

Ishmael

Abraham had marked the result of the intermarriage of those who feared God and those who feared Him not, from the days of [page 174] Cain to his own time. The consequences of his own marriage with Hagar, and of the marriage connections of Ishmael and Lot, were before him. The lack of faith on the part of Abraham and Sarah had resulted in the birth of Ishmael, the mingling of the righteous seed with the ungodly. The father's influence upon his son was counteracted by that of the mother's idolatrous kindred and by Ishmael's connection with heathen wives. The jealousy of Hagar, and of the wives whom she chose for Ishmael, surrounded his family with a barrier that Abraham endeavored in vain to overcome. {PP 173.5}

Abraham's early teachings had not been without effect upon Ishmael, but the influence of his wives resulted in establishing idolatry in his family. Separated from his father, and embittered by the strife and contention of a home destitute of the love and fear of God, **Ishmael was driven to choose the wild, marauding life of the desert chief, "his hand" "against every man, and every man's hand against him." Genesis 16:12. In his latter days he repented of his evil ways and returned to his father's God,** but the stamp of character given to his posterity remained. The powerful nation descended from him were a turbulent, heathen people, who were ever an annoyance and affliction to the descendants of Isaac. {PP 174.1}

Pioneer CD findings

9R&H9 page 0067 paragraph 14 One of our most remarkable races is the Bedouins or Ishmaelites. They will rob you wherever they meet you, but still will indignantly repel the charge of being robbers. They consider that they are merely taking back the share in the property of Abraham, of which their father Ishmael, as they think, was unjustly deprived by his brother Isaac. Still, with all his faults, the Bedouin is an (page 68) honorable man. If you put your hand on the pole of his tent he will do everything in his power to serve you. If you have eaten bread and salt with him, (their term for taking a meal with you,) he will fight for you, and if need be, die for you.

From the Congregational Herald.

THE BIBLE ARGUMENT.

14R&H page 0163 paragraph 5 WE sometimes meet, in a secular paper, with some theological or Biblical comment, so clear, free, terse, and racy as to be better worth transferring to our pages than long arguments on the same point, from professedly religious publications. Thus a correspondent of the N. Y. Tribune recently reviews a speech of Gov. Brown, now U. S. Senator from Mississippi, made at Jackson, in that State, after the following pithy and conclusive fashion.

14R&H page 0163 paragraph 6 "The divine origin of slavery, continues the learned Senator, "is proven by the Bible. In no line of that blessed book is Slavery reprobated; in many places it is directly sanctioned. The angel of the Lord, we are told, captured Hagar, and took her home to her mistress." This attempt to convert the angel of the Lord into a slave-catcher will excite in some readers a smile, and in others a shudder. I shall only say of it that so far as the slave catchers of our day have come under my observation they have not by any means resembled angels of the Lord. But I regret the learned senator did not see fit to pursue a little further the history of Hagar, the Egyptian concubine of Abraham. He would have found in succeeding chapters of the same book of Genesis from which he quotes that Hagar and her son were set free; that they were succored by the angel of the Lord, who did not send him back to bondage; that "unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward unto the east country" - unlike some of our modern patriarchs, who continue such offspring in bondage. **He would find also that Ishmael and his descendants - the descendants of the Egyptian bondmaid Hagar - continued free from that time to this,** while within a few succeeding generations all the other posterity of the patriarch was reduced to Slavery in Egypt, out of which they escaped with divine aid and encouragement, while their masters, so far from receiving assistance from the angel of the Lord in recapturing their runaway property, had

in each household the first born son slain by the angel of the Lord as a punishment for trying to prevent that property from getting away, and finally, while pursuing the fugitives for the purpose of recapturing them, were overwhelmed by the Lord and drowned in the Red Sea.

18R&H page 0138 paragraph 11 Take the case of Hagar. We read (Gen.xvi,1), she was an Egyptian "handmaid, maid-servant," perhaps one of those referred to in Gen.xii,16. Abraham, at Sarah's instigation, makes her his concubine. The usual bickering of Eastern harems ensues. Hagar leaves the tribe, is sent back by the angel, Ishmael is born, and this son of a slave (?) is regarded not only as free, but heir of the house of Abraham. Years pass, and the wild, reckless Ishmael is seen ridiculing Isaac, his puny brother and co-heir. At the sight, all the mother and the aristocrat again rise up in Sarah, and she cries out to Abraham, "Cast out this bondwoman and her son, for he shall not be heir with my son, even Isaac;" and Abraham, so far from regarding them as chattels personal, and selling them south, sends off the wild boy to be the wild, free Arab, "whose hand will be against every man, and every man's hand against his."