

fortable and convenient may be multiplied without limit—consume all of God's wealth, and leave the world in ruins. If the world were not in ruins, then it might be proper to seek not only the comforts, but even the elegancies of life.—*Dibble's Thoughts on Missions.*

Illustrations of Scripture.

NO. XII.

I. "Upon the land of Edom do I cast my sandal."—Ps. lx. 10.

The action here described is commonly explained by a reference to Ruth iv. 7, where the delivering of a sandal signified that the next of kin, who so delivered it, transferred to the party receiving it a family inheritance, and, with it, a sacred obligation. So Gesenius, Rosenmüller, &c. But as the action in the Psalm is that of a conqueror taking possession of a vanquished territory, it is difficult to see how the historical reference in Ruth explains it. It is to make the same symbolical action denote opposite things; in Ruth, a transference of land; in the Psalm, on the contrary, a taking possession of a country. To be analogous, the language of the Psalmist should denote that he had held Edom, but was about to transfer it to another. Evidently, the Psalm refers to a transaction essentially different from that referred to in Ruth, and illustrates it by a different symbol.

Is the meaning, then, as Hengstenberg represents, that the Psalmist, having said, in the preceding clause, "Moab is my washing-vessel," i. e., a mean vessel in which the feet are washed, here completes the figure, by describing the action of one who has taken off his sandals and cast them to a menial to be taken away, or to be cleaned? Or, rather, does not the passage belong to that numerous class in which the ideas of subjection and humiliation are expressed by the

act of placing the object humbled under foot? If the latter interpretation be preferred, the following sentence, forming part of the inscription on the tablet discovered by Mr. Harris, of Alexandria, near the castle of Ibrim, in Nubia, and translated by Mr. Birch, (see *Lit. Gaz.* of Sept. p. 771,) contains an appropriate illustration. "*Amen-em-ap-t*, royal son of Kesh, (Æthiopia,) says: thy father Amen-ra has ordered thee with all life, power, and endurance: he has conceded to thee the South as well as the North; all lands to be submissive to thy spirits, and every country to be under thy sandals." According to Chevalier Bunsen, this inscription is of a date from between 1397 and 1387, B.C., that is, about 300 years earlier than the Psalm.

II. "The chief baker said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head. And in the uppermost basket there was of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head."—Gen. xl. 16. 17.

The following extract (from *The Camp and Barrack-Room*: Chapman & Hall.) describes a living repetition of the royal baker's dream:—"In India the generality of animals are much tamer than in these countries. Hawks come up to the very doors, sparrows crowd into the verandahs with their little beaks opened as they pant with heat, and jackdaws will snatch the bread out of the hands of children. The cooks, when carrying victuals on their heads, hold the basket in which the messes are placed with one hand, whilst the other is employed in waving a stick above them to keep away the hawks and jackdaws. On one occasion, one of our bobagees forgot his stick; and while proceeding to the barracks, down pounced an enormous hawk, and knocked the dinners of some dozen men to the ground. In the