed of Abraham. Yet this

Negro king and priest dealt so righteously in all his relations with the people of his kingdom and also with Abraham, that he has come down through the ages to us, today, as a type of Jesus Christ, the Son of God. Hence the Apostle Paul says of him:

“So also Christ glorified not himself to be made an high priest, but that said unto him, thou art my son, today have I begotten thee.”

“Thou art a priest forever after the order of Melchizedek.” (Heb. 5:5, 6.)

Melchizedek was a king: Christ was a King of kings, the blessed and only Potentate and Lord of lords. (1 Tim. 6:15.) He is the King of Righteousness in the sense of being Himself, Jesus Christ, the Righteous, the only perfectly righteous man that ever lived, being made our righteousness through faith in him.

Melchizedek was a priest: Christ is our Great High Priest, who shed his own blood upon the cross of Calvary, and gave his life as an atonement for the sins of the world, and is now making intercession at the throne of God in heaven, for all mankind who accept him by faith.

“How sweet the name of Jesus sounds,
In a believer’s ear,
It soothes his sorrows, heals his wounds
And drives away his fear.

“It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

“Dear name, the rock on which I build,
My shield and hiding place;
My never failing treasures filled
With boundless stores of grace.

“Jesus, my Shepherd, Savior, Friend,
My Prophet, Priest, and King;
My Lord, my Life, my Way, my End,
Accept the praise I bring.”

HAGAR AND ISHMAEL.

HAGAR AND ISHMAEL.

"Now Sarai, Abraham's wife, bare him no children, and she had an hand-maid, an Egyptian, whose name was Hagar." (Gen. 16:1.)

"And Hagar bare Abraham a son, and Abraham called his son's name, which Hagar bare, Ishmael." (Gen. 16:15.)

"The descent of the Egyptians from Ham is recognized in Psa. 104:23-27 and 78-51, where Egypt is called the land of Ham. They called themselves 'Khem' either 'Hamites,' or from Khem, 'black,' viz: the alluvial soil of the Nile."
—*Fausset.*

"Negroes met and mingled with the invading Mediterranean race from North Africa and Asia. Thus the blood of the sallower race spread south and that of the darker race north. Black priests appeared in Crete three thousand years before Christ, and Arabia is to this day thoroughly permeated with Negro blood."—*Dubois.*

HAGAR AND ISHMAEL.

God had made a covenant with Abraham that he would bless his descendants and they should be a great nation. Years passed and time went on, and yet there seemed to be no indication that the covenant would be fulfilled. No children had been born in the family of Abraham, the promised seed which God said should be as the "stars of the heavens," and should be blessed.

Sarah, Abraham's wife, had an Egyptian bond-servant, whose name was Hagar. Becoming impatient and unwilling to wait on God to carry out his promise, as he said, in his own way, fearing that she would never be a mother, she said: "The Lord has restrained me from bearing children, take Hagar as your wife that we may have children, and thus of her own accord, gave her to Abraham as his wife. Hence Hagar now becomes the adopted wife of Abraham, and the mother of Ishmael. (Gen. 16:15.) But some years later Sarah became the mother of Isaac, as a result of which Abraham had two sons, Ishmael, the son of Hagar, and Isaac, the son of Sarah.

But of what race was Hagar? She was an Egyptian (Gen. 16:1) of the Canaanite or Perizite race: for when Abraham entered Egypt some years prior to this time, he found the country inhabited by these races. (Gen. 13:7.)

These people were the descendants of Ham, owning and occupying Egypt, and their national names were Egyptians, while their race names were Canaanites and Perizzites. Hagar was an Egyptian—a Negro bond-woman of Sarah, the wife of Abraham.

After the birth of Isaac the ill-feeling and friction that had previously arisen between Sarah and Hagar became more pronounced as the two sons, Ishmael and Isaac, grew older. Abraham being a very rich man, Sarah was unwilling for Ishmael to share equally as a lawful son in the family estate. Finally she said to Abraham:

"Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, even with Isaac." (Gen. 21:10.)

Abraham regretted very much that this family trouble had arisen and was filled with profound sorrow at the thought of thrusting Hagar and his own son out of the family as Sarah had requested him to do. But the Lord God, who will always bring good out of evil to all who trust him, said to Abraham, "Let it not be grievous in thy sight, because of the lad and because of thy bond-woman; in all that Sarah has said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

And also of the son of the bond-woman will I make a nation, because he is thy seed.

And Abraham rose up early in the morning, and took bread and a bottle of water, and gave

it unto Hagar, putting it on her shoulder, and the child, and sent her away and she wandered in the wilderness of Beersheba.

And the water was spent in the bottle, and she cast the child under one of the shrubs.

And she went and sat her down over against him a good way off, as it were a bow-shot; for she said: Let me not see the death of the child. And she sat over against him and lifted up her voice and wept.

And God heard the voice of the lad, and the angel of God called to Hagar out of heaven, and said: What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

Arise, lift up the lad, and hold him in thine hand; for I will make of him a great nation.

And God opened her eyes, and she saw a well of water, and she went and filled the bottle with water, and gave the lad to drink.

And God was with the lad, and he grew and dwelt in the wilderness, and became an archer.

And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt. (Gen. 21:12-21.)

We see from the Bible that Hagar was an Egyptian, or Negro. Ishmael was partially the same, who also married an Egyptian woman, a Negro, selected for him by his mother from her own native country. God made a promise to Abraham that he would make the seed, or descendants of Ishmael "a nation," and to Hagar,

that he would make his descendants "a great nation." We have only to trace the history of the descendants of Hagar and Ishmael through the ages of the dim past to the present day, to see that God has been true to that promise.

Today they inhabit the land of Arabia, and are called Arabians. In religion, they are Mohammedans, and the city of Mecca in Arabia is held sacred as the spot in the wilderness where God, through the angel, spoke to Hagar and promised her that the seed of Ishmael should be "a great nation," and where Hagar died and was buried, and the birth place of Mohammed, a center of unusual attraction to all people who visit the Holy Land.

As a distinct nation of people, they still cling to many of the traits and habits that characterized them in Old Bible times, and never have yet been completely conquered in war by any nation, although some of the greatest military nations have attempted to do so.

They have figured largely in the agriculture and commerce of the world, and their country was famed for gems, gold, spices, perfumes and gums. (I Kings 10:10.)

They gave to the world our arithmetical figures and took the lead of the Europeans in astronomy, chemistry, algebra and medicine, all in accord with the promise which God made to Hagar.

FAITH OF RAHAB REWARDED.

FAITH OF RAHAB REWARDED.

"And they went and came into an harlot's house named Rahab, and lodged there." (Josh. 2:1.)

"By faith the harlot, Rahab, perished not with them that believed not when she had received the spies with peace." (Heb. 11:31.)

"Rahab (bread) Canaanitish woman of Jericho who received and concealed the two spies sent by Joshua to explore the land of Canaan; also called Rachab, the symbolical name of Egypt."—*Dixon.*

"Joshua faithfully kept the promise to her at the destruction of Jericho, causing the two spies to bring out Rahab and all her kindred from her house, which was under the protection of the scarlet line.

"Salmon, then a youth who married her, was probably one of the two whom she had saved, gratitude leading on to love and erasing the Memory of her former life of shame."—*Fausset.*

FAITH OF RAHAB REWARDED.

The first city to be captured by the Israelites after entering the land of Canaan was Jericho. It was the largest, richest and most strongly fortified city in all of Canaan, being the chief metropolis on the highway between Palestine and Egypt. It was situated in the midst of a grove of Palm trees, from which it took its name, meaning "City of Palms," and was surrounded by a great wall, with gates for entrance, closed at night or when threatened with danger. At intervals along the wall were observation houses, from which an extensive view of the surrounding country was obtained, and here guards were stationed to give the alarm should any hostile body of men approach. It was inhabited by the Canaanites. (Josh. 3:10.)

At the time of which we write, the news of the victories achieved by the Israelites in battle had spread all over the country, so that Jericho as well as other cities within the region was in a state of preparation for war, anticipating an attack by the Israelites. (Josh. 2:10.)

Before passing the Jordan River, prudence admonished Joshua that he should first obtain some positive information respecting the strength of the forces within the city of Jericho, and to secure this information, he sent two spies (Josh. 2:1) with instructions to enter the city

and ascertain such knowledge of conditions that would be of advantage to his army in an attack upon the city.

The two spies set out accordingly, and their object not being detected by the Canaanites, they had practically no trouble in gaining entrance to the city.

They obtained lodging in the house of the harlot, Rahab, who, it seems, discovered their purpose; but she was so impressed by what she had heard that the Israelites were the chosen people of God and therefore under His protection, that instead of giving them over to the authorities of the city, she concealed them from the king's officers. (Josh. 2:6.) In some way the king of Jericho learned that the spies were at the home of Rahab.

But when his officers came to her house and ordered her to deliver up the spies, she admitted that they had been at her house, but had gone out of the city toward the Jordan. This seemed to give satisfaction to the officers, and they went immediately in search of the spies according to her directions. Rahab had taken them to the roof of her house and covered them with flax and hid them until night. When the officers had gone, she came to the spies and requested of them the promise, that when the Israelites should come into the city, they would save her and her family from death. (Josh. 2:12, 13.) "And the men answered her, Our life for yours, if ye utter-

not this our business. And it shall be that when the Lord has given us the land, that we will deal kindly and truly with thee."

Rahab then let down the spies by a scarlet line from a window of her house that was built upon the walls, which cord was to remain there suspended thereafter to indicate her house to the Israelites.

The spies escaped from the city by the strategy of Rahab, but knowing that the Canaanites were still searching the country for them, they fled to the mountains, and there remained for three days, before they were able to return to Joshua and make a report of their findings. When they returned they reported that the Canaanites were without courage, and would not fight because they believed, as did Rahab, that God was commanding the Israelites, and working wonderful miracles to bring them into possession of the land.

Upon receiving the report of the spies, Joshua ordered his army and his people to break camp and march to the Jordan River, where they stopped for three days and the ark was set up. During this time Joshua sent his officers through the host to tell them that when they should see the priests take up the ark of the Covenant and move forward, then all Israel should follow them, but they must not approach the priests with the ark nearer than two thousand cubits (about half a mile). (Josh. 3:4.) Then Joshua ordered

the people to sanctify themselves, for tomorrow the Lord would show them great wonders. The next day he called all the people to witness a miracle which God was about to perform, to show them that He was with them in their undertakings according to His promise; he then told them to stand by Jordan's brink, while one member from each of the twelve tribes should take up the ark and bear it across the waters. The people followed his instructions, and stood upon the banks while the twelve men chosen for this special office took up the ark and started with it toward the swift flowing river, but as they dipped their feet into the stream, the waters parted, as did the Red Sea, and left a dry path by which all the host passed over. But when they arrived on the other side, the waters still remained parted until the representatives of the twelve tribes were sent by Joshua to the dry bed of the stream to take up as many stones as there were tribes to be carried and deposited in the place where they should lodge that night. After this order was given Joshua commanded the twelve to return again to the midst of the dry bed of the river with as many stones and there set them up as a memorial of the miracle which had been performed that day on behalf of the Israelites. (Josh. 4:6, 7.) When this was done, the waters came together as before and overflowed the banks of the river. The following night the Israelites camped at Gilgal in sight

of the city of Jericho, which they soon were to besiege. There they set up the twelve stones that had been brought out of the Jordan River, as a memorial of the great miracle which God had performed. This event occurred as Biblical scholars assert, April 13, 1451, B. C., which was the day preceding that appointed for the selection of the Paschal Lamb, and the next day the Israelites kept the Passover, which was its first celebration in the land of their inheritance since they came out of Egypt. On the day following this important event, the Israelites tasted, for the first time, bread taken from the Canaanites, as on this date the manna ceased to fall. (Josh. 5:11.)

Ample preparations had been made now to march forward against Jericho, but as Joshua started to proceed with his army, to his great surprise, he saw standing directly in his way, a man with his sword drawn as if defying him to go further, whereupon Joshua challenged him, saying:

"Art thou for us, or for our adversaries? To which the man with the drawn sword replied: "Nay, but as captain of the Lord's host am I now come." Joshua then discovered that it was an angel that had spoken and bowed and fell on his face to worship saying: (Josh. 5:14) "What saith my Lord unto His servant?" The angel, in reply, told him to take off his shoes as he was standing on holy ground, and when he had thus

done the angel said: "See I have given into thine hand Jericho, and the king thereof and the mighty men of valor. And ye shall compass the city all ye men of war, and go round about the city once. Thus shalt thou do six days, and seven priests shall bear before the ark seven trumpets of Ram's horn, and on the seventh day, ye shall compass the city seven times and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn and when ye hear the sound of the trumpet, all the people shall shout with a great shout, and the walls of the city shall fall down flat and the people shall ascend up, every man straight before him."

Joshua carried out the instructions that had been given him in every detail, and sent his army to march around the city, preceded by the Ark, carried by the priests once every day for six days, and on the seventh day, they marched around Jericho seven times and then blew the trumpets and shouted according to the instructions given, and the walls of the city tumbled down, and there was no defense remaining when the Israelites made a rush into the city, putting to death every man, woman and child they found, sparing nothing but Rahab and her family, according to the promise previously made to her by the spies. Thus was the city of Jericho utterly demolished and Joshua set his curse upon any one who should attempt to rebuild it.

Rahab, who although a Canaanite, as were the inhabitants of that city, or of the race of Ham, (Gen. 10:7, 18) a depraved Negro woman was richly rewarded for her faith and good services by being given a distinguished position among the Israelites (Josh. 6:25). She married Salmon, probably (Matt. 1:5) one of the spies, and became the mother of Boaz, the grandfather of David and was thus in the Genealogy of Christ.

In the Golden roll of the eleventh chapter of the Hebrews she is the only woman who shares with Sarah, the great mother of the nation, the illustrious distinction of occupying a place among the heroes of faith.

THE WOMAN OF CANAAN.

THE WOMAN OF CANAAN.

"Behold a woman of Canaan came out of the same coasts and cried unto him, saying, Have mercy on me, O Lord, thou Son of David, my daughter is vexed with a devil." (Matt. 15:22.)

"The sons of Ham, Cush and Mizraim and Phut and Canaan." (Gen. 10:6.)

**WORKMEN OF THE TEMPLE OF
SOLOMON.**

WORKMEN OF THE TEMPLE OF SOLOMON.

“For thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.” (I Kings 5:6.)

Solomon’s builders and Hiram’s builders did hew them and the stonesquarers: so they prepared timber and stones to build the house. (I Kings 5:18.)

"Sidon is called (Gen. 10:15) the first born of Canaan. Sidonians is the generic name of the Phoenicians or Canaanites."—*Fausset*.

I would suggest that the Negroes use their money, talent and leadership in putting before the world in picture drama, poetry, music and pageant their claims to the white man's tolerance and respect. The Negro has a history of which he need not be ashamed; but he will wait a long, long time for white men to write this history in all fairness for the consumption of the great white public. White historians as a rule even avoid so important a historical fact as the discovery of iron. It is given only to a few students here and there to know that civilization probably owes its very existence to the black man. The foundation and frame work of our civilization is wrought of iron. The Negro was the first worker in iron while Europeans yet were wielding their primitive clubs of stone. Four hundred years ago the Negro in Africa was as far advanced morally and intellectually as the mass of his white brethren on the continent of Europe. And then a white man's commerce and a white man's religion stepped in and the black man made no further advance. It is a wonderful story the Negro has to tell.—*W. O. Saunders*, *Editor of The Independent* (Elizabeth City, N. C.)

WORKMEN OF THE TEMPLE OF SOLOMON.

Solomon is distinguished in the Bible as being the wisest man of his times. He demonstrated his wisdom in many ways.

"The first prominent scene in the reign of King Solomon is that it portrays his character in its grandest respect. There were two Holy places which divided the worship of the people—one was the Ark and its provisional tabernacle at Jerusalem and the original tabernacle of the congregation, which after many wanderings was then pitched at Gibeon.

Among the people—his subjects—it was the prevalent opinion that the new king should offer solemn sacrifices at both places of worship.

To wisely and judiciously adjust this matter for the best interest of all the people and more closely unify the religious worship, he needed wisdom: thus when the Lord appeared to him in a dream and said: "Ask what I shall give thee." (I Kings 3:3-5.)

God was pleased with the spirit and purpose of his prayer and said:

"Because thou hast asked this thing and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment,

"Behold, I have done according to thy words: lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

"And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee all thy days.

"And if thou wilt walk in my ways to keep my statutes and my commandments as thy father, David, did walk, then I will lengthen thy days."

But Solomon is also renowned in history for building the Temple—the House of the Lord in Jerusalem. It was the most magnificent building in all of its appointments erected in that day, and because of its splendor and beauty was the wonder and gaze of all those who saw it and its fame spread abroad throughout all the nations of the then known world.

He laid the floor of the temple with plates of gold. The doors to the gates of the temple were gold plated. "And to say all in one word, he left no part of the temple but what was covered with gold."

In the construction of the Temple, Solomon secured the services of Hiram, king of Tyre, as chief builder and supervisor of the work. (I Kings 5:8, 9.) Hiram brought his workmen from Tyre, who were Sidonians, who were noted

for their mechanical skill in brass, silver and gold, to assist in the erection of the temple.

"And Solomon's builders and Hiram's did hew them and the stonesquarers: so they prepared timber and stones to build the house." (I Kings 5:18.)

Now these workmen of Hiram were Sidonians, inhabitants of Tyre and Sidon over which King Hiram ruled. The Sidonians were Canaanites who also founded and inhabited Tyre. Read Gen. 10:15 and 19. These skilled workmen—Sidonians or Tyrians—who were Canaanites were colored people—Negroes.

Hiram, himself, king of the Sidonians in Tyre, was a mixture of the Canaanites in Tyre called Tyreans and the tribe of Naphtali, hence he was a colored man, or what we would call today a Negro.

"He was a widow's son of the tribe of Naphtali and his father was a man of Tyre, a worker in brass, and he was filled with wisdom and understanding and cunning to work all works in brass." (I Kings 7:14.)

How clearly does it show that God, himself, was constantly and unerringly directing the work of building the Temple through Solomn, by giving him the wisdom and by inspiring him to select, to use and to honor representatives of different races in this wonderful and magnificent achievement in the sacred and religious history of the world.

THE WOMAN OF CANAAN.

THE WOMAN OF CANAAN.

"That country was taken by the Greeks under Alexander the Great, and these cities in the times of Christ were Greek cities. This woman was therefore a Gentile, living under the Greek government and probably speaking that language. She was by birth a Syrophenician born in that country, and descended therefore from the ancient Canaanites."—*Abbot.*

"Syro-phoenician, 'a woman of Canaan,' i. e., like Phoenicians, her countrymen, she was a descendant of Canaan, the accursed race, yet she became blessed by Jesus through faith."—*Fausset.*

THE WOMAN OF CANAAN.

Here we have the picturesque and romantic story of a remarkable woman of the New Testament. She was indeed a mother of devotion and intense love for her daughter, who was afflicted with a dangerous disease curable only by divine power. (Matt. 15:22.)

This mother was like other true mothers who really love their children today. She had no peace as long as her child was sick. So on behalf of her sick daughter she goes to Jesus when he came into the borders of Tyre and Sidon, her native country where she had an opportunity to come in direct and personal contact with him, kneeling in prayer at his feet, she cries out:

"Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil." At first it seemed that her prayer would be in vain; but she was not easily discouraged, although in response to her prayer Jesus answered her not a word. In addition to receiving no apparent notice from him, his disciples considering her a source of annoyance, "came and besought him, saying, Send her away for she crieth after us." (Matt. 15:22.) But Christ, whose love extends to all, regardless of race or color, did not approve of their request to send her away, and refused to do so. She continued to press her plea.

"Then came she and worshipped him, saying, Lord, help me.

"But he answered and said, It is not meet to take the children's bread and cast it to the dogs.

"And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table.

"Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." (Matt. 15:25-28.)

The woman was one of great perseverance. Listen to her reply, when Jesus says to her: "It is not meet to take the children's bread and cast it to the dogs." She still perseveres and notice how logical and conclusive was her answer: "Truth, Lord, yet the dogs eat the crumbs which fall from the master's table." She was a Gentile, a Canaanite (woman of Canaan), descendant of Ham, and the Jews had such abhorrence for the Gentiles at that time that they called them dogs. Jesus using the language of the Jews calls her a dog. But she was determined, persevering and would accept no denial. In substance, she says: Lord, while it is true that I am a Gentile, a dog, one not of the Jewish race, even the dogs have the privilege of eating the crumbs of bread that fall from the master's table. Now I do not ask for a loaf. I do not ask even for a slice of bread; I ask for the dog's portion, I ask only for the crumbs. Her reply was unanswerable and invincible in its logical conclusions. Fully appre-

ciative of the great perseverance of this Gentile woman who was of the Canaanite, or Negro race, Jesus, in answer to her prayer, healed her daughter.

In the story of this Negro woman, we see a most striking illustration of a true mother's love for her child. Her ardent love for her daughter and the great agony of heart which she experienced because of the dreadful disease from which her daughter suffered led her straight to the feet of Jesus. It is said that in the wild American prairies, if a traveler steps out of his way but a few yards, he often finds it impossible to discover his way back. But there is a flower there called the compass weed that always bends to the North, and when the traveller finds it and watches how it leans, it shows him his course and sets him right again. In like manner it is true that love and all that is really noble in the human heart have been like a compass weed leading a wandering world to Jesus. It was this mother's love that led her. It inspired her to daring deeds of faith, perseverance and devotion, that today assign to her a place in the history of the world as a shining example of all that is of the heroic, the true and the beautiful in human life.

The question has been asked: How did this woman of a different nation and race, otherwise called a Syrophenician, (Mark 7:26) obtain her information of Christ and his miracles? She was living in a land outside of the Jewish coun-

try—a land of heathen worship. But remember that at this time the name of Jesus had become a universal household word and his fame had spread abroad, not only among the Jews, but also among the Gentiles. "If you had been there and had peered through the window of her humble cottage, when her daughter was crying in agony and writhing on the floor, you would have found her pleading for mercy from her heathen gods, but just like the woman who sought cure by a touch of the Master's garment, having tried all the physicians but to fail, this sorrowful mother who was only worse for all her heathen deities, determined at last to come to Jesus, too. Some village neighbor had told her of Jesus, the Son of David—of his turning water to wine, of his giving sight to the blind, of his causing the deaf to hear and the dumb to speak, and his complete eradication and destruction of all manner of diseases. She asks herself the question, If he will do these things for others will he not cure my sick girl for me? He is able. She hurries to Christ. She pleads with him earnestly. She bows at his feet. She will not be gain-said. Until at last Jesus, overcome by her strong and unwavering faith in him, and its wonderful persistency and persuasive power, exclaims:

"O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour." (Matt. 15:28.)

Hence, while we see that this Negro woman

was one of remarkable perseverance and true love, yet she was a woman of great faith. Her faith did for her what nothing else could do; for without faith it is impossible to please God. It was this one thing that Christ commended in her when he said: "Great is thy faith." Truly a faith like this, powerful in ten thousand hearts today would give us a time of Pentecost and a new era in bringing the world to Christ.

"O for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink,
Of any earthly woe.

"That will not murmur nor complain,
Beneath the chastening rod;
But in the hour of grief or pain
Will lean upon its God."



PHILIP AND THE ETHIOPIAN.

PHILIP AND THE ETHIOPIAN.

"The Angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza." (Acts 8:26.)

"He commanded his chariot to stand still, and they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:38.)

PHILIP AND THE ETHIOPIAN.

"Ethiopia as understood by the Greeks and Romans denoted any country peopled by the dark races. The Hebrews understood Ethiopia as African Cush to be the whole region south of Egypt and above Syene. It was inhabited by Cushites, a Hamitic people. They formed a mighty empire and developed a civilization."—*Dixon.*

"As the chariot of this black man came in sight, the Spirit of the Lord said to Philip, Go near and join thyself to this chariot."—*Hurlbut.*

PHILIP AND THE ETHIOPIAN.

In the early history of the New Testament church when Philip, the evangelist, was preaching the gospel of Christ with tremendous success in Samaria, in the very midst of his great achievements in winning souls to Christ, to his surprise he was ordered by an angel sent from God to leave this place and go southward toward Gaza.

"The angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem to Gaza, which is desert." (Acts 8:26.)

That while preaching the gospel in the city of Samaria, Philip was instrumental in making a great many followers of Christ, which was the cause of great rejoicing among the people, we learn from the following:

"Philip went down to the city of Samaria and preached Christ unto them.

"And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

"For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame were healed.

"And there was great joy in that city." (Acts 8:5-8.)

Now it was at this time when Philip was preaching the gospel and performing miracles, whereby many were being converted to Christ, that the angel came to him with the message to go toward Gaza in the desert. Philip did not understand the meaning of this message, but God did. But being perfectly obedient to the command of the Lord, brought to him by the angel, and while it was very strange to him that he should do so, yet he immediately obeyed the summons.

"He arose and went: and behold a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasures and had come to Jerusalem for to worship,

"Was returning, and sitting in his chariot, read Esaias the prophet.

"Then the Spirit said unto Philip, Go near, and join thyself to the chariot.

"And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest what thou readest?

"And he said, How can I except some man guide me? And he desired Philip that he would come up and sit with him.

"The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth.

"In his humiliation his judgment was taken

away—and who shall declare his generation? for his life is taken from the earth.

“And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this, of himself or of some other man?

“Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

“And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

“And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the son of God.

And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him.

“And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.” (Acts 8:8-22.)

In this remarkable Bible story we see how that providentially the Gospel of Jesus Christ was, even in its early history, preached, not only to the white race, but to the black, or Negro race also. The Ethiopian people were the descendants of Cush, the oldest son of Ham (Gen. 10:6) hence they were Negroes who inhabited the land of Ethiopia, which means the land of Cush, or the black-faced (people). The prophet Isaiah refers to them when he observes:

"It shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros and from Cush." (Isaiah 11:11.) Jeremiah also when he says: "Can the Ethiopian change his skin, or the leopard his spots?" (Jer. 13:23.)

This black man or Negro had come from the land of Ethiopia in Africa, far to the south of Egypt. He was a very learned and wealthy nobleman, held in high honor among his people, filling the distinguished position of Treasurer of Ethiopia, governed by the famous Ethiopian, or Negro queen, Candace. He had taken the long journey of more than a thousand miles to Jerusalem, riding all the way in his chariot that he might worship God in his Temple. In this Ethiopian there is something out of the ordinary, something which is simply sublime. In him there is that fine spirit which is a mark of true greatness. In a heathen court where his environments were of such that he had no encouragement in his religious aspirations, his life had grown into a great passion for the true and living God. Somehow he had obtained a copy of the Old Testament, which he constantly and earnestly read in search of knowledge concerning God, until at last nothing would ease his heart but the fixed determination to take the extensive journey to Jerusalem. The Temple was there and the priests and the scribes were there—

would he not learn all that his heart desired there? No. He is returning homeward, a weary, baffled and disappointed man. He had craved for bread, they had instead given him a stone. He had cried like Martin Luther when he first saw Rome, "Hail, Holy City," but the holy city had brought to him no solace. How many a man in such a disappointment would have cast his Scripture to the winds of heaven! But this black man was of a higher type than that. His heart was too great and pure to have in it a place for despair. He must still seek, he must still read, he must still study. This he was doing while returning home, riding in his chariot, when the Spirit told Philip: "Go near and join thyself to this chariot." Philip did so, and upon being invited by the Ethiopian, took a seat with him in the chariot. As they rode along in the chariot together, the eunuch was reading the Old Testament Scripture in the book of Isaiah, which the evangelist fully explained to him and then as they continued to travel preached to him Jesus Christ, as a result, on that desert road that day, the Ethiopian believed, was baptized and became a pronounced follower of Christ. He went home rejoicing, carrying the gospel of Jesus the Son of God to his own people, as the beginning of the prophetic era when:

- "Princes shall come out of Egypt and Ethiopia shall soon stretch forth her hands to God." (Psa. 68:31.)

CANDACE, QUEEN OF ETHIOPIA.

CANDACE, QUEEN OF ETHIOPIA.

"Behold a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship." (Acts 8:27.)

"Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God." (Ps. 68:31.)

CANDACE, QUEEN OF ETHIOPIA.

"While Ethiopian kings were still crowned at Nepata, Meroe gradually became the real capital and supported at one time four thousand artisans and two hundred thousand soldiers. It was here that the famous Candaces reigned as queens. Pliny tells us that one Candace of the time of Nero had had forty-four predecessors on the throne, while another Candace figures in the New Testament.

It was probably this latter Candace who warred against Rome at the time of Augustus and received unusual consideration from her formidable foe. The prestige of Ethiopia at this time was considerable throughout the world.

Pseude-Callisthenes tells an evidently fabulous story of the visit of Alexander the Great to Candace, queen of Meroe, which nevertheless illustrates her fame; Candace will not let him enter Ethiopia and says he is not to scorn her people because they are black, for they are whiter in soul than his white folk. She sent him gold, maidens, parrots, sphinxes, and a crown of emeralds and pearls. She ruled eighty tribes who were ready to punish those who attacked her."—*Dubois.*

CANDACE, QUEEN OF ETHIOPIA.

Queen Candace is one of the most illustrious characters that adorn the pages of history. In the New Testament Scriptures a place is assigned to her among the most distinguished rulers of her day. "Behold a man of Ethiopia—an eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasures." (Acts 8:27.)

It is plain that the Bible tells us enough about this distinguished woman that we may have no doubt as to what race of people she belonged. She was an Ethiopian, or a black woman. The historian tells us: "The Ethiopians conceive themselves to be of greater antiquity than any other nation; and it is probable that born directly almost under the sun's path, its glowing heat may have ripened them earlier than other men. They suppose themselves also to be the inventors of divine worship, of festivals, of solemn assemblies, of sacrifices and every religious practice. They affirm that the Egyptians are one of their colonies.

It was to these people, Ethiopians, that Queen Candace belonged. It was of the Ethiopian or Negro people that Moses married a wife. We read that Miriam, the sister of Moses, and Aaron his brother did not approve of it. "Miriam and Aaron spake against Moses because of the Ethi-

opian woman that he married." (Num. 12:1.) The army of King Shishak was largely composed of Ethiopian soldiers when he made war against King Rehoboam.

And it came to pass when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord and all Israel with him.

"And it came to pass that in the fifth year of King Rehoboam, Shishak, king of Egypt, came up against Jerusalem because they had transgressed against the Lord,

With twelve hundred chariots and threescore thousand horsemen, and the people were without number that came with him out of Egypt: the Lubim, the Sukkiim and the Ethiopians.

And he took the fenced cities which pertained to Judah and came to Jerusalem." (2 Chron. 12:1-4.) Shishak himself was an Egyptian or Negro king. The opinion now prevails among Bible scholars that the famous queen of Sheba who visited King Solomon was an Ethiopian.

Queen Candace was both a wise and generous ruler. Her treasurer, the Ethiopian eunuch, was converted to Christ through the preaching of Philip, the evangelist. Doubtless this black man who was converted to Christ and baptized by Philip while on his way home carried the glad tidings of the gospel of Jesus Christ to his own

people and was instrumental in leading Queen Candace to Christ and her country to become a Christian land in harmony with the prophecy previously uttered.

“Ethiopia shall soon stretch out her hands unto God.”

PROPHET AND TEACHER.

PROPHET AND TEACHER.

"Some of them were men of Cyprus and Cyrene which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus." (11:20.)

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas and Simeon that was called Niger, and Lucius of Cyrene." (Acts 13:1.)

"Lucius of Cyrene, mentioned with Barnabas Simeon, Niger, Manaen and Saul, among the prophets and teachers of the church at Antioch. (Acts 13:1.) He probably was one of the "men of Cyrene" who heard the tongues and then Peter's pentecostal sermon (Acts 2:10) and of the 'men of Cyrene' who when scattered abroad upon the persecution that arose about Stephen, went to Antioch, 'preaching the Lord Jesus.' " (Acts 11:19, 20.)—*Fausset.*

"Christianity early entered Africa; indeed as Mumsen says: It was through Africa that Christianity became the religion of the world. Tertullian and Cyprian were from Carthage, Arnobius from Sica, Venarius, Lactantius and probably in like manner Minucius Felix, in spite of their Latin names, were natives of Africa and not less so Augustine. In Africa the church found its most zealous confessors of the faith and its most gifted defenders."—*Dubois.*

PROPHET AND TEACHER.

Lucius of the city of Cyrene in Africa was one of the prophets and teachers in the church at Antioch.

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas and Simeon that was called Niger and Lucius of Cyrene, and Manaen which had been brought up with Herod, the tetrarch, and Saul." (Acts 13:1.)

As there were many present in Jerusalem on the memorable Day of Pentecost from Cyrene in Africa (Acts 2:11) it is thought by some that Lucius was one in the number and was converted to Christ under the preaching of the Apostle Peter on that occasion and one of the three thousand baptized and added to the church. For we are told: "They that gladly received his word were baptized and the same day there were added unto them about three thousand souls.

And they continued steadfastly in the apostle's doctrine, and fellowship, and in breaking bread and in prayers.

And fear came upon every soul and many wonders and signs were done by the apostles.

And all that believed were together and had all things in common.

And sold their possessions and goods and parted them to all men as every man had need.

And they continued daily with one accord in

the temple and breaking bread from house to house did eat their meat with gladness and singleness of heart.

Praising God and having favor with all the people; and the Lord added to the church daily such as should be saved." (Acts 12:40-47.)

Among these converts and persons united to the church on the day of Pentecost thus described was Lucius of Cyrene, a black man or Negro from Africa, as Cyrene was in Africa. Cyrene was the same city of which Simon who has the distinction of bearing the cross of Christ, was an inhabitant. Luke, speaking of the crucifixion of Christ, says:

"As they led him away they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross that he might bear it after Jesus." (Luke 23:26.)

Lucius, who had been converted to Christ through the preaching of the gospel, was selected and appointed to the office of prophet and teacher associated with such eminent historic and Bible characters as Barnabas, Simeon, Manean and the renowned Apostle Paul. He assisted them in preaching and teaching in the church at Antioch daily for the period of one year, as a result of which several thousand people were united to the church. (Acts 11:26.)

Antioch was one of the most important cities of Bible times. It was here that the great Apostle Paul systematically began his ministry.

From here he started on his first missionary journey; for it was here that Paul and Barnabas were set apart for special missionary work. (Acts 13:3.) It was here that the disciples were first called "Christians," and that Lucius took a prominent part in preaching and teaching the gospel of Christ, and thus filled a foremost place in the early history of Christianity, the mighty influence of which is still sweeping onward and onward to that period when the kingdoms of this world shall become the kingdom of our God.

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