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attempt to reconcile these genealogies (always excepting those of David and the Levites) with others given in the Word of Inspiration; for some who have preceded me have given the better part of a lifetime to the same great task, and have met with similar failure. But now we know how right and good it was that failure should attend such an effort. Of what value after all would it have been to the Church or the world to know the names of men that had no record on the page of history, even though they had Abraham for their father? Here, on the contrary, in the part of Scripture that has long been a sealed book, a very mine of knowledge, or of materials for correcting and arranging information elsewhere obtained, lies open to the student, and will soon, I trust, lie open to every intelligent reader of the Word of God. And yet, in comparing the brevity of the record that sets before our eyes the whole history of the ancient world with the fulness of the Church's story, there is impressed upon the mind a lesson of infinite wisdom—the smallness in God's sight of what man deems great.

By the internal evidence of the short account of Jabez, given in Chronicles, we have found him to be no Israelitish doctor, but a Gentile prince, whose life presented a marked contrast to those of his fellows in that he called upon the God of Israel. An undoubted reference to Egyptian history in the brief mention of Mered, the son-in-law of Cheops (who is the Joab of 1 Chron. iv. 14, and appears as the son of Seraiah, the Soris who precedes Cheops) furnished presumptive evidence of the Egyptian origin of Jabez. An examination of the whole chapter sufficed to indicate that its genealogies are not Israelite, and that, in its very commencement, we are introduced to the beginnings of Egyptian history in the persons of the Auritae or first rulers of the Nile valley, the Horites of Bible story. And the name of Jabez, a seat of learning and the city of the royal proselyte, has been found in the Egyptian Thebez. This name should have carried us at once to the twelfth dynasty of Manetho, whose Amenemhes and Osirtasens were the earliest rulers of the famous city so called. But the universal testimony of ancient writers could not, in the meantime, be disregarded, and as this testimony points to Apophis, the shepherd, as the only royal Egyptian convert, his identity with Jabez was taken