

of his own career, but also of the destinies of the people whom he had redeemed from Egyptian slavery. All that was grand and divine in that deliverance, the flaming mountain, the fiery and cloudy pillars, the rock which was to them the beginning of nationhood, emblem of the Rock Eternal, the desert land, the waste howling wilderness, the wisdom, the indignation, the mercy of Him to whom belongeth vengeance and recompence,—all the wonders of that generation of wandering are present before him as he appeals to heaven and earth to hear the words of his mouth—of these lips that were soon so mysteriously to close. How beautiful is the following portraiture of God's goodness to Israel:

"He took him in his arms and taught him;  
He guarded him as the apple of his eye.  
As the eagle covers her nest around,  
And hovers over her young,  
Spreads her wings, takes them thereon,  
And bears them aloft upon her wings;  
So did Jehovah lead him, himself alone,  
There was no strange God with him.  
He bore him to the mountain heights,  
And fed him with the fruits of the earth:  
He made him to suck honey from the rock,  
And oil out of the flinty rock,  
Butter of kine and milk of sheep,  
The fat of lambs and of the rams of Bashan;  
The fat kidneys of goats and bread of wheat,  
And thou didst drink the blood of the grape."

Another composition of Moses is the 90th Psalm, so familiar to the members of Protestant churches as being generally selected, for the lessons which it gives on the shortness of life, to be read at funeral services, in conjunction with the hopes and consolations of the 15th chapter of I. Corinthians. This also would seem to have been one of his last efforts before he "went up from the plains of Moab" to die.

And what a death! God took him as He had taken Enoch—took him, soul and body, into His own charge, took him in the prime of his mental and bodily strength, before his eye had become dim or his natural force abated, his work accomplished, his last words of warning and comfort uttered, his last song sung, his last prayer said:

"Ere the pilgrim soul go forth,  
On its journey, dark and lone,  
Who is he that yet on earth  
All his needful work has done?"

So, no doubt, it may have seemed to Moses. His career was as yet incomplete, the prize for which he had labored as yet unwon. But it was not God's will that he should go further. There, in sight of Canaan, he was to be "delivered from the burden of the flesh" and be "in joy and felicity," in a far brighter land, whence he might still, perhaps, watch over those whom he had led like a flock. Thus did he leave the scenes of earth, who is universally regarded as the most ancient and the greatest of law-givers and benefactors of the human race. To him the world owes more than to all the heroes in word or act, of ancient Greece or Rome; yet God, in His wisdom, left not his remains among those who had most reason to love and venerate his memory. The heathen nations made gods and demigods of their illustrious men, of those who had rescued them from peril or had blessed them by useful inventions, discoveries or laws. But it was in direct opposition to God's purpose in His choice of Israel as the matrix of that truth which was in the fulness of time to be the heritage of Gentile as well as Jew, that He should have any rival in the hearts of His people. Hence the strange summons by which Moses was withdrawn from the victorious tribes,—strange as his birth and life. Hence "no man knoweth his sepulchre to this day." No worshipping crowds gather around the spot where all that earth claims of the great legislator and poet and warrior reposes. Night and day and day and night go by and generation succeeds generation, but the bones of the Prophet are watched over by God alone; they have returned to the ground from which they were taken, "earth to earth, ashes to ashes, dust to dust." And still Moses liveth in the highest sense. Through the long ages between his death and the Prophet whom he foretold with such meekness, yet with holy pride, he, in his writings and in his memory, continued to be the leader, the companion, the teacher and the comforter of the children of Israel. Nay more, his influence has a wider range since His coming of whom he, in person, and his successor, in name, were types and promises. Not only in the tents of Shem, but among the multitudes of enlar-