

confederation of kings, and took away his nephew and others, and despoiled them of their goods, that he gathered together his household, pursued them and smote many of them, and delivered those they designed to oppress and brought the captives back again to their own places. And when he had done it, what then? Why, said they, Abraham you have done a good deed, you have delivered us and brought back this spoil, take what you please. But he told them that he did not want any of it: "You were injured, robbed and despoiled, and carried captive: these men came upon you and fraudulently despoiled you of your goods; and here is my nephew, Lot, who is an honorable man and one in whom I am particularly interested, and I was only doing for you what one man ought to do for another; I will take none of the spoils. Here are these young men who were with me, you may give them what you like, but you shall not have cause to say that you made Abraham rich."

Prominent men who were the descendants of Abraham acted in the same way; true benevolence makes all cosmopolitans. It has been the feeling, the design of all good men to benefit their fellow men; and even the philosophy of the heathen has advocated this to a certain extent. What was the message of Moses when he was sent as a deliverer to the children of Israel, whom the ungodly Egyptians had oppressed and made slaves of? He, as the sent of God, delivered a message, Thus saith the Lord, let my people Israel go. A message of mercy to Israel, and not even injurious to the Egyptians, unless opposed by them. Did he deliver them by any inherent wisdom or intelligence in him? No, but by the power of the Almighty,

by the revelations of God and by the intelligence that God gave to him. His labor was especially a message to deliver Israel from bondage and unjust oppression. He brought them out, and God worked with him. And when their enemies pursued them, he protected them; he opened the sea and made the waves stand up while they passed over dry-shod. Some of these philosophical people—I do not call them scientists, but ignoramuses—say, that is contrary to the laws of nature. But it is not contrary to the laws of God, nor the power of God, for he can do things just as he pleases, and manage them according to his own will and purposes; and he is acquainted with other laws in nature, of which men are ignorant. Moses, we are told, was a stranger in a strange land, where he saw a bush that burned with fire and the bush was not consumed (it might be said that this was contrary to nature's laws also); and a voice spoke to him which proceeded from the bush, telling him to take the shoes from off his feet, for the ground whereon he stood was holy; also telling him that he was a chosen messenger of the Lord to accomplish a certain work. And the Lord taught and instructed him. And Moses went before the king of Egypt and the powers thereof, and delivered the message that God had given unto him. It was not a very agreeable message for them to hear, nor a very pleasant one for him to communicate. But he was a man of God and had the fear of God before him; the Lord had selected him as an instrument, and although comprehending his weaknesses he shrank not from the responsibility, but went forth in the name of Israel's God to perform the commission committed to his care, and he delivered the Israelites.