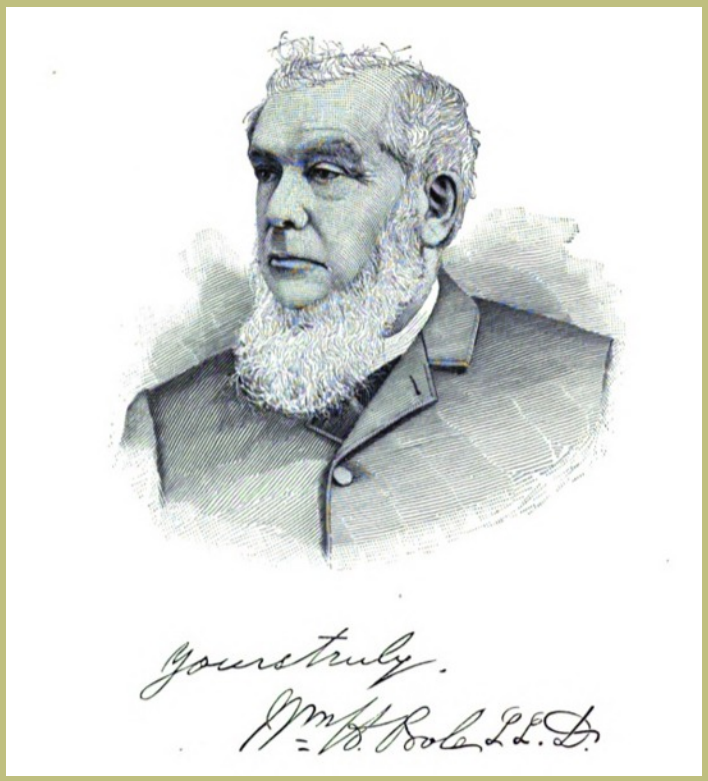
Anglo-Israel Of The Saxon Race

Proved To Be The Lost Tribes Of Israel
Nine Lectures



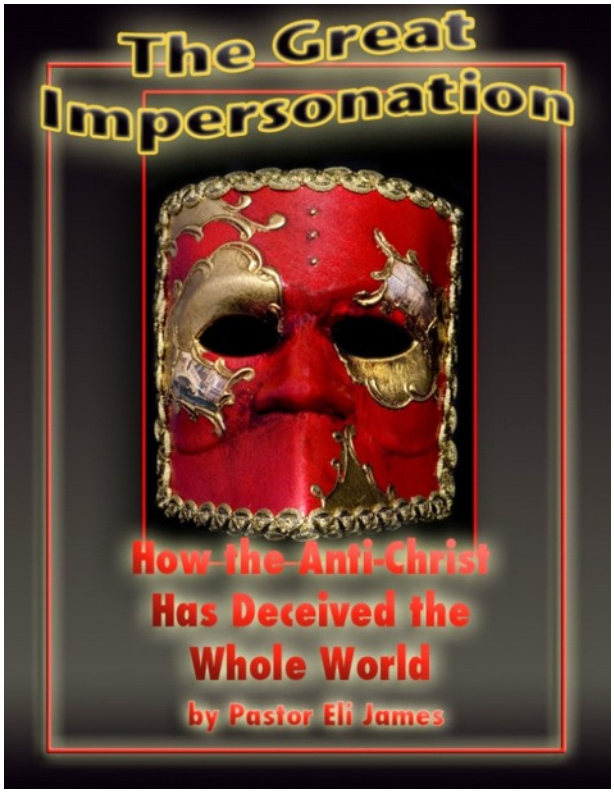
By The
Rev. W. H. Poole. LL.D.

ANGLO-ISRAEL
OF
THE SAXON RACE
PROVED TO BE THE LOST TRIBES OF ISRAEL

Editor's Comments

We are pleased to be able to make this rare and old book available to those interested in the identity of true Israel. While there are many gems of good information to be gleaned from this book, the author of this book was unaware of the real identity of the the Jews and saw them as being of Judah and not Edomites and Canaanites which is their true identity.

Readers are recommended to study Pastors Eli James's book on this subject - The Great Impersonation



ANGLO-ISRAEL

OF

THE SAXON RACE PROVED TO BE THE LOST TRIBES OF ISRAEL

NINE LECTURES

BY THE
REV. W. H. POOLE. LL.D.

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ARTHUR OF

"Ripe Grapes, or, The Fruits of the Spirit;"
"The Nature, Causes and Cures of Anger;"
"The Gift of the Holy Ghost, AND How Obtained;"
"History, the True Key to Prophecy."

Introduction
by
THE REV. W. H. WITHROW, D.D., F.R.S.C.

"There is a principle which is a bar against all information which is proof against all argument and which cannot fail to keep a man in everlasting ignorance. This principle is contempt prior to examination," — Dr. Paley.

A greater than Paley has said: — He that answereth a matter before he heareth it, it is a folly and a shame unto him."— Proverbs xviii. 13.

Detroit Mich.
Winn & Hammond

Copyright March 5th 1889.
Rev. W. H. Poole



INTRODUCTION.

THE history of God's chosen people Israel can never be a subject of indifference to the Christian mind. The indebtedness of Christendom to this race can never be computed nor repaid. Through it came chiefly the oracles of God to man. Through it came the institutions, the jurisprudence, the philosophy which largely mould the thought of all Christian nations to-day. Yet no race was ever repaid with blacker ingratitude for the benefits which it conferred. The tale of its persecution by fire and faggot, by rack and dungeon, is one of the darkest pages in European history. Pillaged and plundered, scattered and peeled, branded and mutilated, smitten by every hand and execrated by every lip, the Jews seemed to bear in all its bitterness of woe, the terrible curse invoked by their fathers, "His blood — the blood of the Innocent One — be upon us and our children." Trampled and beaten to the earth, decimated and slaughtered, they have yet, like the trodden grass tliat ranker grows, increased and multiplied in spite of their persecution. Those “Ishmaels and Hagars of mankind” exiled from the home of their fathers, and harried from land to land, have verily eaten the unleavened bread and bitter herbs of bondage, and drunken the waters of Marah. In many foreign lands they have sat beside strange streams and wept as they remembered Zion.

“They lived in narrow streets and lanes obscure.
Ghetto and Judenstrass, In mirk and mire;
Taught in the school of patience to endure
The life of anguish and the death of fire.

All their lives long, with the unleavened bread
And bitter herbs of exile and its fears,
The wasting famine of the heart they fed,
And slaked its thirst with Marah of their tears.

Anathema maranatha! was the cry
That rang from town to town, from street to street;
At every gate the accursed Mordecai
Was mocked and jeered, and spurned by Christian feet.

Pride and humiliation hand in hand
Walked with them through the world where'er they went;
Trampled and beaten were they as the sand,
And yet unshaken as the continent.

Far in the background figures vague and vast
Of patriarchs and prophets rose sublime,
And all the great traditions of the past
They saw reflected in the coming time.

And thus forever with reverted look
The mystic volume of the world they read,
Spelling it backward, like a Hebrew book.
Till life became a legend of the Dead."

Yet in return for such persecution, the Jews conferred unspeakable benefits upon mankind. Great numbers of them came to Spain with the Saracens. They became the first and, for a long time,

the only physicians of Europe. They enriched the *materia medica* with discoveries of chemistry^ in which they were expert. The healing art was previously obscured and debased by magic, sorcery, and empiricism. The system of supernaturalism, which universally obtained, was first assailed by the practical science of the Jews. Their rationalistic diagnosis relieved disease of its spiritual terrors, and sapped the foundation of superstition in Europe, as Christian science is at present doing in India. This, and their great wealth, made them the frequent victims of the Inquisition. Notwithstanding, some of them became the private physicians even to the Popes who persecuted their race. They taught in the Rabbinical schools of Italy, Sicily, and France, as well as in Spain. Persecution and travel sharpened their naturally acute intellects, so that they early got control of the greater part of the commerce of Europe. It has been truly said, "They were our factors and bankers before we knew how to read." The Spanish religious wars drove many from that country and dispersed them through Europe, to which they gave an intellectual impulse, which it feels to this day.

Jewish influence also contributed to mediaeval thought a tinge of Oriental mysticism. The turbid stream of cabalistic philosophy intoxicated some of the noblest minds of Europe. The wild and fantastic theories of Paracelsus and the Rosicrucians, of Cornelius Agrippa and Jacob Behmen, concerning the various orders of elementary spirits, emanations from the deity — a mixture of fanaticism and imposture — were also founded upon the reveries of the cabala. That theophanic system, in its turn, was linked with the venerable Oriental lore of ancient sages on the banks of the Ganges and the Oxus.

The influence of Hebrew thought and of the Eastern imagery and language of the Sacred Scriptures upon the Christian system of theology opens up a vast and varied field of investigation. It might be found that many of our common and controlling thoughts have their roots far back in remote Oriental antiquity. Assuredly it would appear that that Syrian faith, which began first to be preached at Jerusalem, has been more potent in its influence on the heart and mind of Christendom than all the lore of Greece or Rome, or than all the combined wisdom of the Orient and Occident besides. It has been the great seminal principal from which has sprung all that is best in all the literatures and philosophies, in all the systems of ethics and jurisprudence, in all the political and social economies of the world since its promulgation. It has ennobled, dignified, and elevated them all. It is the hope, and the only hope, for the regeneration of the race.

If such profound interest is felt with reference to the Jews, whose history we know, still more absorbing will be to many the identification with the dominant race of Christendom — ^that English-speaking race that is filling the world with its renown and civilization— of those Lost Tribes of Israel, whose mysterious fate has been the cause of so much speculation and learned research. Of the many books written upon this subject, we know of none which treat it more comprehensively, more ably,, more eloquently, than the present volume. Personally we do not feel competent to discuss this vast and various theme, nor to judge, without ampler study than we have been able to give, of the validity of the arguments with which the fascinating theory of this book is sustained. But we can certainly commend the vigour and vivacity of style, the wealth of illustration, and the breadth of learning with which Dr. Poole maintains his thesis, whether one fully accepts it or not No English-speaking reader can fail to have his patriotic pulses stirred with a grander pride than that of the great apostle of the Gentiles as he asserted his free-born Roman citizenship. For we are the subjects of an empire which dwarfs into insignificance that of Rome in its palmiest days — an empire upon which the seal of divine approval has been signally placed — an empire with which the highest destinies of the ages are fraught — an empire into whose keeping God has committed the “gates” of the earth.

W. H. WITHROW.

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FIRST LECTURE - THE JEWS, THEIR PAST HISTORY, PRESENT POSITION, AND PROMISED RETURN TO THEIR OWN LAND.

Frederick the Great said, *"Meddle not with those people called Jews; for no man ever touched them and prospered!"*

"Errors like straws upon the surface flow. He who would search for pearls must dive below."

THE chosen people of God were first called Hebrews, from *Ebri*, a Hebrew word, which means over or beyond, because Abraham, when called of God, came from beyond the river Euphrates. As a nation, this people were first called Israelites, from the name given to the patriarch Jacob, when he wrestled with God and prevailed: "*Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God.*" (Gen. xxxii. 28). In after years the Lord promised a new name to the Israelites, as we shall show in due time. The name Israel, "House of Israel," "Kingdom of Israel," "Children of Israel," was given specially unto them after the division of the tribes, B.C. 975. The ten tribes revolted and formed a new kingdom. It then became necessary to distinguish the ten-tribed kingdom from the two-tribed kingdom. Hence the Kingdom of Judah and the Kingdom of Israel. This became all the more necessary when the ten tribes were carried away into captivity. The two remaining tribes were called Jews, from the Hebrew lehuda and the Greek loudaiosy those terms having been contracted to the word Jews. The people of God, known as the Hebrew people, or children of Abraham, were never called Jews until after the death of Solomon, and the division of the tribes.

The principal tribe that remained with Rehoboam was Judah, and the descendants of that tribe have been known ever since as Jews. That name soon found its way into the early classic authors, and into the history of those times, and afterwards into the New Testament.

The name Israel, or Israelite, was a general term including the whole Hebrew people. Every Jew is, of course, an Israelite, but every Israelite is not a Jew. All Scotchmen are Britons, but all Britons are not Scotchmen.

The present condition and future prospects of the Jews cannot be contemplated without deep interest. In their antiquity, they present an unbroken line of descent from Abraham, and they can produce the most satisfactory annals of their race, such annals, indeed, as can be found in no other country in the world. They can, and they do, with certainty, trace their genealogy and lineage through a glorious ancestry back to a single family, through a period of fivo thousand years.

If we inquire of this people in the light of prophecy, we see them a people about whom and whose interests the first promise and the first prophecy in Eden was uttered, and to whom that promise and that prophecy distinctly referred.

With them, also, and from among them, we find a long line of seers, extending through a period of four thousand years — seers, before whose vision were presented great truths relating to themselves, and to all the other nations, extending in their influence through- out all time, and to all worlds; and by whom have been written the future destinies of the whole world. In this people, the Jews, we have a people to whom alone Jesus Christ appeared in person, with whom he lived, and lodged, and laboured, and died, and to whom and to whose heirs are exceeding great and manifold promises recorded, and securely registered — promises that are yet to be fulfilled.

If we inquire into the literature of the past, we find that the Jews can point us to the first written language, and the first written history, to a long line of poets, orators, musicians, historians, philosophers and prophets, and to odes, laws and letters long before Cadmus introduced his alphabet into Greece, and fully six hundred years before the wolf-nursling, Romulus, founded Rome. They are a people whose histories have never been excelled by Herodotus, or Livy, whose poetry has never been equalled by the blind man of Chios, or the Mantuan bard; whose biographies a Plutarch and a Tacitus have never approached ; whose moralists far outstrip Plato and Seneca, and whose writings on law and ethics are a standing model for all time. But it is our duty here more particularly to look at them in the light of Religion and of Revelation. There we find them with a grand theocracy — a theocracy all their own and all divine, possessing a knowledge of the living and true God, and receiving from Him a direct communication of His will, and a system of sacrifice, of priesthood, and of worship designed to prepare the way for the one great atoning sacrifice of our universal Lord and Saviour.

View the Jews, therefore, in any aspect you please, they at once arrest our attention, inspire our thoughts and command our admiration.

There is no people so much talked about as the Jews, for in all the expositions of Bible truth, the Jew is always referred to, and scarcely a religious service is held in which his person, his history, his manners, or customs do not form a part.

Even those persons who do not pay deference to religion are not by any means indifferent to the interests of the Jewish people ; they praise them or blame them, compliment them or ridicule them, as occasion may require, or interest or caprice may dictate ; and yet, with all this attention paid to them, no class of persons is so little known, and so much misunderstood. They are a mystery to us, indeed they are a mystery to themselves. They are at once yielding and obstinate, submissive and unbending, shrewd, yet simple, covetous, yet generous, living in all lands, yet

peculiar in all, assuming the manners, languages, habits, and customs of all nations, and yet, at first sight, distinguish- able as separate and distinct from all others ; and this, not from any choice of theirs, for they cannot help it. The prophet said (Isa. iii. 9), They were to be known in all lands by “the show of their countenance," that is, by their expression, their features. That peculiar cast of countenance is indelible and unalterable. This remarkable ethnic phenomenon is a strong point in their identity; for, in the whole history of our globe, no such fact exists among other people. No other people have ever been dispersed among other nations without losing their national traits of character; but the Jews, though scattered throughout the habitable globe for eighteen hundred years, still retain their ethnic identity and other national peculiarities. Though they mingle with every other nation, they blend with none.

It seems very clear that the physiognomy of Israel was destined to be known throughout all nations, and were to differ materially from Judah; because the Jews through all the centuries, when they were to be brought under the punishment spoken of by the prophet, and to become a taunt, and a reproach, and a byword (Jer. xxi.) This was secured to them as they were known by the show of their countenance. Israel was to be unknown and lost, because unknown. Judah was not to be lost, but to be known everywhere, and on all occasions, and therefore, anthropologically, it would be impossible that Israel could be found any- where having the physiognomy of the Jews. In looking after the lost ones, we need not expect to find them having the same cast of countenance as the Jews. The Israelites have never borne the same distinguishing features shown by the Jews. You can easily see the reason of this. When God willed the people to be lost for a period of time called “many days," He did not set a mark upon them, or distinguish them specially from others; because, had He done so, it might have rendered it impossible that His will should be carried out, and they lost, as He had said. He willed the Jew to be known, and marked him that His will might be fully carried out in reference to them. He willed the ten tribes to be lost for a time, and He did not mark them, that so they might be lost.

The physical type of the Jews received no change whatever until after the rejection of their Messiah, when their real troubles commenced. It was not the terrible siege by Titus, and the fall of their temple and city, and nation only, although these were enough to fasten deep traces of sorrow upon their countenances, but it was suffering long drawn out — ^prolonged suffering, endurance of suffering for long-continued centuries after their dispersion — sufferings from generation to generation without intermission or amelioration.

There is not anywhere a fragment of history to show that the features of the ten tribes of Israel had ever undergone any such change of feature, or of physical type, by which they might be distinguished. The tribe of Benjamin, whom Titus permitted to escape, as was foretold, had gone from the terrible calamity, and escaped the suffering, and the change of features, or expression of countenance, which has since rested indelibly upon the Jew. The change of countenance, as the prophet said, is entirely with the Jew. It is worthy of note here, that when the Jews were in the province of King Ahasuerus in a Gentile country, they had no such mark of distinction, no peculiar expression, no racial or physical type by which to be known. Mordecai charged that orphan girl, Esther (afterwards Queen Esther), not to show her kindred, or her people, or her Jewish descent, and ** Esther had not shewed her people nor her kindred," and even Mordecai him- self was not known by any peculiar external mark, or type of countenance. They were known as Jews by “divers laws" and form of worship or creed. The peculiar form of expression, or type known so well, was not heard of until after the infliction of the punishment alluded to by the prophet. From that time they became a marked people, in order that they might be recognized. That mark or token was to distinguish them in all lands, and throughout all time.

"Amazing race! deprived of land and laws,
A general language, and a public cause;
With a religion none can now obey;
With a reproach that none can take away;
A people still, whose common ties are gone,

Who, mixed with every race, are lost in none."

THE RHONE AND THE ARVE

We have in nature a fine illustration of their separate condition in and among other nations, and yet not of them, nor mingled with them. In Europe, near Geneva, there is a junction of two rivers — the Rhone and the Arve. The Rhone issues from the city and the lake, where the noisy, furious, muddy Arve rushes into its channel, and for miles the two rivers move on in the same channel without commingling their waters. The Rhone is the largest river; but the Arve is very pertinacious. The Rhone is majestic in depth and volume, and swift and graceful as an arrow in its flight. The Arve is shallow, and, like some men I know, as noisy as it is shallow; like them, too, it is very pretentious.

The Rhone is of a beautiful azure, clear and transparent; but the Arve is muddy as the Tiber, and cold as death. The Rhone comes from the crystal lake, the Arve from the grinding glaciers. The Arve rushes into the Rhone almost at right angles, and seeks to mingle its muddy, turbulent current with the crystal waters of the Rhone ; but the Rhone resents the proposal, refuses the mixture, and rolls on by itself, keeping its own side up the channel, and compelling the mortified intruder to keep its own side of the channel too. One hardly knows how the Rhone is able to conquer, but it does, and the two rivers flow on and on for miles without mingling their waters. On the one hand you have the cold, muddy waters, on the other a crystal stream. From the heights above, you can see with the utmost clearness the play, the sport, the coquetry, the conflict of the waters — the utter hatred of amalgamation and annexation on the one side, and the earnest desire for it on the other.

You feel that the river Rhone is in the right, while the Arve is at best an impudent intruder.

The Rhone is the daughter of the day and of sun- shine. The Arve is the child of night and of frost. The Rhone sweeps like a river of light from the quiet bosom of the lake, amid the hum of industry to the song of the mountain breeze. The Arve roars discoloured and angry from its icy caverns to the music of the thundering avalanche.

The Rhone dances like a mountain maiden. The Arve strides sullenly on his way, like a dark-browed villain meditating wrong. Nature has most decidedly forbidden the banns between the two rivers, and all that we can do is in vain, for his offers are promptly spurned, and his proposals scornfully rejected, while he is left, old bachelor like, to pass on his way in cold and single blessedness. Here, I think, we have a beautiful illustration of the Jewish people in all lands, and among all nations. They flow on together in all the channels of industry, of toll, and of labour, yet they never commingle with the Gentile, or the heathen nations around them. The Muscovite has, during long centuries, tried to woo, and win, and wed the fair daughters of Judah ; but, while the Jew lives, and trades, and grows rich on Russian soil, and speaks the Russian language, and adopts his habits and customs, he remains a Jew still.

The licentious Turk, who for many years was a Tartar, and then became a Turk, tried by flattery, and by frowns, by smiles, and by swords, to compel the lovely Hebrew maiden to become one with him in blood, and language, and religion ; but the Turk was treated as the Rhone treats the Arve, or as the young and beautiful lady treats the musty, fusty, rusty, crusty old bachelor; and though the Jew learns the language, and customs, and habits of the Turk, and loans him money by the million, and may any day foreclose the mortgage, and turn Mr. Turk and a couple of hundred Mrs. Turks out of the harem ; yet the Jew is as pure a Jew as if the Tartar never feasted on Turkey. So we have Russian Jews, Polish Jews, Hungarian Jews, Austrian Jews, Italian Jews, German Jews, English and American Jews, who are, despite all the flattery, and all the frowns, all the cooing, and all the growling, all the wars and bloodshed of eighteen hundred years, Jews still.

There have been in those countries, and among those many peoples the most wonderful changes, national and ethnological, physical and intellectual, civil and ecclesiastical, moral and religious, and yet the Jew is comparatively unchanged. He still adheres to the worship of the God of Abraham, Isaac and Jacob, according to the ritual Moses gave unto their forefathers ; and, with an honourable and worthy tenacity, they cling to their ancient customs, and honourably maintain their tribal distinction.

When an aristocratic tourist, of great pretensions to learning and religion, as given by Lothair, met an accomplished young Jewess in the garden on the Mount of OKves, and from the true inwardness of his nature, he suggested to her that the Christian religion of his Church and nation would be her best guide, the young lady gave him a reply that he was not at all pre- pared fairly to answer. The beautiful Jewess said (I quote from memory), "There are so many Churches now in Jerusalem, I may be pardoned if I hesitate a little on a question of so much importance. There is first," said she, "the Church of the Good Bishop, who presented me this volume of the New Testament. He is himself a Hebrew of the English Church. There is, also, the Latin Church, which was founded by a Hebrew; and the Armenian Church, which belongs to these Eastern lands, to a people like ourselves, who have lost their own country, and have become wanderers in every clime. There is the Abyssinian Church, who hold us and our people in great honour; and the Greek Church, the Maronite Church, the Coptic Church, who hate us and curse us, and the Romish Church, and a hundred other Churches. In this perplexity of Churches it may be wise in me to remain within the pale of a Church older than them all — the Church in which Christ was born, and which He never quitted ; for he was born a Jew, lived a Jew, and died a Jew, as became a Prince of the House of David. Moreover, your own sacred genealogies prove what I say of Him; and if what I affirm of Him could not be clearly established, the whole fabric of your faith falls to the ground. We Hebrews preserve our identity, and firmly adhere to the Church of Moses, and David, and Isaiah, and Jesus."

There is no doubt that God has a grand design in the wonderful preservation of these people in the midst of a Gentile world, through all the ages. We may yet see the great things God has in the near future for the people called the Jews.

Of them the "***Evangelical Review***" says, "This miraculous people still command the attention of the world, even in their fallen state; and the intellectual and moral advancement of mankind, with all the gigantic march of events, does not preclude the certainty of God's express arrangement for them. While the infidel sneers at them as the pariahs of the globe, or the more friendly Christian looks for their spiritual regeneration, as well as their national return to their own land, and designate them the aristocracy of the world, as yet the Hebrew walks on in his own self-conceited stubbornness. Empires have become extinct, tribes, nations and languages have become amalgamated, but these remain an indestructible race; they are dealt with by an unparalleled discipline, and an unparalleled result will hereafter redound to the glory of God."

Of this people. Rev. J. H. Brooks, says " The Jews are scattered now to the ends of the earth, but He who will gather the dust of His sleeping saints shall surely bring them back to their promised land. For this purpose they have been so miraculously preserved through the bondage and dreadful persecutions of two thousand five hundred years. Found among all nations, and yet not mingling with any, they are still a distinct and peculiar people, surviving the sweeping revolutions of the past, and reserved for a sublimer destiny than the genius of the most ambitious statesman has sought to attain for his country."

To the Jew, with more truth than to the Puritan, may be applied the fine language of Macaulay, "For his sake empires had risen, and flourished, and decayed."

FIRST NAMED

The Jews are first named in the Bible in 2 Kings xvi. 6, where it is said, “Kezin, the King of Syria, drove the Jews from Elath." After this the term becomes of frequent occurrence. The Jews were carried away captive to Babylon, where they remained for seventy years, until the decree by Cyrus gave them permission to return to their own land. Large numbers of them preferred to remain in the East, as the prospect at home was not very inviting. Take the official record of Nehemiah, seventh chapter, and add up the total of those who are said to have returned, and you have only twenty-nine thousand eight hundred and eighteen that responded to the call, though the call was most urgent, and pressed upon them by all possible motives.

As a proof of this we quote Josephus, who says (Antiq. xi. 1-3), “The rulers of the two tribes of Judah and Benjamin, with the Levites and priests, went in haste to Jerusalem, yet did many of the people stay at Babylon, as not willing to leave their possessions."

Again, “Thus did these men go, a certain and determined number of them out of every family; by this means a certain part of the people of the Jews, that were in Babylon, came and dwelt in Jerusalem ; but the rest of the multitude returned every one to their own country again.

“The ten tribes did not return to Palestine, only two tribes served the Romans after Palestine became a Roman province " (Antiq. xi. 3, 10 and v. 2).

Josephus, when speaking of Ezra and his doings, says, “So Ezra read the Epistles of Xerxes at Babylon to those Jews who were there . . . and sent a copy of it to all those of his own nation that were in Media, and . . . many of them took their effects with them, and came to Jerusalem; but then the entire body of the people of Israel remained in that country, wherefore there were but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude."

Jerome says, “The ten tribes inhabit to this day the cities and mountains of the Medes."

Milman, in his History, Vol. I., p. 418, says, “Twenty-five thousand was the number of Jews who had the national spirit and patriotism to leave their comfortable homes in Chaldea, and go back to their burned city and desolated country."

Kitto states, “After the captivity we hear very little of the territories of the tribes, for ten of them never returned."

Can any one suppose for a moment that the above number would be even a majority of the two tribes, and of the few people who went with them, much less of the ten tribes mixed up with the two? If so, they must be badly mixed.

On their arrival at their own land, they rebuilt their temple, restored the worship of God, and duly enforced the law of Moses. After the death of Cyrus, they were under the dominion of Cambyses, Smerdis, Darius and ten other Persian kings, and twenty-three Syrian conquerors, and fourteen Egyptian kings; each in turn claimed the right of tribute and service from the Jews. The Asmoneans, in the persons of the Maccabean family, nine of whom claimed the sceptre, and several times succeeded in removing the foreign yoke, only to have it riveted more firmly on the next defeat. All those years the Jews were without the sceptre, though never without the sword. When Cleopatra came to the sensible conclusion that she would marry, she received as a marriage portion the land of Canaan, and, of course, its Jewish inhabitants. Pompey soon after claimed the sceptre of the Jews for his country's imperial eagles, and they appointed an Idumean to be the governor and tax-collector. Thus we see how it was, as I prove more at length, that the Jews, instead of swaying the sceptre until Christ came, as some of our commentators affirm, they never once had the sceptre since their captivity by Nebuchadnezzar. From that day until the birth of

Christ, they were under the control of creatures of foreign birth and of Gentile blood. These were in turn Persians, Grecians, Syrians, Egyptians, Asmoueans, Eomans, Idumeans; but a Jew did not, during those six hundred years, once possess the sceptre. How often have I heard that passage quoted, "The sceptre shall not depart from Judah until Shiloh come." While the parties so quoting it entirely misunderstood the Word of the Lord, and gave it an interpretation that is most plainly contradicted by all history. (See lecture on Prophecy and its Key.)

The Jews, through the scribes and Pharisees, took a determined V stand against Jesus, whom they persecuted in every possible form, and finally put Him to death. Thus, as a nation, they filled up the cup of their iniquity to its very brim, and brought upon themselves the terrible judgment that had been threatened.

The proud eagles of Imperial Rome fed upon the very vitals of that country, which was then a Roman province, and when the Jews could no longer endure the galling yoke, they revolted. Their glory had long since departed. Vespasian and Titus came up against Jerusalem, and completely destroyed the city and the temple, and scattered to all parts of the earth the last fragments of a nation at one time the most powerful and most prosperous upon the face of the earth. When Titus saw the strength of the wall and fortified places, he said, “We have certainly had God for our assistant in this war. It was no other than God who ejected the Jews out of these fortifications, for what could the hands of mail do toward overthrowing these walls and towers?"

Eloquent pens have given, in various forms, descriptions of the terrible fall of the doomed city. We may here only notice in brief the words of our Lord Jesus in reference to it, and note in passing how fully those prophetic words have been fulfilled, “They shall fall by the edge of the sword."

Josephus says, “Two and a half millions of Jews fell at that siege." Another historian says, '^ The soldiers grew weary in killing."

Jesus said, “They shall he led away captive into all nations” History says, 97,000 Jews were made prisoners of war, and taken away by Titus, and sent to Rome. Others to the mines in Africa, many of them sent off to the Roman provinces, and others sold as slaves.

Jesus said, “Jerusalem shall he trodden down of the Gentiles." (“Trodden down" denotes violence and oppression.) The once Sacred City has been polluted ever since by the sooty wing of every foul bird, and the hoof of every unclean beast. One emperor erected upon Mount Zion a statue of Jupiter. Another ordered a marble statue of a hog (to a Jew the most unclean of beasts) to be placed over the gate facing Bethlehem. Thus, every indignity that could be thought of has been thrown upon that city.

Jesus limited the period of the awful humiliation “Until" the forty-two months of Rev. xi. 2, and the 1260 days (prophetic) of Daniel shall have been accomplished. John and Daniel were inspired by the same spirit, and speak of the same limited time.

“Times of the Gentiles be fulfilled." What does this mean? Paul says, “I would not, brethren, have you ignorant of this mystery, that blindness in part is happened unto Israel until the fullness of the Gentiles be come." (Rom. xi. 26.) The New Version reads, "*A hardening in part hath befallen Israel until the fullness of the Gentiles be come in*." The word fullness (pleroma) means “filling up" “repletion." The same word is used (ver. 12) in reference to the Jews in contrast with diminution, “If their fall be the riches of the world, and their loss the riches of the Gentiles, how much more their fullness." “Fullness" is here in contrast to diminution, and each term serves to explain the other. Primarily they signify number, or amount ; diminishing in numbers is opposed to fullness of numbers. When the Gentile nations are filled up with people, and overflowing, the time for the return of the Jews is near at hand. Till then Jerusalem shall be under Gentile misrule. This period of misrule and oppression has a fixed limit. Gentile dominion must cease, and the

Jew must again come into power and honour. Whedon says, “And it cannot but seem probable to every reflecting mind that the Jewish race is preserved for some great and providential reason." That the Gentile nations are giving evidence of that *pleroma,* or fullness, is manifest. Hear from Rev. Dr. Newman, in an address of 1880, on the Chinese question; that Gentile nation is overflowing.

The Rev. J. P. Newman, D.D., now Bishop Newman, said :

"A bill has been reported to the House of Representatives, elaborate in its details and stringent in its penalties, against Chinese immigration. Its passage would be a national disgrace. It savours of ignorance, prejudice, and selfishness under the guise of national protection and lofty patriotism. But let not the people be deceived. “The voice is Jacob's voice, but the lands are the hands of Esau.” Let us throw the focal light of facts upon this proposed legislative iniquity.

“No true patriot can be indifferent to the present enormous Asiatic exodus to our shores. One hundred and fifty thousand Chinese are now on our Pacific slope, and the number will annually increase. Had they come one hundred or fifty years ago, their coming would have been a political calamity ; but now we are strong enough to civilize all who come. They come with social, religious, and political ideas inconsistent with our civilization; and we must change them, or they will change us. Behind those who come are 400,000,000 Celestials, intelligent, industrious, and arrogant, who are to-day the greatest colonizers of the world; and, like all colonists, they are selfish. What shall we do?"

Rev. Matthew Poole, in his Annotations, says, "By fullness here (Rom. xi. 25, as in verse 12) understand a great multitude of Gentiles.”

By their “coming in," “we understand, the full time of their reign and continuance, after which, Gentile rule is sure to fail” . . "The blindness, or hardness," is to remain on Israel until that time comes.

The exact fulfilment of the words of Jesus are chronicled in history, and the people called Jews still exist in all lands, and are known “by the show of their countenance," as if specially preserved to the grand gathering so clearly promised them. The Gentile nations may despise them as they may, as a people they are “a chosen race," beloved for Abraham's sake. Though without a nationality, they are found in all lands, and in all nations; and though scattered among the nations ; they are still a distinct people. They have now no country in possession, and yet they are gaining wealth and honour and position in all lands. Other nations have been crushed by the hail- storms of adversity, and have perished out of sight, but the Jews could not, and would not, be exterminated.

"Like Moses' bush they mounted higher,
And flourished unconsumed in fire.”

That, burning bush was, to Moses, a grand symbol of the Hebrew race.

The first century of the Christian era, as it drew toward its close, found the Jews with their temple and city in ashes, their country laid waste and desolate, occupied by strangers, and their people driven into all lands or sold into slavery. The weeping prophet had said, and recorded it, “*I will cause them of Judah to be removed into all the kingdoms of the earth*." . . “*They shall find no ease among the nations*.” . . "*Ye shall be left few in number*." . . "*I will bereave them of children*." . . "*I will cause thee to serve thine enemies*." “*Thou shalt be only opposed and crushed alway*." . . "*I will not show you favour*." . . "*Death shall be chosen rather than life.*" . . “*I will make the cities of Judah desolate.*" . . "*I will feed this people with wormwood, and give them water of gall to drink.*" . . "I *will deliver them to be a reproach, and a proverb, and a taunt, and a curse.*" They were to be a people known as "*an astonishment,*" a "**desolation**," a “*reproach*," a "*byword*," a

"*hissing*," and a "*curse*." They were to be "*scattered*," "*meeted*," "*trodden down*," and "*peeled.*" They were to drink the cup of sorrow to its dregs, to be a target for the marksmen of the nations. Have not all these prophetic utterances been fulfilled in their case, and are they not now, in some countries, undergoing the chastisement here spoken of? And yet they are preserved, a living proof to all people of the truth of God's holy Word.

In the second century the Roman emperors enacted most oppressive and unjust laws against them. Under the reign of one emperor half a million of them were slain.

In the third century nearly all the existing nations persecuted them. Emperor Severus was so called because of the severity and cruelty he used in shed- ding Jewish blood.

In the fourth century, Constantine scattered them as fugitives over all the empire. He caused their ears to be cut off, and their persons branded as vagabonds.

In the fifth century, they were expelled from Alexandria, and throughout all Persia, and persecuted with terrible cruelty.

In the sixth century they were allured and deceived by false messiahs, rebelled against the government^ but were fearfully slaughtered. Multitudes of them fled to Africa, where they were prohibited from worship even in caves.

In the seventh century they were expelled from Jerusalem and Antioch; and in Spain six hundred thousand of them were slain. In France they were several times prohibited from appearing on the soil, and were massacred from one end of the country to another.

In the eighth century their property was taken from them, their children made to renounce the religion of their fathers and sold into slavery.

In the ninth and tenth centuries Mohammedan conquest extended from Spain to India, and every- where the Jews were robbed, slain and branded with reproach;

At the close of the thirteenth century they were driven from England by Edward I., and were not allowed to return until Oliver Cromwell's day.

Towards the close of the fourteenth century Charles VI. drove them from France.

In the fifteenth century Ferdinand and Isabella drove them from Spain.

Mariana banished 170,000 of them from Spain,, most of whom fled to Portugal and at a great price bought a refuge from John II., but his successor banished them.

At Ulm all the Jewish families were slain. At Frankfort 180 of them perished in the flames.

In Bavaria, in one persecution 1,200 of them perished. In all the towns of England they were banished; 1,600 Jews, including women and children, perished in York in one year. Jeremiah said, "They shall die of grievous deaths, and shall not be lamented."

The venerable Dr. Keith says, "They have trod the snows of Siberia, and the sands of the burning desert; and the European traveller hears of their existence in regions which he cannot reach. From one end of the earth to the other, the Jews, and the Jews alone, have been scattered among the nations. When the Jews were driven from Lisbon their children were given to another people. Even as recently as Easter, 1871, the inhabitants of Odessa gave testimony that the Bible prophecies concerning the Jews were still being verified, for numbers of the Jews in the town were slain. The late Emperor of Russia forbade a Jew to pray in his own language, and every

one must know that even in this year 1881 they are persecuted and their property destroyed in Russia, in Turkey, in Bulgaria, and even in Germany."

Basuage says, “They have from age to age run through misery and persecution, and through torrents of their own blood.”

Southey says, “Till within the last fifty years the burning of a Jew formed the highest delight of the Portuguese. 'H.e.p. — H. E. P.' has long been the almost universal watchword for insult and massacre; it was the only note of warning many an inoffensive Jew had before his life was forfeited, or his house set on fire. H. E. P. is a contraction of “Hierosolyma est perdita" — Jerusalem is destroyed — as if the destruction of his once sacred city was sufficient ground for butchering him and his family."

Sir Walter Scott said, “Except, perhaps the flying- fish, there was no race existing on the earth, in the air, or in the water, who were the object of such unremitting, general and relentless persecution as the Jews."

Bishop Newton says, "The Jewish nation has been always in the fire of persecution; but is never consumed."

Dr. Patton says, "The preservation of the Jews as .a distinct people, through so many wars and fires, through such rebellions, massacres, and persecutions, is the most striking and illustrious exhibition of Divine Providence, and of the most literal fulfilment of those prophecies. Whilst they have been and now are dispersed among all nations, yet they are not confounded with any. Though they have mixed with all nations, still they remain a separate people. Though worldly inducements strongly urged them to abandon their religion, still they have hung on to their law and worship. When the northern tribes of Europe poured forth their swarms upon the more genial south, they soon became so mingled and incorporated with the nations as not to be distinguished. In most civilized countries the distinctive marks of foreign nationalities are soon lost by intermarriages and commingling. But the Jew does not commingle, and through many generations he preserves his lineage, and is easily known anywhere as a son of Abraham."

This wonderful preservation is the more remarkable when we inquire after their ancient persecutors. Where is Pharaoh and all his glory, and all his. people, and gods, and priests? What came of Haman and Nebuchadnezzar? Where is Antiochus, and Epiphanes, and Herod, and all their flatterers and sycophants? What came of Flaccus, the covetous governor of Egypt, who plundered the Jews at Alexandria, and Caligula, who slew so many Jews because they would not worship his statue in the temple? Where are the nations who oppressed them? — the Egyptians, Edomites, Assyrians, Babylonians, Persians, Macedonians, and ancient Romans — where are they and their descendants? They are gone. Wonderful! The great and mighty nations who persecuted them are no more. They have gone into darkness, they are not ; whilst the oppressed, and down-trodden and persecuted are found in all lands, in both hemispheres. Truly, though scattered and peeled, they are to-day, as in the past, a people “terrible from the beginning hitherto." The long era of dispersion and of suffering, though lasting for eighteen centuries, is marked by unprecedented sufferings, and of unheard-of cruelties, yet it has passed away. It was indeed an uninterrupted martyrdom, a constantly aggravated degradation, an unparalleled humiliation. But it was disciplinary, and now, to us and to them, most instructive and salutary. It was an age, or period, marked by great mental activity, physical endurance, unremitting intellectual efforts, and indefatigable research. Studying and wandering, thinking and enduring, learning and suffering, fill up this long era. And now, in these later times, there is scarcely a science or an art, an intellectual province, or field of culture in any department of public or professional life, in which the Jews have not shown an ability to take a first-class rank with any and all others. To think was as much a characteristic feature of a Jew as to suffer. Indeed, those accumulated sufferings were of themselves a source of discipline, and were instrumental in extending the horizon of Jewish thinkers. It is well known that the ablest man to-day on the

English bench. Sir George Jessel, is a Jew. The greatest mathematician in Europe to-day. Prof. Sylvester, is a Jew.

Joseph, Prime Minister of Pharaoh, is the leader of a long line of Jewish Councillors of State. The growing influence of Jewish statesmen abroad is quite wonderful. Beaconsfield is by no means alone in his glory. Fould, finance Minister of Napoleon III., was of pure Jewish blood. The present Minister of Justice in Prussia is a Jew, and Austria is likely to be over- run with them. Two Austrian Ministers who have just resigned are Jews, and the gap is filled by a very influential Jew, who took the place of the famous Andrassy as Premier of Austria. Haymerle, the present Austro-Hungarian Minister of Foreign Affairs, is of Jewish origin, and began his course as a revolutionist. In 1849 he was condemned to death for treason, and thanks an influential friend at court for his life. He was pardoned by the father of the present Emperor, and in a few years afterward he entered the civil service, and has now reached the highest dignity possible to an Austrian subject. The Jews, so long oppressed, are naturally rejoicing at these things, and an influential Jewish journal lately declared that the "day is hastening when Jewish genius will again come to its rights ; and by the help of God will win back all that it has lost in its conflict with the world, and again become the illumination of the people."

The Rev. Dr. Bonar, writing on the Eastern question, says, "It is a fact that, in the providence of God, a Jew should have been at the helm of affairs in Great Britain when those difficult questions came up; and that he should have been made use of to settle them. He, Lord Beaconsfield, was the moving, guiding, controlling power in all those grand complications. (He refers to the Berlin Conference.) The questions are indeed Jewish ones, and a Jew has been called in to solve them, and to solve them as only a Jew could do. That Jew is now the Premier of England. He was, without doubt, the ablest man in that conference. It is a Jew that commands the mightiest monarchy that has ever existed in this world. It is a Jew that is at the head not only of the ten kingdoms of the Roman earth, but of the whole four monarchies of Daniel.

Who was it that, under Divine Providence, when the Northern Bear was pouring her squadrons upon Europe, Asia and Syria, determined to occupy not only Constantinople, but Jerusalem too, put a hook in their jaw and sent them home, without the loss of a single man ? It was a telegram to a portion of the British fleet (Isa. Ixii. 10), "Go through, go through the gates," from a Jew. It is also known that five of the bishops and over 300 of the clergy of the Church of England are either Jews or of Jewish descent. That by their splendid intellectual endowments they, the Jews, do control, to a large extent, the courts and cabinets of Europe. The continental press of Europe, many of the stately journals of science and philosophy, as well as the leading professional chairs- of the great universities, are in the hands and under the control of Jews.

The fact has often been stated, by persons who are in a position to know, that they do now so fully control the finances of Europe, that war in the future is impossible among the European powers, unless the Jew lends the money.

In travelling in Europe we see at once the position of the Jews. If you hear of a powerful statesman, journalist, or financier, you are told at once, "Oh, yes! he is a Jew; " and, if you notice a mansion more costly than any other, you are informed, " It is the property of a Jew." I produce here two or three extracts from the press. They speak for themselves.

JEWS AND GENTILES

"A heated race controversy is in progress between the Germans and the Jews in Prussia — the pamphleteers engaging sharply on each side. The Nation puts the issue in brief terms : The anti-Jews say that the great enemy of the German nation works neither with plough, nor trowel, nor hammer, nor pickaxe nor spade ; that he escapes military service by being flat-footed, bow-legged, hump-backed, and weak-backed; that he monopolizes commerce, and controls the money market ; that he is pushing, restless, intrusive, gets all the best places for himself, and

lives in the country as if it were a tavern. To which the Jews reply, that for ages they were shut out from all employments, but that of money-changer or trader ; that their physical defects are the result of the wretched existence long led by the race under Christian oppression ; that they make no money by any means not open to everybody, and they use it for as noble purposes as the Christians; that they are as public-spirited and patriotic; that the race has given Germany Mendelssohn, Meyerbeer and Heine, and the world Spinoza, Moses and Jesus Christ."

The London Spectator has some very thoughtful remarks on the Jew: "The dread which the Jews are awakening in Eastern Europe almost equals the dread felt for them in Western Europe 600 years ago, and is based on the same grounds. They display talent for accumulation, with which the Christians cannot compete, and which tends to make them an ascendant caste. It is gravely asserted in the Romanian Parliament that the true difficulty in the way of allowing them the equal rights, which was secured by the Treaty of Berlin, is the certainty entertained by Romanians and Serbians that they would gradually oust the peasantry till they possessed the whole land. In Hungary it is asserted, even in Reuter's telegrams, that they have purchased so many estates as to make an alteration in the Constitution needful, and in Germany literature is full of the success of the Jews in ousting the ancient families."

THE JEWS IN PALESTINE

Since the Turkish authorities removed ten years ago the restrictions which limited the Jewish population in Jerusalem, the Jews have bought up all the land they could in the ancient city, and have built out- side the walls, in some cases, entire streets of houses. Synagogues and Jewish hospitals have multiplied, and the German Jews have no fewer than sixteen charity associations, and twenty-eight "congregations religions." Two newspapers have been started. In the Rothschild and other hospitals, 6,000 patients are cared for annually. Baron Rothschild holds a mortgage on the whole of Palestine as security for his loan of 200,000 francs to the Turkish Government. It is said that the value of the land at the gates of the city has increased more than ten-fold, while building and construction work of all kinds is carried on night and day. It is further reported that the emigrants, who to a large extent are from Russia, "are animated by a religious enthusiasm of a very pronounced type." — ***New York Champion.***

THE JEWISH NEW YEAR

The Jewish New Year, 5639, began with the setting of the sun on Friday last, September 27, 1881. The event was celebrated by the Jews with prayers, feasting and rejoicing, and the day is called "*Rosh Hashana.*" The importance of the feast of Rosh Hashana is increased by the fact that it ushers in what is known in the Jewish calendar as "The Ten Penitential Days" — that is, the ten days intervening between New Year and the Day of Atonement, which comes on next Sunday. During these ten days no Jewish marriage may take place, no festivity of any kind is permitted in Jewish homes. Every morning the pious Jew goes to his synagogue, binds his tephilin around his arm, and "or a sign between the eyes," and prepares himself for the coming great fast day of Atonement, or, as it is called, "Yom Kippur." The fast of Yom Kippur is kept by all Jews everywhere. The Jewish population of New York is steadily increasing, and is estimated at present at about 90,000, and the synagogue accommodations on the great holidays are sadly deficient. In the Nineteenth Street (Portuguese) Synagogue this year it has been found necessary to open a temporary branch for the convenience of would- be worshippers, for whom there is no room in the synagogue. In several of the temples the competition for seats has been so great this year that they have been sold by auction, it being decided in several cases to devote part of the proceeds for the relief of the yellow-fever sufferers. In this way over $12,000 has been raised in the Temple Ahabath Chesed on Lexington Avenue, and as much more in the others. In the Forty- fourth Street Synagogue last Saturday Rev. Dr. De Sola Mendes reviewed the past year (6638) from a Jewish standpoint.

The following article from the Central Presbyterian will bear reprinting: “The race who are now so deeply in trouble in the East are more wonderful in their race peculiarities than any people on the face of the globe, and if they do not yet contribute a tremendous factorate in the history of the world we are no prophets. If the Lord is not with them, some indestructible force is.

We are all familiar with the history of the siege and destruction of Jerusalem by Titus. “The whole city,” says Josephus, “ran with blood.” There is no doubt very considerable exaggeration in the numbers, but the same historian, who was an eye-witness of these scenes, states that in the city alone 1,100,000 Jews perished, and he reckons 250,000 to have been slain in the adjacent provinces. Many hundreds, he says, were crucified, the Roman soldiers nailing them, one after one way, and another after another, to crosses, by way of jest, 'until at length the multitude became so great that room was wanting for crosses, and crosses for the bodies.

"At this time Jerusalem was a splendid city. Pliny, in his Natural History calls it “*longe clarissimum urbium orientis, non Judsea modo*” — “by far the most renowned of the cities of the East, not of Judea only.”

"When the city was taken by Titus, it was entirely destroyed, and the ploughshare run over its site. Of the inhabitants who had survived the siege, the aged and infirm were killed; the children under seventeen were sold as slaves; the rest were sent, some to Egyptian mines, some to the provincial amphitheatres, and some to grace the triumph of the conqueror.

“But in the reign of Hadrian, Jerusalem again emerges from obscurity, and owing to an attempt of that emperor to populate it with a colony of soldiers, there was a new rebellion under Bar Cocheba. The Jews all flocked to his standard, and the greatest of Hadrian's generals, Julius Severus, was summoned from Britain to bring, them to order. There was a desperate defence of Jerusalem again, but after a terrible slaughter it was again taken. The Rabbinical chroniclers say that the Romans waded to their horse-bridles in blood, and that the corpses of the slain extended for more than thirteen miles. Five hundred and eighty thousand are said to have perished by the sword, while those who perished by disease were probably as numerous. Jerusalem was again razed to the ground, and a column of Roman legionaries occupied the new city which was created.

A temple to Jupiter Capitolinus was reared on the site of the sacred edifice of the Jews. The whole of Judaea was turned into a desert; about 985 towns and villages were laid in ashes; the Jews were forbidden to approach Ælia Gapitolina (this was the new name for Jerusalem) on pain of death. Many were reduced to slavery, and such as could not thus be disposed of were carried to Egypt. The previous invasions and conquests,' says a writer, “civil strife and oppression, persecutions and famine, had carried hosts of Jewish captives into the remotest provinces of the Medo- Persian empire, all over Asia Minor, into Armenia, Arabia, Egypt, Cyrene, Cyprus, Greece and Italy. The Roman conquests and persecutions completed the dispersion. Thus scattered over the face of the earth, the Jews were deprived of the bond of connection which is ordinarily only afforded by the possession of a common country.

“What did they do? They reorganized the Sanhedrin; and wherever a half-dozen Jews could be foimd, they organized a synagogue. This was their bond of union throughout the world. At Tiberias a theological school was established, which about the beginning of the third century gave to the world that great digest of their oral law — “the Mishna and the Gemara”, better known as the Babylonian Talmud.

“All are familiar with the oppression and cruelties practised on the Jews during the Middle Ages, and even in modem Europe. In England they enjoyed some privileges under William the Conqueror, and they even had three halls at Oxford, where both Christians and Jews went to learn Hebrew. They were treated under the reign of King John hardly as human beings. Even under Richard the Lion-hearted there was a general pillage of the Jews before that devout crusader embarked for the Holy Land. Under Henry III. the treatment they received was still worse. And

finally the persecutions culminated under Edward I., who drove the entire race out of the kingdom. In Germany, Italy, France and Spain they were treated no better. They were taxed in every conceivable way. In Germany, on one occasion, they were massacred by wholesale in Treves, Metz, Cologne, Worms, Spires, Strasburg, etc.

“They have survived it all. It has been impossible to exterminate the Jews by the sword or legislation. They are more wealthy and powerful to-day than ever before since their dispersion. They largely control Europe at this moment. The wealthiest family in the world — the Rothschilds — are Jews. The late Prime Minister over the haughty nobles of Britain was a Jew. The foremost man in France is a Jew. Within a brief period Count Cancrin and Count Arnim were Ministers in Russia and Prussia. Marshal Soult was a Jew. Judah P. Benjamin, who has achieved the most wonderful success in his profession of the day, is a Jew. The Mayor of Berlin is a Jew. The late President of the German Parliament (Simpson) was a Jew. Two-thirds of the lawyers in Berlin are Jews. The whole of the “Liberal" press is conducted by Jews. The bankers, the financiers, the great capitalists, are Jews, of course. They were the bankers of Europe in the palmy days of Venice. Spinoza, the Mendelssohns, Meyerbeer, Offenbach, Neander, Auer- bach, Heine, Borne, Ewald, were Jews.

“We cannot put the Jews down. They have the promise that was made to Abraham. For they must be grafted into their own olive tree, when the fullness of the Gentiles is come in.

“We point the infidel to the Jew. There is a perennial miracle, whose waters, as it were, flow from the very foot of the pyramids through all the periods of history."

In fact, the Jewish people have become a most cosmopolitan people, which, because as a nation they are nowhere, was on that very account at home every- where. In his journey through the desert of life, for eighteen centuries, the Jew carried along with him the Ark of the Covenant, which breathed into his heart ideal aspirations, and even illuminated the badge of disgrace affixed to him with an apostolic glory. The proscribed, outlawed, persecuted Jew, felt a sublime joy, a noble pride, in being singled out to perpetuate and suffer for a religion which has in it the highest knowledge of a God, and educates the nations in the doctrines of immortality, and a future state connected with rewards that are eternal. The consciousness of his glorious mission sustained the sufferer, and more, it stamped the sufferer with a peculiar glory. . . Such a people, disdaining the present, fixing the eye on the future, living on hope, and often gleaning his hope from among the elements of despair, is, on that very account like hope, eternal. That hope sustained and comforted them, guarding them from despair, degeneracy and national suicide. Emphatically they are the nation that, living shall die, and dying shall live; that, trampled on by all, shall yet rise above all; that, bleeding from a thousand wounds, shall be unhurt; that, beggared in all lands, shall wield the wealth of nations; that, without a name, shall sway the councils and cabinets of kings ; that, without a city, shall dwell in all kingdoms; that, scattered like the dust, shall be bound firmer than adamant; that, perishing by the sword, by the chain, by famine, shall yet be imperishable, unnumbered and glorious as "the stars of heaven."

Well might Frederick the Great say, “Meddle not with those people called Jews; no man ever touched them and prospered."

Of the celebrated Hegel his biographer says, "That he, having often and long thought upon Hebrew history, and often changed his opinion, all his life long it tormented him as a dark enigma." It is indeed a dark enigma, unless we study that history and those people in the hight of God's prophetic word ; but all is plain and clear when we follow with unquestioning faith the testimony of the Holy Spirit concerning the future of this remarkable race.

THE RETURN

There are many careless readers of the Holy Scriptures, who have very indifferent and exceedingly indefinite ideas of the return of the Jews to their own land. They say “the only return ever promised them was their return from the Babylonish captivity, after the decree by Cyrus, when, they think, the two tribes and ten tribes of Israel all came back, and that this is the last and only return promised." I have heard this said, and I have it written, even by ministers of the Gospel, men who had so mixed up the promises of God, and the prophecies of the Old Testament that they never distinguished Judah from Israel, or the literal kingdom from the spiritual reign of Jesus Christ. They say, "Oh, we don’t study the Old Testament any more; we never did understand those prophecies" and thus they are “willingly ignorant" of the greatest truths God has revealed unto man.

I have quoted Josephus where he says, " he ten tribes did not return to Palestine; only two tribes served the Romans in Palestine, when it was a Roman province." I have also quoted Kitto, who says, “The ten tribes never, never returned." Jerome also.

Dr. Adam Clarke, whose name is a tower of strength, says (quoting Jer. iii. 18), "In those days the house of Judah shall walk with (or to) the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers." This prophecy must refer to the latter times, for the ten tribes did not return with the Jews, at the termination of the seventy years' captivity. It refers to the latter days, when the Jews shall be brought in with “the fullness of the Gentiles." In his note on Ezek. xxxvii. 10, Dr. Clarke says, " Though some of those tribes did rejoin them- selves to Judah, yet no whole tribe ever returned to that kingdom."

Lange, on Jer. iii. 18, quoted above, "This forms an essential element in the glorious picture of the future, which prophecy presents by the announcement of a glorious restoration of Israel to Canaan, after a long humiliation and dispersion."

Henstenburg says, "The great body of the Israelites were still in exile (in Zechariah's day), though a small portion of them had joined the children of Judah, on their return from Babylon."

Has the reader noticed the prophecy of Zechariah, relating to the Berlin Council, when a Jew presided over ten representatives from the principal nations of Europe? (Chap. viii. 23):

"*Thus saith the Lord of hosts; In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you : for we have heard that God is with you*."

The Jews had been so thoroughly instructed in the promised return and restoration to their own land, that the disciples looked upon the question as forever settled. In their minds it evidently was, when they came to Jesus and asked Him, "Lord, wilt thou at this time restore the kingdom to Israel? "The inquiry was, when will this restoration take place? We all believe it is to be in the future. Has the time come ? The reply of Jesus, though not the answer they looked for, yet it implies a deliberate sanction given to the long-cherished hope which had prompted the inquiry. That hope had animated all the nation at that day, and animates the Jews and Israelites still, for wherever found in their dispersion and exile, they cling to the hope of a return to their own land. If the prophecies given to the Jews, and through them to all lands, do not warrant such a belief, it seems difficult to know what is promised. Note specially the word of the Lord on the return. (Jeremiah xxiii.): 6. “In his days Judah shall be saved, and Israel shall dwell safely.

"Therefore, behold the days come, saith the Lord, that they shall no more say. The Lord liveth, which brought up the children of Israel out of the land of Egypt;

"But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." (Isaiah xi.):

11. "A*nd it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.*

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

"Behold I will sow the house of Israel and the house of Judah (Jer. xxxi. 27), and I will bring them (the two houses) out from the people, and gather them from the countries, and will bring them to their own land " (Ezekiel xxxiv. 13).

(Ezekiel xxxvii.): 15. "The word of the Lord came again unto me, saying,

"*Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it. For Joseph, the stick of Ephraim, and for all the house of Israel his companions:*

"And join them one to another into one stick; and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, say- ing, Wilt thou not shew us what thou meanest by these.

"Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand

"And the sticks whereon thou writest shall be in thine hand before their eyes.

"And say unto them, Thus saith the Lord God ; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: . . . so shall they be my people, and I will be their God.

"And David my servant shall he king over them ; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

" And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt ; and they shall dwell therein, even they, and their children, and their children's children for ever : and my servant David shall he their prince for ever.

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore."

Here we have the two houses spoken of in their dispersion, and the promise that the two should be united again, and brought from all the countries named, "f*rom afar, and lo! these from the North and from the West, and from the land of Sinim."* (Amos ix.):

13. *"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.*

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

" And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

This could not, by any means, be made to refer to the return of the Jews from Egypt or from Babylon, for they were pul"led up again."

There is here by Isaiah a second return spoken.

SECOND RETURN

The first return of His people was from Egypt, when the whole twelve tribes were brought into the promised land; the second time the Lord shall set His hand to bring them, not from Babylon, but from several places named, widely apart from each other, and from "the isles of the sea." We should do great wrong to our common sense to take these promises as referring to the return of a few thousand from Babylon.

When Judah returns the second time there is to be a grand union with Israel, "The Jew shall walk to Israel, and they shall come together out of the land of the north." Babylon was never so spoken of. Before the second return Israel is to be a vast multitude, as many as the stars and sands. The Jews, at most, have not numbered more than seven or eight millions.

The second return is to be marked by unity and Christian love, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." They are to be each distinctly recognized, separate yet united. When the Jews returned from Babylon they were at enmity, and .often vexed one another since. When the Jew returns the second time, "The isles shall wait for me, and the ships of Tarshish." The British fleet will have a share in bringing them; "to bring thy sons from far,'" etc. (Isa. Ix. 9).

When the Lord sets His hand the second time to bring the Jews, "They shall bring their silver and their gold with them," so says Isaiah, and Obadiah xvii. says, "they shall possess their possessions," that means something. When they came from Babylon they were impoverished.

When they return with Israel the second time, "they are to built up as at the first" (Jer. xxxiii. 7).

It was not so when they came home from Babylon, they were pulled down all the time.

When they return the second time, they and Israel^ the Lord says (Ezekiel xxxvi.):

10. "And I will multiply men upon you, all the house of Israel, when all of it: and the cities shall be inhabited, and the wastes shall be builded:

"*And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord.*"

With the Jews on their return from Babylon, it waa not better to them than at the beginning, it was all worse and no better.

The Jews have wept and mourned ever since their return from Babylon; but when they return with Israel, there is to be an end of their sorrows, "*They shall sing in the height of Zion*." (Isaiah xxxv.):

10. "*And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away.*"

On the union of the two standards, flagstaffs, or sticks, Judah and Israel, the Lord will make a covenant of peace with them (see Ezek. xxxvii. 26); with the Jews it has been a covenant of war since they left Babylon. When the Jews come to Israel and unite in love and friendship, and return to their own land in that day (Isaiah xix.):

21. *"And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it,*

"And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them.

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyrian, and the Egyptians shall serve with the Assyrians.

"In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

"Whom the Lord of hosts shall bless, saying, Blessed he Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

Those three great powers shall be united in an international policy, having a pure worship, in Egypt and Assyria, and Judah and Israel shall be first of the three, and a blessing to all nations. When Israel and Judah return they shall possess the whole land, a territory, 800,000 square miles of promised land, several times as large as Great Britain and Ireland together. (See Dr. Keith's ***Land of Israel***.)

The Jews after their return were never independent of foreign control, and had possession only of a small part of the land.

When Judah and Israel return the land shall be allotted to them on a different plan, and the tribes differently located (Ezekiel xlviii.).

When the Jews returned it was not so.

When Judah and Israel return they are to come "one of a city and two of a tribe," i.e. representatively (Jeremiah iii. 14).

It was not so with the Jews.

When Judah and Israel return, ^*many nations shall be joined to the Lord in that day" (Zech. ii. 11). (Zech. viii.):

21. "And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

."Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

It was not 80 with the Jews.

Note, they are "to come from the north, and from the west, and from the land of Sinim."What coun- try is here meant by the land of Sinim? Jerome says, Australia is meant. The original, is said to mean Bush-land. It may mean America.

In Hosea we have an intimation as to the time when this return will take place. The prophet hears the scattered ones of Israel and Judah saying (Hosea vi.):

I "*Come, and let us return unto the Lord: for he hath torn, and he will heal us ; he hath smitten, and he will bind us up.*

"After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."

What is here meant? Certainly two days of twenty- four hours each was not the idea conveyed. "One day is with the Lord as a thousand years." They are prophetic days of a thousand years each, two-and-a-half of those days are already passed, and see how God is "raising them up," and causing them "to live in His sight." How wonderful! Will not God make good His every promise?

"His every word of grace is strong,
As that which built the skies;
The voice that rolls the stars along
Speaks all the promises."

"Yea, I will rejoice over them to do them good and I will plant them in this land assuredly,with my, whole heart, and with my whole soul" (Jer. xxxii. 41). When God's whole heart and soul is set upon a people, should we be indifferent and indolent toward them; let us rather interest ourselves in that which i» so dear to Him. When God's whole heart and soul ia in a cause it must succeed.

Dr. Adam Clarke says of the Jews, "Politically speaking, they never had a king from the days of their captivity until now. The grand junction and government spoken of here must refer to another time, to that event in which they shall be brought into the Christian Church with the fullness of the Gentiles."

I said above that the Jews, wherever found, are confidently looking for the restoration to the divine favour, and their return to their own land. They do not seem to know that those great and precious blessings are waiting for them, "when Judah shall have been bent unto the Lord," as the prophet has it:

"Then shall I bless you, saith the Lord; And it shall come to- pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel ; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong."

The trustful confidence so manifest, even where one could hardly have expected it, is most refreshing to find such an unwavering faith in God in this age of scepticism and general doubt. For 1,800 years, since they were driven from the city and temple, they have been drifting upon the sands of time, and yet they have kept alive the hope of a glorious return, and unequalled prosperity. In proving the existence of this belief, I refer you to one of their greatest writers and commentators, Maimonides. The real name of this man was Moses-ben-Maimon. He was born A.D. 1137. The Jews seem almost unable to express their admiration of him, hence the extraordinary titles which they gave him. They called him “The Great Eagle," "The Eagle of the Doctors," "The Great Luminary,” "The Glory of the East," "The light of the West." His commentary abounds with allusions to the return of his people, and the future glory of Jerusalem. I can only give a few extracts.

Maimonides, in his treatise called Hilclioth Melachim, chapter xi., writes thus, “The King Messiah shall rise to make the kingdom of David return to its former condition and power ; and He shall build the temple, and gather in the scattered of Israel ; and in his day he shall reestablish the code of laws," etc. And then he quotes Deut. xxx:

3. "*Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord ;thy God hath scattered thee.*

"If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.

"And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it ; and he will do thee good, and multiply thee above thy fathers."

And he adds, "*These are the words of the law, and these comprise all that has been said by the prophets.*" And likewise, by the cities of refuge, it is seen that a Messiah will come, for it is written in Deut. xix.:

7. "Wherefore I command thee, saying. Thou shalt separate three cities for thee.

"And if the Lord thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

"If thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways ; then shalt thou add three cities more for thee, beside these three."

“Now, as these cities never were built, it must be concluded that the time will come when these three shall be added, for God never commands a thing in vain."

Question. “You said it was one of the principal heads of the Jewish religion that we believe in the coming of the Messiah. What do you mean by the coming of the Messiah?

Answer. "That at the time when it shall please God, He will send a prince of the house of David to gather the people of Israel.

Q. "Is that merely a hope, a wish, or is it one of the fundamental articles of our faith resting on the Holy Scriptures?

A. “Surely it is a matter of faith resting upon the Holy Scriptures. God having threatened our forefathers, when disobeying commandments, with heavy punishments, has at the same time promised them that He never would forget them, that He would not permit them to be utterly cut

off, or destroyed ; but that he would gather and unite them again. Now, as the first part of the prophecy is fulfilled, undoubtedly the latter part likewise shall be fulfilled.

Q. “Is not the latter part of that promise already fulfilled at the building of the second temple?

A. “No, for it was only a small part of the people that returned, and exercised religious service after the building of the temple. As to the ten tribes, nothing has been heard with certainty concerning their abode. Besides, the building of that temple has been attended with difficulties, and its glory was far from being as great as that of the first, neither did any prophet exist at that time. When a restoration takes place, upon God's promise, and upon His commandment, it will not be a partial one, but surely to the whole extent. When this restoration takes place all will be virtuous, unanimous, and humane. Peace will universally reign, the world will be full of wisdom." Here is evidence of an unwavering faith in the Divine promise.

Dr. Wolfe gives an interesting item of a religious service which he witnessed at Jerusalem. The Rabbi and the people responding as they are accustomed to do.

Rabbi. On account of the palace which is laid waste.

"People. We sit lonely and weep.

R. On account of the temple which is destroyed.

P. We sit lonely and weep.

R. On account of her walls which are pulled down

P. We sit lonely and weep.

R. On account of our sceptre which is gone.

P. We sit lonely and weep.

R. On account of our great men which are fallen.

P. We sit lonely and weep.

R. On account of our precious stones which are burned.

P. We sit lonely and weep.

R. On account of our priests who have stumbled.

P. We sit lonely and weep.

R. On account of our kings who have despised Him.

P. We sit lonely and weep.

R. We beseech Thee to have mercy upon Zion.

P. And gather the children of Jerusalem.

R. Make haste, Redeemer of Zion.

P. And turn with mercy to Jerusalem.

R. Remember the shame of Zion.

P. Remember again the ruins of Jerusalem.

R. May Thy royal government shine over Zion.

P. Comfort those who mourn at Jerusalem.

R. May joy and gladness be found upon Zion.

P. A branch shall come forth at Jerusalem."

How deeply affecting to hear such a liturgy after the lapse of so many centuries!

The rabbi of those Caraites showed Dr. Wolfe a manuscript copy of the Hebrew Bible. These are a very interesting people, and we may surely say of them that “out of the depths have they cried unto the Lord."

JEWISH PASSOVER

Many of those Jews keep a kind of passover feast, eating their bitter herbs and unleavened cakes as Moses commanded. The whole family being seated around the family table, the plate containing the cakes being lifted up by the hands of the whole company, they unite in rehearsing in an audible voice, " This is the bread of affliction and poverty which our fathers did eat in Egypt. Whosoever hungers, let him come and eat. Whosoever needs, let him come and eat of the paschal lamb. This year we are here ; the next year, God willing, we shall be in Canaan ; this year we are servants, the next, if God will, we shall be free, children of the family, and lords."

Then they pray, “*Lord our God, have mercy, we beseech Thee, upon Israel Thy people, and upon us, and upon Jerusalem, Thy city, and upon Thine altar, and upon Thy temple, and built Jerusalem, the holy city, speedily, in our days, and bring us up into the midst of it, and make us glad therein. Amen."*

"Guardian of Israel, preserve the remnant of Israel, and suffer not Israel to be destroyed, who say, O Israel!"

"Guardian of a singular nation, preserve the remnant of a singular people, and suffer not a singular nation to be destroyed, who acknowledge the unity of Thy name, saying. The Lord is our God, the Lord is our unity."

The Rev. Charles Foster, B.D., in his work on the monuments of Assyria, produces abundant evidence of the existence of several portions of the Jewish people in Persia and in Afghan territory. In his introduction to a chapter on the “*Lost Tribes of Israel,*" he writes, "The most interesting problem in the history of the world, as yet unsolved, unquestionably is the national existence and local habitation of the ten lost tribes of Israel. The fact of the existence, indeed, stands certified by ' the sure word of prophecy."

He informs us of the black Jews, whose countenance is decidedly Jewish, and who claim to have descended from the parent stock in Judaea. They have many traditions of Jewish origin, and ancient manuscripts, which clearly prove their origin. The Jewish World speaks of the black Jews as follows:

“The majority are natives of the Malabar coast, where, especially in the city of Kotschim, they reside in considerable numbers. It is said they are the descendants of the Jews who were sent to India by King Solomon to capture elephants for his use and to work in the gold mines ; and that their skins in the course of three thousand years have entirely changed colour, so as to make it almost impossible to distinguish them from the rest of the natives. They know little Hebrew, that language having almost died out among them. Their mother tongue is the so-called Hindi, which is used in their scriptures and prayer-books. They also possess a Bible, which is not printed, but written. Of the holidays they only keep the Sabbath and the Passover, the Day of Atonement being entirely unknown to them. In the preparation of their food they differ from other Jews, as, during their three thousand years' separation from the rest of their co-religionists, nearly all their original customs and manners have died out. They live separately to this day from the white Jews, as the latter do not regard them as natural descendants of the Jewish race. As answer to this the coloured Jews boast of their letters of freedom given by an ancient king of India, and another one of King Tschandrackupta, who lived in the time of Alexander the Great. They do not call themselves “Jews”, but “Sons of Israel;” and they maintain that they are in possession of a number of autograph prayer-books written by the patriarchs. They live in great poverty, and are very ignorant, earning their living by working in the field and by day labour."

Dr. Buchanan, the Honourable Mountstuart Elphinston, Sir George Rose, Sir William Jones, Dr. Grant, Sir Alexander Bums have written interesting works on the Jews of the East; those works will well repay a careful perusal by all Anglo-Israel students. Read also Pickering's Races of Man.

The white Jews, however, are much more numerous and more intelligent. Mr. Foster says, “On my inquiry into the antiquity of the white Jews, they first delivered to me a narrative in the Hebrew language of their arrival in India, which has been handed down to them from their fathers; and then showed me a brass plate, containing their charter and freedom of residence given by a king of Malabar. The writing is in the Malabar language and characters. The Jews preserved a Hebrew translation of it, which they presented to me. There is no date on the plate. It bears the name of the prince and of the royal witnesses. Dates are not usual in old Malabaric writings. One fact is evident, that the Jews must have existed a considerable time in the country before they could have obtained such a grant.

While there are, among the writers above named, differences of opinion, as might be expected, they all agree that those people arc Jews. Here are rivers and mountains, valleys and plains, all bearing names that clearly indicate a Hebrew people, as in England and Ireland the names of places show the people so naming them. There is Gahooly or Gauhul, the city of the tribes; the Mountains of Solomon, the throne of Solomon — Tukhiti Solimann; Moosa-Khaily the clan of Moses. Khojih Amraun, or lord.Amraun, in memory of Amram, the father of Moses. Dawoodziesy the clan or tribe of David; Esau-Khaily clan of Esau; Sioona-Daug; or Zion of David; Solimaitneej people of Solomon. Sir William Jones says, “The families are distinguished by the names of Jewish tribes."

Many of those people call themselves “Bunnie-Israel” Bunnie being synonymous with “Mac” in Scotland and "Fitz" in England. Bunnie-Israel means “Sons of Israel."

One of the large clans or tribes is called Eusyphzie or Eusoe-zie “the tribe of Joseph."

An officer of the British navy secured two rolls written on fair parchment: one of them consisted of twelve sheets, or forty-three pages; the other one of six sheets, or twenty-three pages. Both manuscripts came from the Jewish treasury at Cochin, and were presented to the officer, from whom my friend received them, by the high priest. One of these rolls, that on a dyed goat-skin — a MS. of some antiquity — proved to be a copy of the canonical Book of Esther. The other

roll was a history of the Jews of that place from the Babylonish captivity down to the settlement of the Dutch and English in Hindustan.

The well-known Mosaic law of retaliation — Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot — Mr. Elphinstone found existing there. The injured party is entitled to strict retaliation on the aggressor.

Moses said, "*If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.*" Sir Alexander Burnes says that this peculiar law is found in Afghan. The Afghans look like Jews; they say they are descended from the Jews; and the younger brother marries the widow of the elder, according to the law of Moses.

JEWS IN PERSIA

There are several Jewish families in Persia, indeed whole villages of them.

One of the rabbis said to Mr. Wolfe, "None of the Jews scattered in the world expect with more anxiety the restoration than the scattered Jews throughout Persia. We cannot tell what our people suffer; we are in daily fear of robbery and murder. The Turks claim the right to despoil them and theirs any day they please. Five lovely daughters were dragged away from their home the other day to supply the harem of a pasha."

Mr. Southgate, a traveller in Persia, asked if they had any tradition as to their fathers. The rabbi said, "We belong to Judah, and were of those who were taken captive, but our fathers never returned." The traveller asked, "Why not go now?" "We dare not without the permission of the Sultan, or of the governor; they would not allow us." The rabbi was asked as to his knowledge of the ten tribes. "Some of them are at Bokhara, most of them are lost," was his answer.

The Rev. Jacob Samuel, a Jew, claims for the Jews at Daghistan that they are of the remnant of Israel. They observe the three great festivals ; they keep the seventh day as the Sabbath; practise circumcision; have several beautiful copies of the law of Moses, in Hebrew — their book agreeing with our Pentateuch. They were very anxious to get a copy of the Psalms of David. Those people have the clearest and strongest convictions upon their minds of a return to their own land. They all believe that God has promised it to them, and that He surely will make that promise good. This is faith in the midst of many discouragements.

It is clearly seen to the minds of all close students that the whole of those Eastern lands — Persia, Afghan, and ancient Syria — ^have here and there remnants of those Jews who were carried away to Babylon, and having found homes and employment refused to return from that country, and that others at later dates have gone east and joined them; and thus we find the Jew- ish countenance more or less distinctly marked.

Those outcasts, as many call them, are not forgot- ten by God ; for He hears their prayer, and He has promised, "I will bring them from the east and jfrom the west, and from the land of Sinim."

Those Jews in Persia and Afghan may yet, when the time comes, have an important part to take in the transfer of all those lands to the rule of the Anglo-Saxon.

The Jews have learned to sing of their trust in God. Here is a:

JEWISH SONG.

In the dark and cloudy day,
I will seek My wandering sheep;

Gently lead them in the way,
From all dangers safely keep.

In the land upon the mountains,
Judah, Israel, one shall be;
Pastures green and living fountains,
I, thy God, will give to thee.

With My rod and staff to guide thee.
Safe into the promised land;
From all evil will I hide thee.
In the hollow of My hand.

Israel, see the day approaches,
Joyful lift thy voice on high!
Now, no more shall wrongs, reproaches,
Be thy portion — God is nigh.

Cease to morn, then, favoured nation!
Trust thy God! — He loves thee still;
His right arm will bring salvation
He the promise will fulfil.

In the Jewish song of praise in public worship they give distinct utterance to the confident hope in the future restoration and return to their own land.

A HYMN TO ISRAEL

Hail! all hail, mysterious nation.
Lot of God's inheritance!
Sad though long, thy situation,
See a brighter day advance.

Clouds and storms have overspread thee!
Toss'd thy bark, dishevelled, torn;
But the hand that chastened, lead thee
Sink, thou could'st not, by it borne.

Did God's vengeance overtake thee,
Twas in sorrow, not in hate;
Still He purposes to make thee
Above all other nations great

Hark 1 the promise — Israel! hear it;
Hear the voice of Jacob's Rock,
I, who scattered thee, will gather.
As a shepherd doth his flock.

TO SALEM.

"Yes, Salem, thou shalt rise, thy Father's aid
Shall heal the wounds His chastening hand has made;
Shall judge the proud oppressor's ruthless sway.
And burst his brazen bonds, and cast his cords away.
Then, on your tops shall deathless verdure spring.

Break forth ye mountains, and ye valleys, sing;
No more your thirsty rocks shall frown forlorn;
The unbeliever's jest, the heathen's scorn;
The sultry sands shall tenfold harvests yield.
And a new Eden deck the thorny field." — Heber.

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"The rose that blooms on thorny sprig,
Will not the less perfume the earth;
Good wine that leaves a creeping twig,
Is not the worse for humble birth."

"The hawk may be of noble birth,
That from a lowly eyry flew,
And precepts are not less refined,
Because they issue from a Jew."

JEWS NOT ISRAEL

I have heard men say there are no distinctions between Judah and Israel, and we are not warranted in looking for any fragment of the once great Hebrew people outside of the present Jewish family. To the law and to the testimony, I claim that there is a clear distinction, strong and striking, running through all the prophecies and promises referring to the future of the Hebrew race. Let us see; what saith the word of the Lord on this point? This distinction is of great importance to the right understanding of the Scriptures. I affirm that they are two nations, and that they have undergone two different courses of discipline; both nations have passed under the rod; the dealings of God to them have been distinctly marked, and a wide difference is seen in His method of dealing with them. I believe that this distinction, so mysterious and so disciplinary, will not terminate in an uncertain and undefined manner; but will, in a most marked and wonderful way, show the divine faithfulness and power.

The two kingdoms were separated at an early day, as seen by Zechariah xi.:

14. "*Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel."*

The distinct line of separation between Judah and Israel was foreshadowed (Psalm cxiv.):

1. *"When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion."*

Here, at this exodus, we have a dim outline of what was coining. In Samuel's day they were numbered separately (1 Samuel xi.):

8. "*And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand."*

Lord Arthur Harvey, Bishop of Bath, says, “The separate mention of Judah shows how little union there was between Judah and the other tribes of that early day."

David reigned seven years over Judah before they made him king over all Israel.

Jeremiah xxxiii. 24 speaks of them as "*the two families which the Lord hath chosen*." He has for wise purposes kept them apart for 2850 years. The time for their union has not yet come. If we read Zechariah viii:

13. "*And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you and ye shall be a blessing; fear not, but let your hands be strong.*" Also ix:

13 *"When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee .OS the sword of a mighty man*." And Zechariah x. :
6. "*And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them.*"

(We may here see a distinction between Judah and Israel, and a union also, and a glorious future opened up for Israel.)

7. "And they of Ephraim shall be like a mighty man and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people ; and they shall remember me in far countries ; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord ; and they shall walk up and down in his name, saith the Lord."

UNION PROMISED

And again in chapter viii. Zechariah rises from the then present into the far-oflf future of Israel, and says:

20. "*Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts. In those days, it shall come to pass, that ten men shall take hold of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying. We will go with you: for we have heard that God is with you*."

The reader will please glance again over Ezek. xxxvii., quoted already, and then inquire, Can any one say there is no distinction here between Judah and Israel, or that this union took place in Babylon, or on the return home?

TWO IN ONE

They are said to be united in the prophet's hand, and in the hand of the Lord through the cross of Christ, of which the two sticks are significant emblems. Here you see explained the crossing of the patriarch's hands as he blessed Ephraim and Manasseh. In this chapter Ezekiel saw the awakening, identity and restoration of those people so long separated; and he saw the two sceptres, each distinct, and then united, and the one king chosen by both, and he of David's line, and the purification, and the divine protection, and the permanent sanctuary, and the obedience most complete; and, as a result of the whole, the conversion of the heathen nation to Christ.

In beautiful harmony with the above, we hear Jeremiah iii.:

18. "*In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.*"

The marginal reading has it "to" instead of "with" Judah will walk to Israel. And Hosea i.

10. "*Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, thai in the place where it was said unto them, Ye art not my people, there it shall be said unto them. Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land : for great shall be the day of Jezreel.*"

TWO NATIONS

In these passages they are sifted through the nations, preserved, remembered, redeemed, and greatly blessed in their relation to God, and all this, "*after Jadah shall have been bent unto the Lord,*" an event yet in the future.

The act of choosing one head, has in it a wealth of meaning. It means separate and distinct existence^ and that each knew of the other's existence, and that each recognized the identity of the other. Isaiah also speaks of those houses as distinct, and of their future union, in xi.:

10. "*And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Gush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*"

DISTINCT HOUSES— ISRAEL IS NOT JUDAH

Who can fail to see the distinct houses here, and that they remain distinct until the Lord shall under- take the second time to gather His people to their own land ; the first time was when He led them out of Egypt, the second time He will bring them from the four comers of the earth, "*from the north and from the west*," and "*from the isles of the west*," and "*from the isles afar off.*" That cannot mean from Babylon. Then the envy of Judah and Israel will depart, and they shall cease to vex one another.

Daniel ix. 7, saw them as distinct Houses. Hear him:

"*To the men of Jadah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are afar off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee*."

He saw them in all countries where for 200 years they had been spreading to the north and to the west.

Micah, speaking of the restoration of both houses of Israel and Judah, under the terms Samaria and Jerusalem, says (ii. 12):

"*I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold : they shall make great noise by reason of the multitude of men*." And iv. 6, 7; also, v. 3, 7, 8:

"*In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation : and the Lord shall reign over them in Mount Zion from henceforth, even for ever. Then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Grentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver*."

Will any one say, that these promises had their fulfilment in any of the past history of those people? If so, please name the time and place, and when and by whom recorded.

The prophets speak of these two nations as:

TWO SISTERS

In Jer. iii., Isa. li. and Hos. iii., Israel is spoken of as a wife "*divorced*" from her husband, as a "*woman forsaken*," as the "*desolate one*," in contra- distinction to the married wife. It is very clear that they are speaking of representative persons. Israel was divorced from the old covenant, and one must not look for her as in the same condition as the Jews. For Jeremiah says, "*Backsliding Israel did wrong, and I put her away, and gave her a bill of divorcement, and her treacherous sister Judah saw it and feared not*;" and Isaiah speaks of Israel's restoration, and calls upon her to sing and rejoice, "f*or more are the children of the desolate than the children of the married wife, saith the Lord*," and the children of the woman forsaken are to be colonizers. In their great- ness and their strength they are to go abroad and fill up the desolate lands, and to become a multitude of nations. It is also remarkable that Israel is not addressed as in their land, but as in the islands. The last twenty-seven chapters of Isaiah belong chiefly to Israel — the forsaken wife is to be gathered with great mercy, and in lovingkindness, "*and I will betroth her unto me for ever — and I will say to them which were not my people. Thou art my people,and they shall call me Ishi, that is my husband. And there shall be peace, and freedom from terror, for God will make them to lie down safely*."

The Jews now number about eight millions, who can give the number of Israel!

STILL DISTINCT

In the days of Christ and of His Apostles the distinction was very clearly seen, for they used the terms "*outcast of Israel*," and the "*dispersed of Judah*," as they were used in the prophetic writings. The disciples said of Jesus, "*will He go the dispersed among the Gentiles*?" This could not mean "*Jews,*" for they had not yet been scattered. The "*dispersed*" were the "*divorced*" and "*scattered*," who had been sown among the nations.

The same distinction is noted by Paul in Rom. xi., where he speaks of the grand old olive tree, not as cut down, for it still grew and was flourishing; but some of the branches (the Jews) were broken off and Gentiles had been grafted on, and made to share in the richness and fertility of the native branches. Here were three sets of branches — the natural branches, and the branches that were broken off, and the branches that were grafted on, and each, in Paul's mind, evidently distinct.

Just here, I must notice a very common error often made by Bible readers, viz., that the disciples of Jesus were Jews. It was, however, not so, for, with one exception, according to Dr. Farrar in his Life of Christy they were Israelites of the ten tribes and not Jews. I have often said, that they were Benjamites; I am glad that Dr. Farrar supports my view on this, as on other points.

We have no warrant for saying that the Jews of our Lord's day were of the ten tribes. "*Many of the children of Israel shall He turn to the Lord their God*," was spoken of the future. "*He hath holpen His servant Israel*," could not apply to the Jews, because they refused His help. To His Israelitish, Benjamitish followers. He said (Matthew xiii. 11), "*Unto you* (Israel) *it is given to know the mystery of the kingdom of God, but to them* (Jews) *it is not given*", and Jesus quotes and applies, Isaiah vi. 9, 10. (See Matthew xiii.):

14. "*By hearing ye* (Jews) *shall hear, and shall not understand; and seeing ye* (Jews) *shall see and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes* (Israel, who became Christians)*, for they see: and your ears* (Benjamites)*, for they hear*."

Israel was His scattered flock, and He went to seek them out, as He promised. He draws a very broad line of distinction between them and the Jews, and He tells them so. To the Jews, He said, "*Ye believe not, because ye are not of My sheep*" (John x. 26). And then, bringing out the distinction very clearly. He said, "*My sheep hear My voice, and I know them and they follow Me.*" Then, having drawn the distinction so clearly, and told the Jews so plainly of the true relation, "*They took up stones again to stone Him*."

Some persons fail to see any distinction here; Jesus saw it, and the Jews saw it, hence the stones. It was Christ's grand mission to redeem Israel, to save them, and employ them and commission them to reform and save the world. If His mission was to the Jews, it was a signal failure, for after 1,800 years have passed away, they still hold to the law of Moses, and the picture He then drew of them holds good to this day. (Matthew xv.):

8. "*This people draweth nigh unto me with their mouth, and honoreth mo with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men*."

Jesus had well instructed His followers in the loss the Jews would sustain, and in the honour and blessing Israel would receive, and they came to Him and asked Him, "*Lord wilt Thou at this time restore again the kingdom to Israel?*"

Peter, too, saw the distinction, and his address at the Pentecost shows it. He had both Jews and Israelites in that audience (Acts ii. 14), "*Ye men of Judaea, be this known unto you,*" and then (ver. 22) "*Ye men of Israel, hear these words, Jesus of Nazareth . . ye* (Jews) *have taken and by wicked hands,*" etc. These were the unbelieving Jews, mocking and calling hard names, and the men of Israel, Benjamites, who were given, we are told, "*to be a light always in Jerusalem* (1 Kings xi. 36), *upon whom the promised spirit had come*." They all listened to him (Peter), until he came to the grand appeal to the Israelites, representative men, "*Parthians and Medes, Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphyha, in Egypt and in the parts of Libya about - Cyrene, and, strangers of Rome, Jews and proselytes, Cretes and Arabians,*" etc., and to them he said, "*Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye* (Jews) *have crucified, both Lord and Christ.*" Who can avoid seeing the two houses, Judah and Israel, represented here, the people that mocked, and used ugly words, were not the same as those "*who speak with new tongues."*

The disciples of our Lord were given "*for a light unto Jerusalem*," as I shall show in a future chapter on Benjamin. It was with the Benjamites that Titus made a brief truce, and afforded them an opportunity to escape. This they did, and, after some centuries of migration, entered England as the Normans, and became incorporated with the Angles, Jutes, Danes, and Saxons, forming that sturdy and indomitable race, which, as Dr. Kelly recently remarked in an address at risk University, "*moves forward to-day in the front rank of nations in every respect.*"

TOM PAINE

It is a most dangerous thing to misinterpret the word of the Lord on any point. The poor, misguided Tom Paine fell into the common error of looking at the Jews as the house of Israel, and as being one with them, and he states boldly in his writings, that he was led into infidelity, because he saw in the circumstances and condition of the Jews that they never could verify the glorious promises God made to Israel.

Can any one show by any fair system of interpretation, how the promises, and the threatenings, the blessings and the judgments, can refer to the same people? They cannot. The word of God is set at variance with itself, and one prophecy is made to contradict another, and thus we make infidels.

Here are prophecies that claim our attention; nay, that demand consideration. We have no means of knowing or judging the future of prophecy, except by the past. Two points are incontrovertible — that prophecy has been fulfilled, and that we have reason, therefore, to believe that it will be again. I think it is Joseph Cook who has given a lecture on the Bible, and uses language like the following: "*I open a book 3,000 years old, whose first pages were written on wooden tablets covered with wax. The next on the bark of a tree, which was called in Greek Biblos, and in the Latin Liber. The next edition of this book was written on the skins of sheep or goats, and copies of that book written on those materials have come down to our times. In that book I read of a chosen man called Abraham, from whom springs a chosen family, and from that chosen family should spring a chosen race, and from that chosen race should spring a founder of a new religious empire; and that out of a chosen race should thus come a chosen religion, and that this chosen religion should embrace the whole earth. The Person by whom that chosen religion was to be founded, and the exact place of His birth, and all the minute circumstances of His wondrous life, and of His still more wondrous death, were all foretold long before the bright aurora of its light began to dawn in the East. That book has kept its promise with the nations. That book spake in ages far remote — of Egypt, and Babylon, and Nineveh, and Assyria, and Tyre and Jerusalem, and it has kept its promise with the nations. That book spake of Joseph, Moses, Cyrus, Alexander, and of John, and of their times, and labours, and it has kept its promise to the nations. That book spake of a stone kingdom cut out of the mountains without hands, and that it should break in pieces, all other kingdoms, and should fill the whole earth, and it is keeping its promise to the nations. It has other promises to be fulfilled, it will keep those also. When I look out upon the map of the world, and I see the shuttles of intercommunication among nations, thrown out north, south, east and west, and away among the islands of the seas, I hear the unfoldings of the leaves of prophecy. No one now doubts that those predictions were written ages before the date at which they began to be fulfilled. They are numerous and full of details. They have been verified and fulfilled in all lands, and among all nations*."

Fasten your attention upon the day when Abraham sat under the oak at Hebron, and the day when Paul went out of the Ostian gate to die, and upon the present day. Three points determine the circimiference of any curve. Draw a circle through these points — Abraham under the oak, Paul on his way to death, and our times ; and I venture to say that any man, who has mind enough to appreciate clear ideas, and who will stand at the centre of that circle, will be thrown into awe and reverence by the fulfilment of prophecy. Prophecy is, perhaps, never adequately explained, except by its fulfilment. The same divine hand that made the prophecy, and that has fulfilled it

to the very letter for 4,000 years, will still continue to keep His word with us, and with His people, the Jews, and with the nations of the earth ; and all the earth shall see His glory.

Two rabbis approaching Jerusalem observed a fox running upon the hill of Zion, and Rabbi Joshua wept, but Rabbi Eleazar laughed.

"*Wherefore dost thou laugh?*" said he who wept.

"*Nay, wherefore doth thou weep?*" demanded Eleazar.

"*I weep*," said Rabbi Joshua, "*because I see what was written in Lamentations fulfilled*" (v. 18): "*Because of the Mount Zion which is desolate, the foxes walk upon it.*"

"*And therefore do I laugh,*" said Rabbi Eleazar; "*or when I see with mine own eyes that God has fulfilled His threatening to the very letter, I have thereby a pledge that not one of His promises shall fail; for He is ever more ready to show mercy than judgment.*"

Dr. Wm. Cook, in Unity,Harmony and Evidence of Sacred Truths writes thus: "While such monumental inscriptions in stone and bronze memorialise the sad catastrophe of Jerusalem's destruction, and the devastation of Judea; and while Greek and Roman historians record the same in their writings, the actual condition of the Jews ever since that period, and at. the present time, is the most expressive monument of prophecy fulfilled. Did God say that they should be scattered among all nations? They are so scattered. After more than seventeen centuries they are wanderers over the wide earth, expatriated from their own land, and pilgrims everywhere. Did God foretell they should be an astonishment, a proverb, and a by-word among all nations? An astonishment indeed they are! A people, beginning their history nearly 4000 years ago, yet existing still! Their old powerful oppressors extinct, but they survive; murdered they were by myriads in all lands, yet flourishing in millions at this day ; their country taken from them, yet citizens of no other ; dispersed, yet distinct; mingling with all people, yet incorporated with none; plundered and stripped by all monarchs, yet richer than kings ; with no army, navy or parliament, yet organized and united; their temple destroyed, their altars extinct, their ordinances abolished, yet still observing their festivals and memorialising the wonderful events of their history. Moving among all religions, yet clinging to their own; rejecting the Messiah, yet receiving the prophets who foretold of Him ; holding fast to that book which condemns their unbelief, and testifies of Christ to be the Son of God, and the Saviour of the world! Their existence is a standing miracle, a living protest against their infidelity, an organized embodiment of historic and prophetic truth, a public monument of a preserving providence, an admonition to the world, a sign to the church, and a pledge of its brightest future!

In looking back on the distant past, what a catalogue of prophecies have been turned into history! "The seed of Abraham multiplied into a nation, the bondage of Egypt broken, the land of Canaan possessed, the throne of David established, the twelve tribes divided, the ten carried into Assyria, the two led away to Babylon ; the partial return of the Jews to their own land, Egypt desolated, Babylon destroyed, Assyria broken, the second temple erected, the Messiah's advent, His finished work; the Holy Spirit poured out, the Gentiles called, Jerusalem a second time destroyed ; the Jews banished and scattered, yet still rigorously flourishing, as if waiting for some great future. For a great future, indeed, they are waiting ; and a great and glorious future this wondrous people shall have." The apostle gives us a glimpse of this great event. He asks, with deep emotion, "*Hath God cast away His people?*" and with a warm, earnest spirit he answers his own question, "*God hath not cast away His people whom He foreknew*," not by any means. They were to be lost, but only to be formed again; scattered and sifted among the nations, but to be gathered again. They are no more cast away than they were when their harps were hung upon the willows by the rivers of Babylon.

The apostle asks, "*Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles ; how much more their fullness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?*" (Romans xi.)

Then Paul introduces the olive-tree and its lesson, and shows how the New Testament speaks of the con- version of the world. Isaiah, too, speaks of this event in the eleventh chapter, and shows the song of redeemed Israel and restored Judah in the twelfth chapter.

This glorious change from unbelief to confidence in Christ, from wrath to pardon, from sorrow to joy, from rejection to salvation, shall be known and felt in all the earth. The news of the return of Judah, and the restoration of Israel shall penetrate and astonish all lands! This change, Paul says, shall be "*life from the dead.*" Yes, life from the dead to the Jews them- selves, and life from the dead to the scattered remnants of Israel in all lands, as well as to all the Gentile nations.

The glorious event shall be seen as connected with all the prophecies and promises, and kings and queens, and presidents and courtiers shall all unite to arouse the slumbering nations, and call the whole world home to Jesus. In promoting this the Jews will be the most active agents. (Isaiah Ixi. 6.) Their wealth, and energy, and influence shall be employed for God. The conversion of the Jew shall be followed by another yet more glorious — the conversion of the world. "*The earth shall be filled with a knowledge of the Lord.*"

It is a wonderful evidence of the divine goodness and love to that green Isle, called by the Hebrews of olden time the *Yarish* isle, or place of sun-setting; that, though in the same latitude as our Hudson's Bay or Labrador, the climate is so much warmer, and winter, so softened by His care, never puts on its grim face of horror as it does away north of us in the same latitude. The fact is, that from time immemorial there has been an immense stream of warm water from the American coast and the Gulf of Mexico sweeping away across the Atlantic in a north-easterly direction, bathing those islands in a perpetual flood of water warm from the tropics, thus regulating the temperature, and bestowing upon those islands untold and indescribable advantages. So I find an irresistible gulf-current issuing out from the tropics of human history, moving on, and ever onward, moving for four or five thousand years in the one direction, pouring richest blessings upon the chosen family and chosen race, issuing in their behalf a long list of exceedingly great and precious promises, which promises He, upon His part, has been making good, and of which we may all sing:

"*Engraved and in eternal brass, The mighty promise shines; Nor can the powers of darkness raze Those everlasting lines.*"

The iceberg may occasionally float off southward, and come into contact with the warm Gulf Stream — and there is no better place in the world for an ice- berg, surrounded as it would be on all sides with the melting of the warm current from America — and long before it reaches the Irish coast it would have entirely disappeared. Just so it is with many an icy, frozen, rationalistic heart, as soon as they are brought into the warm current of sacred prophecy and divine promise, they are borne away almost insensibly to enjoy the Summerland and its balmy atmosphere. No sooner do they enter upon the stream of saving influences from prophecy and promise, than they feel the healing waters of Siloam, and rejoice as if in the land of Beulah.

Rev. J. Cook says, "*Rationalism drops prophecy like hot iron, every time it dares to discuss the prophecies concerning the Jews*."

THAT LAND

It is well understood by all Bible students that the people, even in their most prosperous days, did not possess the whole of the land God had promised unto them. In the covenant which the

Lord made unto Abraham (Gen. xv. 18), He said, " *Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates*." The river of Egypt was the Nile. That promise includes all that territory between the Nile and the Euphrates. That immense valley drained by the Euphrates. By Ezekiel xxxix. 11, it was called the "*valley of the passengers*." Even the little strip of territory called Canaan, or Palestine, was not, at any one time, fully in their possession. The Philistines held a large portion of it on the south, and the Phoenicians on the north. Solomon did, to a certain extent, govern or rule over the country round Damascus, but, even then, this extension of territory did not include more than a fraction of the promised inheritance. The promise of God will yet be fulfilled to the very letter.

It is a remarkable fact that our British and American surveyors have been over there surveying that portion of the Turkish Empire. What the American people had, as a reason for surveying the waters of Merom, the sea of Galilee, the river Jordan, the Dead Sea, and their immediate surroundings, while millions of this great west isles as yet unsurveyed, is an interesting question. The Exploration Society in England has given to the world the result of five or six years' hard work in making a most minute and scientific survey of land and water, mountain and vale, quarry and mine, and everything of any importance connected with that country. How strange it is that England and America should be so much interested in the estate or territory of the Sick Man, the Sultan of Turkey. The prophet says that the children of Israel "*Shall possess the land unto the Bosphorus,*" and coming events have in this respect cast their shadows before. The Saxon race is growing up immense interests, both educational and religious, in those Eastern lands, and as the prophet has it, "*They shall possess their possessions*." It must be borne in mind that the Lord issued a proclamation 3,800 years ago forbidding the sale or transfer of that land. (Lev. xxv. 23), "*The land shall not be sold for ever, i.e., for a permanence, for the land is mine, saith the Lord*." History informs us that Pagan, Papal, Turk, Assyrian, Egyptian, Grecian, and Roman have each in turn claimed that land, and yet, though it is the key to three continents and of itself a position of immense value, it has remained unsold. Seventeen times has Jerusalem been burned to ashes. The English and German land jobbers and the American speculators have gone there and founded colonies, but only to be disappointed, and after a little time one squatter has sold his good will to another. The fact is, they are all intruders, and still the land remains unsold, waiting for its true and rightful heirs. During the past few years, since light has been breaking in upon our Israelitish identity, arrangements have been made with the Sultan of Turkey for a law granting security to those who would go in and possess the soil, and build houses, and plant orchards, and vine- yards. It was not until a few years ago, very few, that any man could secure anything in the shape of a title to an acre of land in Canaan without becoming a Turkish subject. A Jew, even of the first-class, was liable to all kinds of indignities and insults; any Turkish rowdy, or half-breed Arab, might pelt him and call him a dog. A Turk might throw his shoe away, and order a Jew to bring it back at the risk of his life if he refused.

All this has, in the last few years been done away with, that whole country is now, since the Berlin Conference, under the jurisdiction, more or less, of Great Britain, whom the conference made responsible for at least the police regulations in that country up to the Bosphorus, as saith the prophet. An imperial rescript, lately issued, gave to all subjects of foreign powers the right to hold lands in their own name, and build upon and improve those lands as they might choose. There is one Jew who, as I am informed, has in his own name lands secured in as many as fifteen towns and villages. One plot of land near Jerusalem was sold lately for twenty times the sum which had, a few years before been paid for it.

The stream of emigration is steadily increasing, flowing on to Emmanuel's land. Until lately the towns, and especially Jerusalem, were like a military fortress, the gates shut at sunset, and not opened until next day. But now greater freedom prevails, and, as at Jaffa, the massive walls are removed, and the stones used in building a school-house on the American model.

A few years ago none of the comforts of western life could be enjoyed there, now all kinds of vegetables and fruits are to be purchased as with us, only much cheaper. Perhaps I can give no

better illustration of the improved order of affairs, than the recent organization among the Jews of three building societies. Sir Moses Montefiore, a Jew, who has large interests there, gives us valuable information of the progress going on there. He tells us that he was invited to meet one of the building societies' committees. The Meah'shea-rim is the name of the society, and that they made preparations to lay the comer-stone of a new row of houses now in process of erection. Another building society was called Eben-Israel, and another the name of Beth-Jacob. There have new churches and new schools erected the last year.

Sir Moses Montefiore advised them to build houses on the European style, leaving a plot of ground in front large enough to plant the olive or the vine. He told them to secure as much land as they could in the vicinity of Safed, Tiberias, Hebron, and Jerusalem. They asked him when they should commence certain buildings, and his answer was, "*Begin to-day if you can*."

Who can see them digging among those dusty heaps in Jerusalem, and turning up her ruins without recalling the words of Psalm cii. 13, "*Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof.*" Who can read of houses, and fields, and vineyards in that land of so many desolations; without remembering the stirring words of Jeremiah when he bought a field from his uncle, and took a deed or title of it, and put it into an earthen jar. (See Jer. xxxii.) :

6 "*And Jeremiah said, The word of the Lord came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.*

"*So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me. Buy my field, I pray thee, that is in Anathoth, which w in the country of Benjamin : for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord.*

"*And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver*.

"*And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.*

"*So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open:*

"*And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison:*

"*And I charged Baruch before them, saying,*

"Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

"*For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.*

"*Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying,*

"*Ah Lord God ! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:*

"*Thou showest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is His name,*

"*Great in counsel and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:*

"*Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day;*

"*And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;*

"*And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;*

"*And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou comniandedst them to do: therefore thou hast caused all this evil to come upon them:*

"*Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that tight against it, Because of the sword, and of the famine, and of the pestilence; and u hat thou hast spoken is come to pass ; and, behold, thou seest it.*

"*And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.*

"*Then came the word of the Lord unto Jeremiah, saying*,

"*Behold, I am the Lord, the God of all flesh: is there anything too hard for me;*

"*Therefore thus saith the Lord; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:*

"*And the Chaldeans, that fight against this city, shall come and Set fire on this city, and bum it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.*

"*For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord.*

"*For this city hath been to me and a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face,*

"*Because of all the evil of thy children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.*

"*And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them yet they have not hearkened to receive instruction.*

"*But they set their abominations in the house, which is called by my name, to defile it.*

"*And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.*

"*And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence*;

"*Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:*

"And they shall be my people, and I will be their God:

"And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

"And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but 1 will put my fear in their hearts, that they shall not depart from me.

"Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

"For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

"And fields shall be bought in this land, whereof yo say, It is desolate without man or beast; it is given into the hand of the Chaldeans.

"Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord."

That sealed vessel and the deed it contains, will be found some of these days, to the great confusion of the unbeliever, and the great joy of all Bible students, especially the Anglo-Israelites. Let us hear from a resident minister of the Episcopal Church in Jerusalem. He is a first-class scholar, and a very large-hearted man, pastor of Christ's Church. We will inquire of him as to the cultivation of the soil, and the productions of labour, and other questions of interest. He informs us that lab or is extremely cheap, the wages for ordinary labourers range from five to six shillings a week; for women, three shillings a week, boys and girls two shillings a week. The fields are large, and the soil so rich that they do not need any manure. The ordinary heavy lands at Siloam, or south of Gaza, yield an hundred-fold. In that very field where Isaac reported a yield of an hundred-fold (Gen xxvi. 12), a farmer has assured us that he, too, reaped in the same proportion. Several of those fields yield two and three crops a year, and show no tokens of being impoverished. With a little drainage in the lowlands, and good cultivation, the produce from the soil would be very great. There, yonder, you see a mule, or a yoke of very small oxen, drawing a plough — a genuine Assyrian plough, only one handle — a plough of a very light pattern, a man can carry on his shoulder with ease — and yet it answers the purpose admirably. The farmer in Palestine gives himself no trouble or anxiety about rain during harvest. Catching weather is a thing unknown there. They need no stacks or sheds to preserve the grain; the sheaves are gathered to the threshing-floor, and threshed and winnowed in the open air at leisure. The best wheat in the market at Jerusalem can be bought for four shillings, and a bushel of barley at two shillings English currency.

The question is often asked. How can we account for the fact that the land is now so productive, when for so many centuries it refused to support a few colonists? It is well known that a colony from England, and another from America, not many years ago, settled in the most fertile valleys in the whole country, and they were forced to leave them, because the soil refused to yield its increase. In this very fact, so well established, we have clearly the fulfilment of prophecy. The Lord said (Deut. xxviii. 23, 29), that He would "*make the rain of that land powder and dust*." That He would withhold the early and the latter rain. That "*the heavens would be as brass, and the earth iron*," etc., that the land would not yield her increase. These declarations were indeed fulfilled, and the land became utterly desolate. But the promise also read, that when the. time came the Lord would send the early and the latter rain, and the land should again bud and blossom as the rose. It is a remarkable fact that the rain has again returned to that land, and the whole country is now as a well-watered garden ; plants, and shrubs, and fruits, and flowers, that have not been seen there for centuries, are now found in great luxuriance, and the olive, and the fig-tree, and the mulberry-tree may be seen in the rockiest spots, and the vine is seen loaded with large, rich, ripe clusters of grapes, as in the days of yore. It is to-day in every sense a "*land of beauty and ornament, a goodly land, a land of brooks of water, of fountains and depths that spring out of valleys and hills, a land flowing with milk and honey.*"

It is a hopeful sign for this land of promise that the shrewdest financiers in the world are buying up all the land they can possibly secure. At the present time there are over 30,000 Jews in the city of Jerusalem, where a few years ago a Jew would not be allowed to live.

The Jewish Chronicle says: "*One might as well attempt to stop the course of the Atlantic stream, the tide is irresistible.*" It is irresistible because of Divine appointment. Palestine is the rightful heritage of Israel and Judah. It has been willed to them by Divine appointment, and kept for them during the centuries, and the time of their occupation draweth nigh. A paragraph or two from one of our leading papers may be appropriate here.

The Jewish Chronicle, dated 1877, says : " We do not know in whose hands the Jews would be so desirous of seeing placed the land of their forefathers as that of just, beneficent, and liberal England . . Under England's protection we ought not to have any fear for the safety of the Jews. England has proved by her rule over the multifarious races and religions in India that she knows how to govern people of different nationalities and creeds. We could then as warmly advocate Jewish settlements in the Holy Land, as we are now doubtful about their success.

. . We could then trustingly leave history to work out its course in the land which God promised to the seed of the patriarchs in perpetuity. If it' were the will of Providence that such colonies should, in the course of time, result in the restoration of the Jewish polity, we should hail such a prognostication with delight. England, we know, would throw no obstacle in the way. Thus much we may say, however, the hearts of thousands of orthodox Jews beat high at the bare anticipation of such an event as the possession of Syria and Palestine by England, sending a thrill of unspeakable joy through their frames."

On Jer. iii. 18, as quoted. The picture here drawn is that of the old, unbelieving, Jewish people joining themselves in a body to their converted brethren of the ten tribes ; and then both resettling together in the land of inheritance. Now, to show that the marginal reading of "to" is correct, I may remark that, "In the Vatican Edition of the LXX., and in that published by Bagster," we read a passage in the Greek which may be translated, "The house of Judah shall come together to the house of Israel," come in a body to Israel. The Vulgate gives, "*Ibit domus Juda, ad domum Israel.*" The Italian translation by Diodati gives, "*La casa di Guida audra alia casa d'Israel*." The translation by Martini gives, in a more pointed manner, "*La famigha di Guida si riunira alia*" (will unite itself to the) "*famiglia di Israel.*" It is in all these translations "*shall go unto*." In the days referred to there will be a voluntary alliance of Judah with Israel.

It is a little curious and most encouraging that since this MS. was handed to the printers, an intimation has reached me from Paris, that Baron Hirsch, a banker of immense wealth, who has given large sums of money to educate the masses of the poor of his own faith, has caused much excitement among the He- brews in this country, by a recommendation to his people to seek for a complete freedom from all religious prejudices, and seek assimilation with their brethren called Christians. Merging their race with ours and adopting our Christianity is thought by him, and by others of his faith, to be the surest road to their greatest advancement. Rabbi Solomon Schindler, and other rabbis with whom I have conversed, entertain the same idea as probable in the near future. Thus prophecy is being fulfilled.

REV. BISHOP HELLMUTH

A few years ago I lectured in London, Ontario, on the lost Israel found in the Saxon race. A few evenings after the Rev. Bishop Hellmuth lectured on the Jews, himself being a son of Abraham. I give here a few extracts from his excellent lecture.

THE GOSPEL AT JERUSALEM

"The fact that on Zion's Hill, the metropolis of the Jewish world, a band of Christians are toiling and labouring with a loving sympathy for the good of all around them, is doing more than anything else to lead the Jews to inquire as to the character of the religion of Jesus. This is borne out by the late Rev. Dr. Ewald, when he writes of the entry into Jerusalem of the late Bishop Alexander, himself a Jew. The service was celebrated in the Hebrew, Arabic and English. Thank God ! thousands of Israel's children have been brought to acknowledge Jesus in the Messiah, through missionary instrumentality. Upwards of 100 clergymen in the Church of England alone are Jews, while in other parts of the European continent, a large number are faithfully preaching the Gospel of Christ."

THE FUTURE OF JERUSALEM

Having referred to the changes continually going on in Eastern Europe, and their probable eflfects on the future of the Jewish race, his Lordship continued:

“Never till our days has the attention of men been so forcibly drawn to the Scripture prophecies of the Old and New Testament, nor the hearts of Christians so prepared to look for their accomplishment. This diligent search, this waking up of attention, forms the characteristic of a new era in the Christian Church, and the period from which we may date its commencement is the latter part of the 18th century. On all sides, voices are heard calling to a deeper and more careful investigation of the prophetical Scriptures, and to more literal and faithful interpretations of the prophecies concerning Israel, which promise not only individual conversion and future bliss, but also the visible reign of Christ, as “*the glory of His people Israel.*” All this has naturally led to a deeper interest in the history of the fate of the Jewish people ; and this interest is a more remarkable sign of the times, be- cause it coincides with the strivings of the spirit which is now taking place among the ancient people themselves. AU the changes that have occurred in Europe since the latter part of the 18th century, and those which are even now happening, continue to alter the whole social and political position of the Jews, and to form a new era in the annals of their exile.

REMOVING OBSTACLES

“The Talmud, which like a massive wall guarded the Jews from every Christian influence, is now tottering and giving way in many places. In the midst of Israel, voices are everywhere heard for a reform in their public worship, in imitation of the Christian form and order. Fresh vigour displays itself among the Jews in every department of the arts and sciences. Throughout Europe,

the sons of Israel are distinguished professors of Philosophy, Letters, Astronomy and Jurisprudence. Like their forefathers, before the catastrophe which put an end to their political existence, the descendants of Abraham, for more than the last three-quarters of a century, have again borne arms with honour. The poetic harp of Israel sounds for the first time to European accents, and Jewish names are found among the greatest masters of music in our day. In almost every part of Europe, the Jews afford to the country of their sojourn, not of riches only, but of the highest talent, genius and learning. There is a deeply growing interest being . manifested in the Holy Land. It is a remarkable feature of the present time that there should be almost an universal, an unprecedented interest felt and manifested in all that relates to the Holy Land. The most intellectual and gifted are never weary of inquiring, and the humblest citizen will suspend his labour that he may listen. Artists love to portray its venerable scenes, and all men gaze on them with wonder and delight. Moreover, those who possess the means — the Jew and the Gentile, the poet and the philosopher, the scholar and the divine, the subjects of most kingdoms, the dwellers in distant climes — are daily bending their steps to the land of Scripture history. All this increase of interest is the growth of but few years. Time was when only a few bold, enthusiastic and daring spirits went forth as pioneers, braving danger and enduring privation, for the sake of pushing their inquiries to the utmost. Some of these were Christians — one, an infidel — but all have, in their way, helped to open more widely the volume of inspiration. We find a mass of authentic information placed on record, which, by evidencing the literal and exact fulfilment of prophecy in its minutest particulars, serves to defend the ground on which we are to stand, while seeking out the interpretation of prophecy yet to be fulfilled. And here we may ask, to what does the great bulk of unfulfilled prophecy point? We answer, mainly to two august events involving many subordinate ones. Those are the second coming of the kingdom of Messiah, and the Final Restoration of Israel to their land and polity. I do not here venture any opinions as to the mode or circumstances of either, but I only direct attention to them as events divinely announced, and, therefore, to be expected; and, moreover, events which I deem to be positively connected with each other in the Divine purpose.

FINAL RESTORATION AT HAND

"The germ, so to speak, of that preparation is, I think, easily traceable in the movements of these latter days; and I am inclined to believe that it will not be long, very long, ere the Scriptural position and prospects of the Jews will be extensively recognized, and the way (God's way), prepared for their final restoration. And of all terrestrial localities, Jerusalem is that which has engaged the most general, the most permanent, and the most sacred regards and affections of men. One thousand two hundred years before the mystic city of emperors and popes, it was the habitation of a royal priesthood, and now, after the lapse of 3,700 years, it still continues the Holy City of Jews, Mohammedan, and Christians. The arms of men and the power of time have utterly extinguished the glories of Tyre, and Babylon, and Thebes, and other wondrous cities of antiquity. The light of the Gospel has dispelled the halo with which ignorance and superstition had encircled the residence of Christ's pretended vicar. But neither the ploughing up of her foundations, nor the scattering of her people, nor the varied changes of her masters, nor the corruption of Christianity, nor the triumph of Mohammedan imposture, has made any change in the reverence with which Jerusalem is still regarded by the Children of the Prophets, the believer m the Koran, the advocate of the Papacy, and the Champion of the Reformation.

The reason is that God Himself has invested the Hill of Zion with circumstances of eternal interest, which no changes, nor chances of human history, can weaken, and no lapse of ages destroy.

A WONDROUS CITY

“During the dispensation of the Law there (in Jerusalem), on the threshing-floor of Araunah, the plague was stayed ; there the house of David reigned; there stood the sanctuary of God; and there, to be the Mediator of a better covenant, the Son of God poured out His soul unto death,

and the redemption of mankind was accomplished. But its wonders are not yet finished, nor its destinies yet fulfilled. There is Scriptural warrant for believing that it is still to be the place where the most gracious purposes of God are to be developed; where Israel is to be gathered; the glories of the throne of David established ; the fountain-head where streams of blessedness are to flow to all nations. With what intense interest should we not then contemplate the history of a people around whose destinies the light of inspiration has shed so sacred a halo, and whose history is one of continued display of the sovereignty of God; the unchangeable- ness of His love, the strength of His arm, and the long-suffering mercy of His character.

THE EASTERN QUESTION

"Every event, political and religious, has its bearing upon the destinies of that nation, which God has appointed to be His witness, as a nation before the universe. Who then, I would ask, can tell what results may follow upon the present complicated difficulties in the East of Europe? It was no trivial or accidental train of events which brought a Joseph to Egypt, a Daniel to Babylon, or an Esther to the Persian capital. Nor is it a mere accident that a son of Abraham should be the Prime Minister of Great Britain — the greatest empire in the world — who has a great deal to say on the final settlement of the Eastern Question.

WILL THE HOLY LAND BE SOLD?

“Not very long ago there was a rumour, which was in itself very improbable, that the Porte, in its eagerness to improve its financial resources, was willing to sell its hereditary Pashalic of the Holy Land to any candidate selected by the Jewish people, provided they would negotiate a loan. The Scriptural declaration that “the land should not be sold forever,” suffices to stamp such a plan or scheme improbable or impracticable. But the eventual return of the Jews to their own land or polity, which the Lord has given to them for an “everlasting possession” is now generally admitted by all thoughtful students of God's Word.

EXTRAORDINARY MOVEMENT OF THE JEWS

"Without, however y entering here upon the question of prophetic declarations, I would give you a few plain facts, which appear to indicate that the Jews themselves are beginning to turn their eyes toward the land of their inheritance, and to hanker after the possession of what is so beautifully called in Scripture “*Immanuel's Land,*” and which is consequently the rightful heritage of “*Immanuel's”* chosen people. We do not know whether it has yet assumed sufficient political importance to occupy the attention and the speculation of statesmen, but it is apparently an incontrovertible fact that there are now more Jews in the Holy Land than there have been at any other period in modem times. In an article in ***Israel’s Watch***, many a new periodical published in London, England, there appears the startling statement that the “Jewish population of the Holy Land has so steadily progressed of late years, that at Jerusalem it outnumbers, at the present, the Christian and Mohammedan population taken together.” This statement is proved by figures. “The city contains 13,500 Jews, 7,000 Mahometans, and 5,000 Christians of all denominations.' Another competent and reliable authority states that” the last four or five years have witnessed a return of the Jews

to Palestine from all parts, but more especially from Russia, which has been altogether imprecedented. The Hebrew population of Jerusalem is now probably double what it was some ten years ago. The fact appears to be indisputable, whatever be the cause of it, that the Jews are retmning in considerable num- bers to the land of their fathers ; and, certainly, if it continues to progress at the same rate as it has done during the last few years, this return must ere long assume

PROPORTIONS OF POLITICAL IMPORTANCE

“The same writer (Rev. Mr. Neil) states the important fact that the Jews are at this moment in considerably greater numbers in the Holy Land than in any other civilized nation. This indicates, even with- out going any further or deeper, that the “set time” for restoring Israel may not be very far distant.

CAUSES TENDING TO THE RESTORATION

"Permit me here to notice briefly some of the causes which seem to account for this fact. The first reason to which we would attach more importance than to any other is a change in the laws regarding the tenure of land. The several witnesses agree that the Jews are not only building more than they have hitherto done in the vicinity of the towns, but they are also farming land in villages. We know that there is at Jaffa a model farm belonging to Jews, in which young students are instructed in agriculture. Land is being bought up by Jews, and they are in possession of more land now than at any period for centuries past. The reason of this, is that until recently, no one but a Turkish subject could purchase and hold land. A change was effected in 1867. In that year a law was passed, giving the subjects of foreign powers the right to purchase landed property. Jews, as well as the other foreigners — if we may call them such, in what is really their own soil — and they are availing themselves of this privilege to an unprecedented extent. All travellers agree in pronouncing the soil still marvellously fertile ; and it only requires useful cultivation to regain, with the blessing of God, all its ancient fertility; so that, in the hands of its rightful owners, it will speedily develop and literally * blossom as the rose.' Another cause which we will mention is the increasing:

CIVILIZATION OF PALESTINE

“That country is becoming more and more open every day to the eye of the world. England and America are engaged hand-in-hand in a scientific and accurate survey of the soil. The zealous officers of “The Palestine Exploration Fund” are busy with their labours to the west of the Jordan, while their American brethren are prosecuting their researches to the east. Places well known in Old Testament story are being identified. One by one they stand out in relief, as the light of scientific research is poured upon them. Jerusalem itself, the ancient city, which was the pride of the whole earth, is being exhumed. The gracious prophecy seems now to be in course of literal fulfilment, “Thou shalt arise, and have mercy on Zion, for Thy servants take pleasure in her stones, and favour the dust thereof.” Whether the present increase of Jews in the Holy Land is an earnest of their speedy return as a nation, the future alone can reveal; but whether their fuller return be imminent, or whether God will be pleased to delay it longer. His ancient people will, we are persuaded, play an active part in the latter history of the world, and the true solution of the Eastern Question will materially depend upon them. Meanwhile, the fact that they are beginning to cluster in their own still loved land, is one which ought to be carefully noted; for it may be the commencement of that happy time of which the prophets speak, when “the Lord will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and all the inhabited places of the country.”

A GLORIOUS LAND WITH A GLORIOUS FUTURE

"In conclusion, let me say that Judah is a land of “holy memories,” invested with sacred splendour, compared with which the splendour of the mightiest monarchies and republics of antiquity wax faint and dim. Chateaubriand, who has given a most eloquent picture in his history of Palestine, speaks in the following language of it: “If I should have 1,000 years, I can never forget the desert when Jerusalem first appeared, and which seems still inspired with the majesty of Jehovah.” Lamartine, in speaking of Jerusalem, says, “Jerusalem is queen of the desert. Every

local name retains in it some mystery, every cavern speaks of futurity, each rocky height reverberates the accents of some prophecy. The waste rivers, the cloven rocks, and the hanging domes attest their protégé; and the desert seems still stricken dumb with horror, as though it did not yet dare to break the silence which was filled when the voice of the Eternal had been here.' We may wander amid the rivers of classic lands, with all the lovely sensations and powerful emotions of scenery; but with far different sentiments stirring our hearts and swelling our bosoms do we stand on the heights of Zion, where rose in beauty and strength the temple of God, and where the splendour of Shechinah revealed to human views the glories of a present Divinity. It is a land honoured and blessed in the recollections of the past, nor to be less blessed in the glories of the future, when He, who is a "*light to lighten the Gentiles, shall also be the glory of His people Israel.*"

For upwards of an hour and a half his Lordship held the audience in rapt attention, and at the conclusion resumed his seat amid loud applause.

PALESTINE AND SYRIA

Palestine and Syria as "*a field for emigration*" may at first sound seem strange to many, but a writer in an English daily paper contends that each of these countries presents a first-class region for emigrants, and that if the Marquis of Salisbury or the Duke of Sutherland would obtain a grant of land from the Sultan, thousands of sturdy Anglo-Saxons would at once respond to the call. Palestine, in old time, was certainly a fruitful region — a land of "*corn and wine*" — the "*glory of all lands* " — and it still abounds, where properly cultivated, with its old fertility, while in Syria there are the finest valleys in the world, between mountains whose sides are proper for the cultivation of tobacco, olives and vines. But fertile regions which might support immense populations are almost a solitude, and a few wretched hamlets the sole representatives of numerous and thriving cities. Under the Romans, Syria was accounted the granary of the world. Immense armies and numerous residents derived ample support from its com fields and pastures. Its wheat is still celebrated in the East, and were attention given to its development an enormous trade could be carried on in that staple only.

It would certainly be curious and interesting to find the Holy Land largely colonized by Englishmen. Nor is precedent wanting for European settlement. Within the last few years a German agricultural colony has been established near Jaffa. There is something stirring to the imagination in the associations connected with the settlement of Englishmen in Palestine. The labours of the Exploration Committee, and the liberal funds placed at their disposal, show that the interest taken in this remarkable and celebrated land can never lose its vitality. Nor can we doubt that those who should settle in the country as colonists would realize strikingly the force of M. Renan's expressive observation, when he says, "I have travelled Palestine in all directions. Scarcely an important part has escaped me. Its history is full of interest to all travellers. These colonists retain unchanged the dress and manners of their fatherland, and have already effected improvements in the appearance and cultivation of their tract of country. The excellency of Sharon in the vicinity of this settlement is often set forth in the Scriptures. The famous valley of Eshcol, too, where the Israelitish spies cut down the great cluster of grapes still seems to show its old glories, and attest the fertility of the soil. A recent traveller says, he found the hills covered with figs, olives, pomegranates, peaches and apricots, while the extent and luxuriance of the vineyards were striking. The grapes are either eaten fresh, or dried into raisins, boiled down into grape honey, or made into wine. Everywhere as you go through Palestine you see tokens of former prosperity and populousness. There are two seasons — the rainy and the dry — answering to the English winter and summer. Every kind of fruit abounds, and flowers grow in the open air all the year. "Capital can readily obtain remunerative investment; lands are cheap, and easily acquired by simple transfer before a magistrate. The British protectorate of Asia Minor has greatly increased the security of life and property; working-men can live cheaply. House rent is moderate. If English emigration set in in any considerable degree, the building of modern houses in Smyrna, Beirut, Jaffa, Jerusalem, Haifa Acca, Sidon, Damascus and other cities would present excellent

investments for capitalists. The Germans have already erected many beautiful stone cottages, whose neat and tasteful appearance is a great contrast to the Arab dwellings. Sheep and cattle are abundant, and admit of almost unlimited increase. Ten or twelve days' journey from Liverpool will put the emigrant at his destination."

THE HOSANNAH

“O home of our fathers, dear home of the East, Thou beautiful land of the cedar and vine, Where the pomegranate blossoms to garnish the feast, And nature responds to the spirit divine.

Where Horeb's proud form lifts its crest to the skies, And Tabor and Nebo her monuments stand, Ever bearing their witness to time as it flies, That the impress of Deity glows in the land.

As the dew on thy mountains so blessings were spread,
And plenty and peace ever watered thy plains;
But the soul of thy beauty for ages has fled,
And naught, but the shadow of glory remains.

The foot of the stranger oppresses the soil,
Thy mountains and valleys are desolate now;
Our Canaan is left to the heathen a spoil,
And the sheen of her diadem circles his brow.

But the billows that beat on her desolate shore.
Shall bear on their bosoms their children from far,
And again the glad sound of rejoicing shall pour,
Like the trumpet that sounds the alarm of war.

And the Prince of our people in splendour shall rise,
Mid the temple, and towers, and palaces fair;
And Zion once more shall exult in her pride.
And the strains of her anthems shall float in the air."

Then shall the Jew and the Israelite, gathered in from all lands, and their Gentile brethren in all nations of the earth unite in the lofty strain of thanksgiving and praise to Him that sitteth upon the throne and unto the Lamb; and Europe and Asia, and Africa and America, and all the Islands of the Seas, shall ascribe power,, and riches, and wisdom, and strength, and honour, and glory, and blessing to Him for ever and ever, and earth and heaven, angels and men, and all creation shall join in one loud refrain of “Glory to God in the highest, on earth peace and goodwill toward men."

SECOND LECTURE

ANGLO-ISRAEL

OR

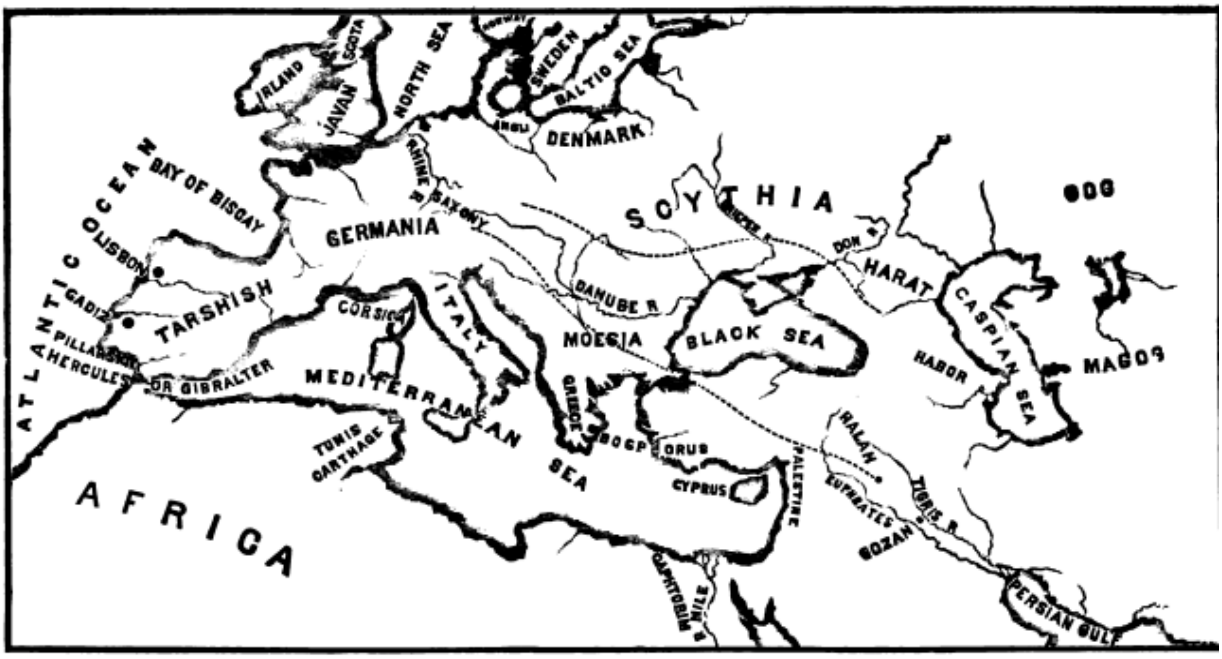
THE SAXON RACE THE LOST TRIBES OF ISRAEL

Prop. Max Muller says, "What are called wild theories are in many cases very tame theories. Students at first laugh at them turn their backs upon them, and try every possible exit to escape from them; but at last, when they are hemmed in by facts on every side, and see there is no escape, they tamely submit to the inevitable, and after a time the inevitable is generally found to be the intelligent and reasonable."

"*And the remnant of Jacob shall be among the Gentiles in the midst of many people as a Lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver*." — Micah V. 8.

"*His glory is like the firstling of his bullock, and his horns are like the horns of Unicorns: with them he shall push the people together to the ends of the earth.*" Deut. xxxiii. 17.





MAP FROM THE EAST TO THE ISLES OF TARSHISH.



SECOND LECTURE

ANGLO-ISRAEL.

THERE are several theories on record as to the locality where we may most reasonably look for the lost tribes of Israel.

Rev. Joseph Wolf, in his journals, written between 1831 and 1834, says they are in China.

The Rev. J. Samuels, in a work entitled The Bemnant Found, “says they are in the region of the Caspian Sea.

Dr. Grant was of the opinion that the Nestorians are the lost ones.

Sir William Jones says the Afghans have a superior claim.

Mrs. Dixon say the Mexicans and the Peruvians are without doubt the ten tribes of Israel.

Some say our North American Indians are the people we are looking for, others say the Karens of India, or the Gipsies of Southern Europe.

Dr. Claudius Buchanan was satisfied that the greater part of the ten tribes are still to be found in the countries to which they were led captive.

Now, while we cheerfully acknowledge the un- doubted ability of those writers, and some of their theories are very plausible, we cannot accept their conclusions, because they all fail to harmonize with the word of the Lord in reference to His banished ones.

We repudiate all theories that are antagonistic to the glorious promises of God to Israel.

In our inquiries after the ten tribes of Israel, known as “*the lost tribes*” we see them in Sacred history with their brethren, under the government of sixteen judges and of three kings — Saul, David, and Solomon.

After the death of Solomon the ten tribes revolted, and formed a new kingdom under Jeroboam. After this revolt there were two kingdoms separated the one from the other, and were known as the kingdom of Judah and the kingdom of Israel. The severance was complete.

THE JEWS

The kingdom of Judah was governed by nineteen kings and one queen, and existed as a nation dining a period of 387 years, when they were taken captive and carried away to Babylon, where they remained for seventy years, their songs hushed to silence, their harps upon the willows.

Those Jews, according to the word of the Lord, were never to be lost sight of, they were " to be known in all lands by the shew of their countenance," (Isa. iii. 9), i.e. by by their expression.

THE LOST TRIBES

The ten tribes, or the kingdom of Israel, had also nineteen kings, and they existed as a nation for 274 years. They were driven into captivity 133 years, before the captivity of Judah, and they have never returned.

In the Sacred Scriptures (2 Kings xv. 29, and xvii. 6, and in 1 Chron. v. 26), we are informed how Tiglath-pileser and Shalmanezer took them captives and carried them away to Halah, Habor, Hara, and to Gozan, cities of the Medes. "*So Israel was carried out of their own land to Assyria unto this day*."

TWO NATIONS

It must be remembered that these kingdoms had a separate history, each entirely distinct from the other. The two-tribed kingdom of Judah is not the ten-tribed kingdom of Israel. The Jews are one people; the lost tribes are another. The Jews, are, of course, of Israel, as a slip taken off from a tree has an existence independent of the stock from which it was taken. The ten tribes are not addressed as Jews, nor are they known as such. The term Israelite is a general term, including the whole Hebrew race. Every Jew is, of course, an Israelite, but all Israelites are not Jews. All Scotchmen are Britons, but all Britons are not Scotchmen. We often find such terms as "*the whole house of Israel*," and "*all Israel*" applied to them.

ISRAEL LOST

The Word of God clearly intimates that Israel would lose their identity, their land, their language, their religion and their name, that they would be lost to themselves, and to other nations lost. Deut. xxxii. 26, "*I will scatter them into corners, I will make the remembrance of them to cease from among men.*" Isa. viii. 17, "*The Lord hideth his face from the house of Jacob*." Isa. xxviii. 11, He was not any more to speak to them in the Hebrew tongue; but "*by another tongue will I speak unto this people.*" They shall no more be called Israel, He will call them by another name. Isa. Ixii. 2, "*And thou shalt be called by a new name which the mouth of the Lord shall name*." Isa. Ixv. 16, "*The Lord shall call his servants by another name*." Isa. Ixv. 16, "*And ye shall leave, (or lose), your name, and the Lord shall call his servants by another name.*" Isa. xl. 27, "*Why sayest thou, Jacob! and speakest, Israel! My way is hid from the Lord, and My judgment is passed over from my God*."

Isa. liv. 7, "*For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy upon thee.*"

In Hos. i. 4, 7, the Lord says, "I will cause to cease the kingdom of the house of Israel." . . and, "I will no more have mercy upon the house of Israel but I will utterly take them away," . . "But I will have mercy upon the house of Judah." Hos. i.6, "Israel is to be called Lo-ammy for ye are not my people and I will not be your God." The house of Israel is here compared to a wife that had proved unfaithful to her husband, and had sought many lovers, and the Lord had given her a bill of divorcement. Jer. iii., "She went away from me, saith the Lord, and she returned not, and her treacherous sister Judah saw it." Ezek. xxxiv. 2, "Woe be to the shepherds of Israel 1 My sheep wandered through all the mountains, yea, my flock was scattered upon all the face of the earth, my flock became a prey." Amos viii. 12, "They shall wander from sea to sea." Amos ix. 9. "For, lo, I will command, and I will sift the house of Israel among all nations, like as com is sifted in a sieve, yet shall not the least grain fall upon the earth." Hos. ii. 6, "Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths." Hosea viii. 8, 9, "Israel is swallowed up: now shall they be among the gentiles as a vessel wherein is

no pleasure," i.e., they shall be hidden from view, or put out of sight. "For they are gone up to Assyria, a wild ass alone by himself." Hosea ix. 1, "Rejoice not, Israel, for joy, as other people: for thou hast gone a whoring from thy God. 17, My God will cast them away, and they shall be wanderers among the nations." Hos. xiii. 3, " Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney."

In Deut. xxviii. 36, “The Lord shall bring thee (Israel), and thy king which thou shalt set over thee unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone." This was all realized by Israel in Zedekiah's day. It never did happen to the Jews. 48 verse, "Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and He shall put a yoke of iron upon thy neck, until He have destroyed thee." Here is a true photograph of Israel under the Assyrian yoke.

Jer. vii. 16, “And I will cast you out of My sight, as I have cast out all your brethren, even the whole seed of Ephraim."

“I will bring you into the wilderness of the people."

“Ye shall dwell safely in the wilderness."

“Ye shall sleep in the woods."

“Ye shall find grace in the wilderness."

“I will plant you in the wilderness."

Dr. Smith in his Old Testament History j page 566, says, " The ten tribes never returned to their land as a distinct people. None of the tribes appear as such among the returned tribes. There is room for many of them in those families who could not prove their pedigree." Lost.

“Like the dew upon the mountain,
Like the foam upon the river,
Like the bubble on the fountain;
They are gone, and gone forever.”

No! certainly not. Not by any means, to the law and the testimony.

In Ezekiel xxxvii., Israel is presented to us as a valley full of bones, and they were said to be very dry, their hope was lost, they were cut off from their parts, from the two tribes. I am aware that some of our expositors say the dry bones are the Gentile people, and sinners in general, that the duty of the Church is to preach and pray for the breath from heaven, and the result will be a revival of religion among the dry bones. This may be thought very ingenious, but it is a miserable perversion of the truth of God. If the expounder would read the context, he would be saved from such deceitful handling of the word. See the 11th ver., "Son of Man, these bones are the whole house of Israel." Not Gentiles, by any means. And that house is represented as dead, lost, cut off, buried; and the Lord promises to open their graves, and to cause them to come up out of their graves, and to bring them into their own land.

What can all this mean? Who can read those passages and study their obvious meaning, and not see in them that the ten tribes were to be lost, out of sight, out of remembrance, scattered, hidden; their relation, circumstances, language and name changed? As to their religion, Hosea is very minute, where he says (iii. 4, 6), “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and

without teraphim. Afterward shall the children of Israel return, and seek the Lord their God,, and David their king; and shall fear the Lord and His- goodness in the latter days."

It is only when you have cleared away the rubbish of preconceived notions gleaned from book-makers and professed historians, and have noted specially what God has said to those people and of them, that you will be able to see the distinction made in the Scripture between the two houses of Judah and Israel. This distinction is very remarkable, and if we fail to observe it, we confuse the various prophecies relating to them, and the difficulties and apparent contradictions make the whole subject distasteful.

Israel was His scattered flock and He went to seek them out as He promised. He draws a very broad line of distinction between them and the Jews, and He tells- them so. To the Jews, He said, "*Ye believe not*" because ye are not of My sheep" (John x. 28). And then, bringing out the distinction very clearly, He said, "*My sheep hear My voice, and I know them and they follow Me."* Then, having drawn the distinction so clearly, and told the Jews so plainly of the true relation, "*They took up stones again to stone Him.*"

TWO CLASSES

Some persons fail to see any distinction here; Jesus saw it, and the Jews saw it, hence the stones. It was Christ's grand mission to redeem Israel, to save them and employ them and commission them to reform and save the world. If His mission was to the Jews, it was a signal failure, for after 1,800 years have passed they still hold to the law of Moses, and the picture He then drew of them holds good to this day (Matthew XV.):

8. "*This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.*

"But in vain they do worship me, teaching for doctrines the commandments of men."

Jesus had well instructed His followers in the loss the Jews would sustain, and in the honour and blessing Israel would receive, and they came to Him and asked Him, "*Lord wilt Thou at this time restore again the Kingdom to Israel."*

Peter, too, saw the distinction, and his address at the Pentecost shows it. He had both Jews and Israelites in that audience. Acts ii. 14, " Ye men of Judea (Jews) be this known unto you," and then ver. 22, "Ye men of Israel, hear these words, Jesus of Nazareth .... ye (Jews) have taken and by wicked hands," etc. These were the unbelieving Jews, mocking, and calling hard names, and the men of Israel, Benjamites, who were given, we are told, "to be a light always in Jerusalem (1 Kings, xi. 34), upon whom the promised spirit had come." They all listened to him (Peter) until he came to the grand appeal to the Israelites, representative men, Parthians and Medes, etc., and to them he said, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye (Jews) have crucified, both Lord and Christ." Who can avoid seeing the two houses, Judah and Israel, represented here, the people that mocked, and used ugly words, were not the same as those *' who speak with new tongues."

The Medes and other nations were represented at this Pentecost, and it was all important that they should carry home the wondrous tidings of a world's Redeemer. This important message was sent to Israel by one who well knew where they were. "Let all the house of Israel know."

As to Israel returning with the Jews after the decree by Cyrus, no greater wrong can be done to numerous portions of the Scriptures, than such an assumption (Isaiah xi.):

11. "*And it shall come to pass in that day, that, the Lord shall set his hand again the second time to recover the remnant of his people,, which shall be left, from Assyria, and from Egypt, and*

from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath,. and from the islands of the sea."

Here a second return is spoken of. There was one return from Egypt, when the whole twelve tribes were brought into the promised land. The second return ia yet in the future; when that time comes they are to come from the east and from the west, and from the isles of the west. There is not one word said of a third return (Isaiah xlix.):

12. "*Behold these shall come from far: and, lo, these from the north and from the west: and these from the land of Sinim.*"

We must do violence to our common sense, if we take these promises as referring to the return of the Jews from Babylon. When the time comes for the second return the Lord says (Amos ix.):

14. *"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them.*

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

The Jews were "*pulled up*" out of their land and have been away from it for 1,800 years.

Before the second return Israel is to be a vast multitude, as the sands and stars for number (Hos. i. 10) The Jews were, at most, only a few thousands. When Israel returns the second time, there is to be a grand union with Judah (Jeremiah iii.):

13. *"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the north to the land that I have given for an inheritance unto your fathers."*

It is to be a united return, then "*Ephraim shall not envy Judah and Judah shall not vex Ephraim.*" When the Jews returned they were at enmity with each other, and vexed one another.

When Israel returns, *"the isles will wait for him, and the ships of Tarshish*" will bring them (Isaiah Ix. 9). This could not be said of the Jews; isles and ships were very scarce about Babylon. When Israel returns, "*They shall possess their possessions* (Obadiah 17), *and have immense wealth."*

The Jews were much impoverished when they re- turned, and they have never owned a country since.

When Israel returns, "They are to be built up as at the first " (Jeremiah xxxiii. 7). The Jews were pulled down by all the Gentiles around them.

When Israel returns the second time, the Lord said, "*That He would do better for them than He did at the first*" (Ezekiel xxxvi. 11)

.

With the Jews it was worse and worse, until they were finally scattered.

The return of Israel to their own land is to be an end of their sorrows, "They shall sing in the height of Zion" and (Isaiah xxxv.):

10. "*And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness and sighing shall flee away.*"

The Jews have wept and mourned ever since.

When Israel returns, they will find a new experience, and a new way of telling it (Jeremiah xvi. 14, 16).

There was no such blessing for the Jews.

When Israel returns, they are to come home a redeemed people, saved of the Lord, under the gospel, or the new covenant (Isaiah Hv. 13).

It was not so with the Jews.

When Israel returns, the Lord will make an ever-lasting covenant of peace with them (Ezekiel xxxvii. 26).

With the Jews it was a covenant of war.

When Israel returns, the second time, they are to be associated as one of three great powers united in an international policy; having a pure form of worship,and she is to be united with Egypt and Assyria (Isaiah xix. 23).

The Jews came home alone.

When Israel returns, they are to be a blessing to all the surrounding nations, Egypt is to be smitten and healed.

The Jews could not be said to be a blessing in any national sense.

When Israel returns, they shall possess the whole land, a territory, 300,000 square miles of promised land, about twice and a half as large as Great Britain and Ireland together. (See Dr. Keith's Land of Israel).

The Jews after their return were never independent of foreign control, and had possession only of a small part of the land.

When Israel returns, the land shall be allotted to them on a different plan, and the tribes differently located (Ezekiel xlviii).

When the Jews returned it was not so.

When Israel returns, they are to come “one of a city and two of a tribe," i.e. representatively (Jeremiah iii. 14).

It was not so with the Jews.

When Israel returns, many nations shall be joined unto them, and nations shall be born in a day (Zech. ii. 11).

It was not so with the Jews.

THE NORTH AND WEST

When on a form^er occasion God sent a message to them. He said to Jeremiah iii.:

12. "Go and proclaim these' words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

"*And they shall come out of the land of the north to the land that I have given for an inheritance to your fathers.*"

"*So shall they fear the name of the Lord from the west.*" Isaiah xliii. 6, "*I will bring thy seed from the east and gather them from the west*." Hosea. xi. 10, "*They shall tremble from the west.*"

Jeremiah xxxi. 8, "*Behold I will bring them from the north country and gather them from the coasts of the earth*."

Isaiah xlix. 12, "*Behold these shall come from far* (Yarish) *and lo, these from the north and from the west; and these from the land of Sinim*." The vulgate has it Australi.

Zech. viii. 7, "*Behold I will save my people from the east country, and from the west country."* The margin reads, *"From the going down of the sun."*

It is very evident that when they are to return to their own land they are to come from the north and west, and from the islands, and sea-coasts. In the Hebrew there is no word to express north-west, or north-east.

NEW EXPERIENCE

The prophet Jeremiah also tells us of a new experience which Israel would love to tell after their return. It would greatly help many of us to get a new experience; that old one is worn nearly threadbare (xvi.):

14. "*Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt. But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.*" (And xxiii.):

5. "*Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and «hall execute judgment and justice to the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt. But, the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land*."

Here, in two places, we have the same thing in a diversified form, some slight variations. The return from the north and west was to be on such a magnificent scale that it would quite exceed in glory the wondrous deliverance wrought out for our fathers when they left the land of Egypt.

TWO HOUSES

The history of Judah is well known up to the present day: that of Israel is only certainly known up to the time of their captivity by the Assyrians, 720 years before Christ. But, where history leaves them, prophecy finds them. And we believe that a careful study of the Word of God spoken to them, and of them, will enable us to trace this lost house of Israel with great clearness, and with very great certainty. Bear in mind the distinction, broad and clear, between the ten-tribed and the two-tribed kingdoms. It will be seen that the predicted destinies are separate and distinct. To make clear the strong and striking difference between the two houses, we place a few of the prophecies in contrast, only selecting the most obvious and indisputable passages.

CONTRAST

Israel was to be unknown in name (Isaiah Ixv. 16)

The Jews were to be known as a byword and a reproach, a taunt and a curse (Jeremiah xxiv. 9).

Israel was to be a multitudinous people (Hosea i. 10).

The Jews were to be bereft of children (Jeremiah XV. 7).

Israel was to be a powerful nation (Isaiah xli. 12; Micah iv. 6, 7).

The Jews were to be without might (Jeremiah xix. 7).

Israel was to wander for many years, and then, to find an island home in the western seas (Isaiah xlix. 1,8).

The Jews were to be strangers in all lands (Jeremiah XV. 4).

Israel was to have the kingdom, and a national existence, and a perpetual monarchy, and that monarchy of David's line (Jeremiah xxxiii. 21, 22).

The Jews were never to be a nation, or to have a king, until their union with Israel, and their acceptance of Jesus as their Messiah (Zechariah ix. 13, and X. 6).

Israel was divorced from the law.

The Jews were to remain under the law, until the fullness of the Gentiles.

Israel was to be a Christian people, “all taught of God” (Isaiah liv. 13).

The Jews were to remain under the old covenant.

Israel was to be driven out from their own land, sown among the nations, lost to view, to be sought out, and found, and to become the sons of God, and then, to be used for the conversion of the world.

The Jews were to remain separated from all nations destined to persecution and reproach.

Israel was to lose their old name, and to be called by another name.

The Jews were to retain their old name and their identity.

Israel was taken by Shalmaneser and Tiglath-pileser to the cities of the Medes.

The Jews were taken by Nebuchadnezzar to Babylon.

Israel were all taken, not one of them were left (2 Kings xvii. 18).

The poorer class among the Jews were left (Jeremiah xl. 7).

Israel was to be lost, unknown and unrecognised (Hosea i.).

Judah was to be scattered and dispersed, but known (Bzekiel xii. 16).

Of Israel was to come the multitudinous seed when the fullness of the Gentiles was come.

Of Judah, or the Jews, was to come the one seed, Christ.

Israel was to be scattered; but the Lord was to be a little sanctuary to them in all countries where they came (Ezekiel xi. 16).

Judah was to be removed to all kingdoms for their hurt (Jeremiah xxiv. 9).

Israel was to be in honour, and no weapon formed against them was to prosper (Isaiah Ixiv. 17).

Judah was to be a reproach, a proverb, a taunt, and a curse (Jeremiah xxiv. 9).

Israel was to be punished for a short time, a little moment (Isaiah liv. 7). And cast out of their land; but to be sought out in exile, and taught the Gospel, and made a great people, and called Jezreel, the seed of God (Hosea i. and ii.; 1 Peter ii. 10; Eomans ix. 26; also Isaiah xli.).

Judah was to be carried captive for seventy years, then restored to their land and given another opportunity and trial. But after their rejection of the Messiah, the Gospel was sent to the lost sheep of the house of Israel, and Judah was cast out of their land, because they knew not the time of their visitation (2 Chronicles xxxvi. 21).

The territory Israel had left was colonized by strangers, and a teacher sent back to instruct them (2 Kings xvii. 27).

The territory of the Jews remained vacant, or occu- pied only by a few poor (Jeremiah xl. 7).

Israel was to be the chief among the nations (Isaiah liv. 15-17).

The Jews were to be a trembling and faint-hearted people.

"My servant (Israel) shall eat, but ye (Jews) shall be hungry: My servant (Israel) shall drink, but ye (Jews) shall be thirsty: My servant (Israel) shall rejoice, but ye (Jews) shall be ashamed: My servants shall sing for joy of heart, but ye shall cry for sorrow of heart and shall howl for vexation of spirit " (Isaiah Ixv. 13).

Israel never returned to their own land; a large number of the Jews did return after the decree of Cyrus. Israel is five times called " backsliding Israel," a term not once applied to Judah. Judah ia four times called "treacherous Judah," a term not once used to Israel.

Israel had nothing to do with the rejection and crucifixion of Christ. The Jews put Him to death. How great the contrast.

No thoughtful student can carefully examine those numerous points of contrast, and not see that there ia a most marked difference between the two kingdoms, and the teachings of the Divine Word in reference ta them. Israel certainly is not Judah.

The blessings promised to Israel are so great that it is perfectly useless to look for them among obscure tribes, they must be sought for among the great nations of the earth, so many and so great are those promises that it is only as men undertake to spiritualise the prophecies that they can avoid the conclusion of the present greatness of lost Israel. We have been too much given to spiritualise passages of God's Word that would bear a literal meaning. I believe that when the prophets speak of Israel and Zion, and Jerusalem, and Egypt, and Moab and Edom, that they mean primarily those people, and those places, whatever typical meaning they may bear besides.

ISRAEL AND BAAL

"The mills of the gods grind slowly; but they do grind." It is evidence of our great weakness of faith in the promises of God, that we look for a speedy fulfilment of them; the first grand promise in the Bible is a promise of Christ's first coming, and it was not fulfilled for 4,000 years. The Divine Promiser was all the time preparing for its fulfilment. The second promise given to man was a promise of Christ's second coming.

The declarations of God against the Jews that they should be dispersed, scattered, reproached, etc., were not to be fulfilled until after the death of Christ. Judah was not then dispersed, nor had Israel then been lost. The judgments had not then overtaken the one, nor the blessings come upon the other. Those blessings must all follow the full accomplishment of the promise of the Lamb of God, provided as a sacrifice for our sins. All history assures us, that the predicted punishment has fallen upon the Jews; and it is only reasonable to expect that the blessings are being enjoyed by the Israelites. The blessings and the curses proceed from the same source, were spoken of at the same time, and belong to the same dispensation.

Those promised blessings to Israel could not be anticipated during Israel's stay in the Holy Land. They must first be punished for their idolatry and un- faithfulness to God. They must wander many days and be lost; pass through the wilderness of the people, and humbled among other nations, and lose all they had acquired, and lose even themselves; and after they had been chastened with a Father's love and tenderness, He would bring them into a place prepared for them, as He had promised them.

Nor could those promises be expected during the “many days" of their wanderings. They could not take effect until those tribes became united under the monarchy of the long promised seed royal.

The great sin of the kingdom of Israel was forsaking the Lord Jehovah, and going after Baal. Not all the power and influence of Elijah, and Elisha, and other faithful men of God, with all the wondrous displays of divine goodness could keep that people Israel from worshipping Baal. Hence we find the prophets comparing.

The kingdom of Israel is compared to a divorced wife, the Lord Himself being the husband, says Hos. ii.

6. "*Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.*

"And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them,: then shall she say, I will go and return to my first husband; for then was it better with me than now.

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

"And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

"And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali.

"For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.

"I will even betroth thee unto me in faithfulness: and thou shalt know the Lord.

"And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy) and I will say to them which u)ere not my people, thou art my people; and they shall say, thou ar;t my God."

(Jeremiaii ii.): 8. *"The priests said not. Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.*

"Wherefore I will yet plead with you, saith the Lord, and with jour children's children will I plead."

(Jeremiah iii.): 6. *"The Lord said also unto me. Hast thou seen that which back-sliding Israel hath done, she is gone up upon every high mountain and under every green tree, and there hath played the harlot.*

"And 1 said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it,

"And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

"And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

"And yet for all this her treacherous sister Judah hath not turned «nto me with her whole heart, but feignedly, saith the Lord.

"And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

"Surelyas a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord."

The house of Israel is also compared to a flock of sheep. That they had strayed from their own fold and from their own pastures. Thus saith the Lord (Ezekiel xxxiv.):

2. *"Woe be to the shepherds of Israel that do feed themselves and not the flock.*

"My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

This wandering flock — this divorced wife — the kingdom of Israel — is, however, the object of the most tender love of her husband's heart. The Lord says of them that they were in safe keeping, though under His chastening rod. St. Paul says, "God hath not cast off His people whom He foreknew "

(Ezekiel xxxiv.): 11. "For thus saith the Lord God; Behold I, even I, will both search my sheep, and seek them out.

"As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

"And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

"I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel

"I will feed my flock, and I will cause them to lie down, saith the Lord God.

"I will seek that which was lost, and bring again that which was driven away."

So the divorced wife is brought home, and the lost sheep are to be sought, and found, and restored. In Matthew xv. 24, Jesus said of Himself, "I am not sent but unto the lost sheep of the house of Israel." To His apostles He had said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel."

Many of our Lord's most touching parables clearly pointed out the lost Israel. The parables of the lost treasure, of the lost silver, the lost sheep, and the lost son, point most clearly to His lost Israel, while the lost was in every case found amid great rejoicings.

The good Shepherd knew that His wandering ones, his lost Israel, were off to the north and west, and there He sent His messages of love.

Paul's apostolic tours were made among them, and because there was a colony of them in Rome, he sent his greetings, "to all that he in Rome, beloved of the Lord." And because there was a large colony of them in Spain, Paul plans his tour to go to Spain (Romans XV. 24). From Spain he went to Ireland, as shown further on.

Paul tells us, "That his heart's desire and prayer to God for Israel is, that they might be saved." The apostle James addressed his epistle "to the twelve tribes who are in their dispersion." The Jews in Palestine could not be the persons here alluded to, for they were not yet dispersed.

Peter addressed his letters "to the pilgrims of the dispersion." The New Version reads, "To the elect sojourners of the dispersion." He called them a chosen generation, a royal priesthood, a holy nation, a peculiar people for God's own possession, which in times past (during the Lo-Ammi condition, while divorced), were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy.

"Dearly beloved, I beseech you as strangers," on a journey (from Asia, or Armenia, or Media),

“and pilgrims, abstain from fleshly lusts which war against the soul, having your conversation honest among the Gentiles." These parties, so addressed, were not Gen- tiles, nor were they Jews, they were Israelites restored to favour, to their Shepherd, and to the love and confidence of their Husband; they were pilgrims on their way to Tarshish, and to “the farthest off isles."

SHARON TURNER

Sharon Turner, the historian, says, “The Anglo- Saxons, Lowland Scotch, Germans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards, and Franks, have all sprung from the great fountain of the human race, which we have distinguished by the term Scythian, German or Gothic." He adds, “The first appearance of the Scythian tribes in Europe may be placed, according to Strabo and Homer, about the eighth, or, according to Herodotus, in the seventh century before Christ."

Again, he says, “The first scenes of their civil existence, and of their progressive power, were in Asia. Here they multiplied, and extended their territorial limits, for several centuries, unknown to Europe." The fact here admitted is accounted for by "another fact, namely, they were, at that time, “in the wilderness," in Central Europe. The populations of Europe, at that time, were largely confined to the sea-coasts. Our people were on their way to their new home in the far west.

TARSHISH

Tarshish was a name given to one of Noah's grandsons (Genesis x. 4), “And the sons of Javan: Elishah, Tarshish, Kittim." It was the custom in those early days to name the country after the person who was the owner, or ruler, or chief. (6) "By these” (persons named) “were the islands of the Gentiles divided in their lands." To Tarshish was given the west coast of Europe, and that country was so named, as may be seen upon the ancient maps. I have now before me several ancient maps, where the countries on the western coast of Europe are named Tarshish. Upon one of those very ancient maps England is called Javan. (See map.)

The Rev. James Mcintosh, curate, says, “Tarshish" when resolved into its elements — "Tar," a border, or fringe round about, and "shish" bright, shiny, white — means, the land that is white, or bright round about, which is the name given to England from the whiteness of its cliffs on the southern coast. What name could so fully describe the appearance of England to persons coming northward to that island from the Bay of Biscay? The Phoenician traders must have first seen the white chalk cliffs, as they approached the island, and to them no name more appropriate than "Tarshish," or the Isle of Tarshish.

In 2 Chronicles ix. 21, we are informed how King Solomon's "ships went to Tarshish, with the servants of Hiram, every three years; once came the ships of Tarshish bringing gold and silver, ivory and apes, and peacocks. And Ezekiel xxvii., speaking of Tyre, says:

12. *"Tarshish was thy merchant bj reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.*

"Dan also and Javau going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

“The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas."

And in 1 Kings x.: 22. "*For the king had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold and silver, ivory and apes, and peacocks."*

In reading those passages, the mind turns at once from ancient Tyre, the great emporium of trade in Hiram's day, away to the north-western coast of Europe and the "*isles of the west*." It is easy to see how the ships of Solomon united in the import and export constantly going on in those waters. In Isa. Ixvi., I find Tarshish again mentioned in a way which confirms this view of the subject.

19. "*And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."*

In this, and former passages given, it is clear that Tarshish lay at a distance firom Palestine, and that that distance was in the north-westerly direction, that Tarshish, and the "isles afar off," were in the same direction; and that Tarshish was an extensive sea-coast largely given to trade. It is also affirmed by Isaiah in this passage, that they were not worshippers of Jehovah at that time, "had not heard my fame, neither have seen my glory," and also, that they would, in the future, become missionaries, "to declare my glory among the Gentiles." The remnant of Israel were sent to Tarshish and "to the isles of Tarshish," "to the isles afar off."

Who does not see in this passage the Divine will clearly indicated as to the country to which his Israel were to go; and the glorious privileges they were to enjoy; and also, the grand and glorious missionary work they were to perform among the Gentile nations, after their settlement in their island home? Have not the great missionary associations of Great Britain beea doing the work here spoken of for centuries? "They shall declare His glory among the Gentiles." This implies, that they are not Gentiles themselves, they were to lead the Gentiles to Christ.

In Ezekiel xxxviii. 13, it is said, "that in the latter days Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, were to be associated in commerce and in war." Those young lions will aid us in finding the old lion.

In view of the overthrow of Tyre, Isaiah wrote, xxiii. 1, "Howl, oh ye ships of Tarshish." He says, "It was revealed to them from the land of Chittim." The message came to Javan and Dan (England and Ireland) across the straits of Dover, from France as we call it, and the next verse is, "Be still ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished."

The same people on those isles of Tarshish are exhorted to quietness and trust in the Lord. They having been traders with Tyre and Zidon.

This was a cry of hard times, when that great commercial emporium was destroyed, and the eastern trade cut off.

The "escaped" of Israel, and the "preserved" of Israel were sent over to Tarshish, and the Lord promises them four things, "the comely," and "the beautiful," "the excellent," and "the glorious." Has He not made good His promise to them long ago?

When the power of the Medo-Persian Empire was broken and all hindrances removed, the commission from the Lord was given to Israel (Isaiah xxiii. 6), "Pass ye over to Tarshish, pass through thy land as a river, O daughter of Tarshish."

They could now go as a river, in streams, our his- torians say "in waves," none to hinder them. They are commanded to go to Tarshish.

It is said in Psalm Ixxii. 10, "The kings of Tar- shish and of the isles shall bring presents." That people on "the isles of the west" were always a noble, generous folk. In Ezek. xxvii. 12-16, the

place, or des- tiny of the ships is described by its merchandise, and its pursuits, and again Tarshish is spoken of in connection with the trade in a western country. Of Tyre it is said, "Javan was thy merchant in all riches, with silver, iron, tin and lead, they traded in thy fairs," and Dan (Ireland) is here associated with Javan or England. In the same chapter it is said:

25. "The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas."

There is great beauty and propriety in this allusion by the prophet, to the songs of the Hebrew sailors, as they made the name of Tyre honoured, and glorious, away beyond the pillars of Hercules, or, as viewed from Mount Zion, it would seem to be "in the midst of the seas."

Compare ver. 26, "The rowers have brought thee into great waters, the east wind hath broken thee in the midst of the seas," with Psalm xlviii. 7, "The ships of .Tarshish were broken with an east wind." Let the reader stand out on the rocks at Gibraltar, or Malta, or Cyprus, and see the vessels, from the "isles of the west," on their homeward-bound voyage, coasting, as they must have done, without a mariner's compass, and encountering an eastern, or north-eastern gale, called Levanter, which, all our sailors know, is always destructive to ships, and then see the propriety of the quotation, "broken with an east wind."

Jeremiah x. 9, tells us that, "silver spread into plates was brought from Tarshish." All historians know that the "western isles," supplied the east with all manner of elaborately wrought metals, of gold, and silver, and brass, bright iron and tin.

Turn to Homer, Book 18, and read a free translation, describing the smelting operations going on in the foundries on the Tarshish isles, or isles of Tarshish;

"In hissing flames huge silver bars were rolled, Stubborn brass, and tin, and solid gold; A darker metal entrenched the place, And pales of glittering tin the enclosure grace."

Homer also described the soldier's coat of arms:

"Ten rows of azure still the work enfold, Twice ten of tin, and twelve of ductile gold." Again:

"The shields completed vast and strong, A breastplate, dazzling bright as flames of fire forged, And next a weighty helmet for his head, Fair, richly wrought, with crest of gold; Then last, well fitting greaves of pliant tin. Now at his will, and as the work required, The stubborn brass, and tin, and precious gold, And silver first, he melted in the fire."

The prophet Jeremiah might well say, "Silver spread into plates was brought from those islands." In looking into the ledger of one of our large iron manufacturers lately, I saw scores of entries, so many himdred-weight of "pigs," pigs, ever so many hundred tons weight of pig iron, entered "pigs," for brevity sake. If I could have a peep into the ledgers of the merchants of Tarshish, who spread gold, and silver, and brass, into plates for the eastern market, I would find in the bills of sale, so many tons of apes and peacocks, and lambs. They used these terms in their trade as we use "pigs." When the choice metals are in the process of melting, and refining, they give a fine specimen of the variegated hues of the peacock's plumage, and when in certain processes of preparation they were named after the bird whose plumage they so much resembled. Three thousand years hence people may wonder to find that in our day, gold eagles were in such high repute among us.

JONAH TO TARSHISH

All Bible readers remember that timid, over-cautious, weak-kneed missionary, Jonah, who, 820 B.C., ran away from his divinely appointed field of mission toil, and undertook "to flee from the

presence of the Lord," by going to Tarshish. We are informed that he came to Joppa, a seaport of Dan, and finding a ship going to Tarshish, “he paid his fare," took a through ticket and was soon en route to the west. Dan had, at this time, sixty ships of commerce, and six hundred sloops of war out on the Mediterranean and the western waters. Baal worship and Judaism had formed an alliance on the Western Isles at this time under the name of Druidism, and this was the prevailing religion in those countries. To Tarshish Jonah was bound. He desired to get away from the claims of God and duty. I will go, said he, to the country where the God of the Hebrews is not known, away from "this presence." If, as some say, that Tarshish was in the east, he must be greatly mistaken, for he is out on the ocean sailing westward to a country where God's presence was not a ruling power. He believed that in order to reach Tarshish, or “the isles of Tarshish," he must go west, and a long way in a westerly direction; for it took the ships three years to make the round trip.

The term, “ships of Tarshish," occurs several times in the prophetic writings. The “ships" and “navy of Tarshish" all go to show that this place was an old, celebrated, opulent, commercial emporium in the west. The term “ships," as used, means a certain kind of trading vessel, known by all, as connected with the commerce of Tarshish. It was used, as they in England now use the terms East-Indiaman, or whaler, or slaver — a certain large, strongly-built vessel adapted to all weathers, and all seas, and to all kinds of traffic. Ships bound for the land of the setting sun, or for "the farthest off isles," were well known by the general name “ships of Tarshish."

Aristotle says, "Beyond the Pillars of Hercules the ocean flows round the earth. In this ocean, however, there are islands, and those are very large, and are called Britannic, Albion, and Ierne, which are larger than those before named. They lie beyond the Keltie, and there are not a few small islands around the Britannic Isles and around Iberia."

Herodotus says, "I cannot speak with certainty, nor am I acquainted with the islands called Cassisterides from which tin is brought to us. Kassisterides is a term which a Phoenician only would use, it was an Asiatic name for the tin-like alloy. Herodotus, describing the Cassisterides, or Tin Islands, in the west of Europe, says that the tin came from Cornwall. The country was known to the Phoenicians who traded for tin, which, when mixed with copper, was the well-known bronze of early times.

This metal was largely used in Solomon's temple. This tin was found in Cornwall, England. It was called “bright iron" by the prophets.

Sir Edward Creasy, a distinguished antiquarian, in his history of England, says, "The British tin mines mainly supplied the glorious adornment of Solomon's temple."

Diodorus says that “Tin and bright iron were brought into Gaul from the western isles, 620 years before Christ."

Pliny says, "The whole of the Koman Empire was supplied with metals and with tin from Britannia." He says, “Greece, too, was supplied with tin and sundry metals from the same source as early as 907 B.C."

“Tarshish," says Hillier, “was the west coast of Europe, afterwards called Gaul, and in later times, Spain and France."

Bochart says, “A11 agree that Tarshish is Spain, sometimes called Tartessus, from the two Greek words “Thars-eis" and “Nesas," the Islands of Tarshish. To this Aristotle, Strabo, Pausanias, Avemus, all agree.

“The Isles of the Gentiles," Calmet says, “included all those lands to which they were wont to go by water."

To Javan was given the British Isles. Those isles on the ancient maps and in the Bible are called, “Isles of the West," and Isles of Tarshish. To Javan's two sons, Tarshish and Kittim, was given the western coast of Europe, that country we call Spain, Portugal, and France. It also is so named on the ancient maps. Frequent mention is made in the Scriptures of "Tarshish," the "Isles of Tarshish," and of “the ships of Tarshish," and “the men and commerce of Tarshish," as also of Javan and Kittim, or Chittim.

Xenophon, who wrote 100 years later than Ezekiel, describes one of those ships of Tarshish starting for Gades, now Cadiz.

Polybius: “Some will inquire why having made so long a discourse on Lybia and Iberia, we have not spoken more fully of the outlet at the Pillars of Hercules, nor of the interior sea, nor yet indeed of the Britannic Isles, and the working of tin, nor of the gold and silver mines of Iberia," since called Hibernia.

Von Humboldt and Sir Geo. Lewis say that, “Voyages to Cornwall, England, for tin and iron, were of frequent occurrence 620 B.C."

Kollin says, "The Phoenicians took purple, scarlet, rich stuffs, tapestry, costly furniture, and curious works of art to the west, beyond the Straits of Hercules; and brought back gold, silver, iron, and tin," etc. The Straits of Gibraltar were called the "Pillars of Hercules." (See Ptolemy's map.)

Rev. Dr. Fairbaim, in his Imperial Bible Dictionary, says, “Tarshish, originally and strictly so-called, included those shores of Britain which the Phoenicians visited for tin at a very remote period, and which were known to the Greek geographers under the name of "Kas-sis-ter-ides" (Ezekiel xxvii. 12). It is very evident that Tyre and Tarshish were specially related to each other, the commercial tie that bound them being very strong. Spain and the isles in the north- west was the Peru of antiquity. Diodorus says, “There were many mines of tin and silver found there." Posidonius says, with a show of some humour, “Not only is the land rich, but riches abound beneath it, and that the underworld should be held as not belonging to Pluto, but to Plutus."

Pliny speaks of "the silver mountains in Spain," and Strabo also.

Kitto also favors the idea that the Tarshish of the Old Testament is the West of Europe.

Since writing the above, I find Drs. McClintock and Strong are of the same opinion.

In 2 Chronicles xx. 36, 36, we read how Jehoshaphat formed an alliance with Ahaziah, a wicked king. The firm intended to make ships like those known as the “ships of Tarshish," and the ship-yard was in Ezion- geber, on the Ked Sea. Some have argued that Tarshish was in the east, and not . in the west, or that there were two places so named. In the parallel passage (1 Kings xxii. 49), these vessels are described as ships of Tarshish (merchantmen), which were intended to go to Ophir, and not to Tarshish. Ophir was in the east, and Tarshish in the far west. The new firm was not of God, and He who smashed the Spanish Armada broke the ships of the new firm. “The Lord hath broken thy works, and the ships were broken that they were not able to go to Tarshish " (37). "For the ships were broken at Ezion-Geber" (48). It seems the vessels never left the dockyard. The Lord had given the commerce of those days to Israel, and not to Judah, and Israel holds it still.

Strabo informs us of a Phoenician captain who- destroyed a rival ship rather than let the crew know where Tarshish was, or how to land their vessels at Tarshish. So much for monopoly.

The learned Rt. Rev. Bishop Titcomb, M.A., says, "Our belief is this, that even before the dissolution of the Israelitish kingdom under Shalmaneser, not a few of the maritime tribes, such

as Dan and Ashur, settled in Spain, then known as Tarshish; that many more,, in the interval between the two captivities, escaped to the same country. History shows how voyages were made to Tarshish eight or nine centuries before Christ. Tin was imported from Britain into Phoenicia at that early day. We think those people, urged on by an uncontrollable instinct for adventure, took both lines of migration, through Belgic Gaul on the land route, and by sea from Joppa. Other portions of. the same people were here much earlier, and settled in Ireland. Indeed, all ethnologists admit that the first immigrants into Ireland came from Spain."

The Bishop also says, “Another great branch of the same family, called the Cimmerii, occupied the country north of the Black Sea, and were driven north and west to Denmark, that they were the Cimmerian people; the Romans called them Cimbri, and they are the Cymry of Wales, and the Cumbri in Denmark. This," he says, “is admitted by Neibuhr, Arnold and Kawlinson, and the best students of ethnology."

There are some writers and public teachers who affirm that Tarsus in Cilieia is the Tarshish of olden times. This idea is supremely ridiculous. The ships of Hiram could reach the nearest landing to Tarsus in three weeks, whereas we were informed it took them "three years."

We are told that the “Tyrians fled to Tarshish to escape from the arms of Alexander," but the arms of Alexander were present in Tarsus as fully as in Tyre. Going a few miles north-west would be no protection against the dreaded danger; going to the western isles would be beyond his reach.

If Jonah intended only to make Tarsus his place of Jastination, his folly in going to Joppa is very manifest, and the God, whose presence he intended to shun, was as much present in Tarsus as in Tyre.

The words of the Psalmist, about the kings of Tarshish bringing presents, would be contradicted by all history, for history gives us no kings of any place in Cilieia. Tarsus could never boast of any royal house of ancient fame.

ISRAEL IN THE WILDERNESS

We have noticed the ten tribes in the rich and fertile valleys of Media, where, with their own blood relations they were used by God “to spoil those that spoiled them." Led on to the siege and final over- throw of Babylon, under Cyrus the Median, B.C. 536, we now follow them as they are returning to their families laden with the spoils of conquest, enriched with the gold and treasures of Babylon. A new and untried field is open before them. Many of their number have, as pioneers, explored the route, and have informed their friends of the wonderful treasures in the great wilderness and in the western isles, and of the entire freedom from war and oppression. The promised home in the west had, to them, all the attractions that the western fields of conquest and enterprise have always had for their children; for then, as now, the star of empire shone brightly in the western horizon. In the days of Enos and Shem, God's people were on the move westward. Abraham, too, when called of God, saw his inheritance away beneath the western skies, and ever since that day they have been looking to the star of empire in the west, and still they go west. At that period of history there lay unoccupied and undeveloped that immense territory stretching away west from the Ural mountains on to the Atlantic ocean. The western part of that territory was called “the wilderness," a name also given to the isles of Tarshish. Through that wilderness the river Noah and its numerous tributaries ran; we now call it the Danube, or river of Dan.

The settlements in those early times were confined chiefly to the sea-coasts and peninsulas; very little was known of the interior of that great tract of land, or of its vast resources. To this territory, named Germania upon our ancient maps, the tribes of Israel were "directed as they moved westward.

The first country where they settled they named after the great law-giver, calling it the land of Moses, now Moesia. The two great rivers of that country they named the Danube and the Dnieper, names which they still retain. This method of writing their name, not upon the sands of time, but upon monuments more enduring than marble, has existed among these people through all the ages.

In the very ancient history of Germany we are informed that a people called the Arrow-headed tribes passed through Germany from the east; they were so named from the peculiar forms of their weapons of war, and from a curious arrow-headed kind of writing which was known to each other. The name German, or Cherman, was given to those people by the inhabitants who lived on the opposite side of the Rhine, and means war-men.

This new and extensive country, we call Central Europe, was often alluded to in the sacred writings, and was called "the wilderness." "I will bring you (Israel) into the wilderness." "And new she (the divorced wife) is planted in the wilderness" "They shall dwell safely in the wilderness." "And I brought them into the wilderness." "Into the wilderness of the people." "I will allure her into the wilderness." "I found Israel in the wilderness." "I lifted up my hand to them in the wilderness."

(Ezekiel xx.): 35. "*And I will bring you into the wilderness of the people, and there will I plead with you face to face.*

"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you," saith the Lord God.

"*And 1 will cause you to pass under the rod, and I will bring you into the bond of the covenant."* The margin reads, "a delivering of the covenant."

40. "For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things."

THE ISLAND HOME

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In these quotations there are several points to be noted. The fixed purpose of God that His Israel should not drift away from Him and from each other, and mix up with the Gentiles; that He would save them from amalgamating with the surrounding nations, and would gather them away from the countries where they were now in exile; that He would bring them into a place, the isles, then also known as "the wilderness of the people," very often referred to, and that in that place He would there come near to them in mercy and in judgment, as He had done to their fathers in their journey from Egypt to the promised land; that He would in love and in tenderness chastise them, "pass them under the rod," and bring them to keep the covenant by which they and He were bound to each other. They were to fulfil the bond of the covenant, that when He had fulfilled His purpose with them in the wilderness, and in their exile in the isles. He would then give them full possession of the land promised in that covenant made to Abraham.

That in "the mountain of the height of Israel," as was spoken of when the Royal Branch was planted (Ezekiel xvii. 23), they were to serve Him, and honour Him, and glorify His name, and He would, through them, be sanctified among all the heathen nations, and they would all know Him as the Jehovah, when He had brought them into the land of Israel, into the country for the which I lifted up Mine hand to give it to your fathers.

He further promises them in the same strain, in reference to the same period of their history (Ezekiel xxxiv.):

25. *"And I will make with them (i.e., the ten tribes) a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.*

"And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall l>e showers of blessing.

"And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

"And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

"And I shall raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more."

Here He promises to make a covenant of peace with them, and He will make that wilderness, formerly such a dread to all travellers, and to the adjacent people, to be so safe and secure that they shall dwell safely, and sleep anywhere in the woods.

“That hill" of His, “the mountain of the height of Israel," and the places round about, He will make it a blessing, and cause it to be blessed.

The happy result of all this is given in the next verse:

"*Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.*

"And ye my flock, the flock of my pasture, are men, and I am jour God, saith the Lord God."

Here Israel is spoken of as a flock, and God the shepherd of His flock; they “are men, and He is their God."

The chapters following are most interesting and important, if we only hold on firmly to the true key. Those chapters shall be noticed further on in a future section.

There are other prophets who give testimony also of Israel in the wilderness. Isaiah li. Says:

3. *"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."*

(Jeremiah xxxi.): *2. "Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.*

"The Lord hath appeared of old unto me saying. Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee."

Ezekiel xix. also says: 10. "*Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters,*

"*And she had strong rods for the sceptres of them that bear rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.*

"But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

"And now -she is planted in the wilderness, in a dry and thirsty ground."

DACIANS

A large settlement of these people found a quiet home and resting-place north of the Danube, and after a time founded a powerful republic, anciently called Dacia, and the people Davi, afterwards Dacians. They were most comfortably circumstanced and prosperous until attacked by the Romans, who not only made Moesia a Roman province, but attacked Israel in Dacia, and drove them still farther into the wilderness. The king of the Dacians, rather than submit to the Roman yoke, destroyed himself; death to him was preferable to bondage.

Those noble and independent Dacians had adopted the motto, afterwards so famous, "No Surrender", and they made it so hot for the Romans that they ultimately withdrew, and resigned all claim to the territory north of the Danube.

Those people, however, who disliked war, and sought rest and quiet, went farther west into the wilderness, where they were called Gaetae or Gothic, which means the people of God.

GOD WITH ISRAEL.

Nineveh was destroyed by the Medes and the Babylonians about 621 B.C., and the Assyrian monarchy divided between them; Israel, or a large portion of them, taking advantage of the opportunity thus afforded, asserted their independence, or escaped, and planted themselves in Armenia, to the north of Assyria. During the several irruptions caused by the conquests of Alexander the Great, and his immediate successors, they resumed their nomad state, and wandered northward and westward, to some of the quiet valleys which led them on their way westward and homeward.

Sharon Turner states that, "Although the Saxon name became on the continent the appellation of a confederacy of nations, yet, at first, it denoted a single state, and, it appears, they were so much isolated that the Romans did not come into contact with them, though continually devastating, by fire and sword, the people intervening between them and the Saxons." How clearly the providence of God was seen in their history as they passed through the great wilderness of people. He has said:

(Isa. xliii.): 1. *"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for 1 have redeemed thee, I have called thee by thy name; thou art mine.*

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

This portion of God's word, so precious to Israel in their journey through and out of the "wilderness of the people," exposed as they were to the severities of climate, and threatened by the swords of their enemies, has also been most dear to God's spiritual hosts passing away from death unto life, out of this wilderness state into the land of rest. He also said, verse

3. *"For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.*

"Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will i give men for thee, and people for thy life.

"*Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west"*

"Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea." "They shall walk after the Lord; he shall roar like a lion; when he shall roar, then the children shall tremble from the west."

How beautifully these words of inspired promise and prophecy illustrate Israel's condition during their migration from the eastern to the western isles. The historian, Sharon Turner, caught the true idea, he says, "The Saxons were one of the obscure tribes whom providence was training up to establish more just governments, more improving institutions, and more virtuous, though fierce, manners in the corrupted and incorrigible population of imperial Rome, and they advanced, with steady and unreceding progress to the distinguished destiny to which they were conducted" also "Providence had destined them to be the stock of a nation, whose colonies, commerce, arts, and knowledge are pervading every part of the world; it cherished them by a succession of those propitious circumstances, which gradually formed and conducted them to that great enterprise for which they were principally destined " (Vol. L, p. 165).

When this peculiar people did become known, and were about to emerge from the obscurity they had passed in "the wilderness," it was at the very time when the signal was given for the breaking up of the Roman empire.

As to the Angles and Jutes j their names were simply territorial appellations — Angles from Angulus i,e. the angle, the shape of the land they had been occupying; and *Jutes*, from their land jutting out into the sea. That the Saxons, Jutes, and Angles were kindred nations and of the same people, I think all admit. It is clear from the identity of their language, and on ethnological grounds, they were branches of the same stock, with some dialectic differences of pronunciation, but no real diversity of language.

An ancient historian says, "The Jutes were He- brews of the tribe of Dan, and that the Jutes, Angles, and Saxons were kindred nations? (See ***Vetu Gliron icon Holsatiae*** p. 54). What makes this statement the more valuable, is the fact, that the tribe of Dan had two portions in Israel, one on the sea-coast, the other inland, near Lebanon. We must, therefore, naturally expect that the one portion of the tribe of Dan should appear with this division of their brethren, the other having escaped and arrived in Ireland some centuries before, and were known as the *Tuatha de Danan*. The Saxons are represented in Brewer's Historical Atlas y as telling their own story thus, "They came, they said, of the three stouter people of Germany, viz., the Saxons, Angles and Jutes."

Grattan in his History of the Netherlands, this word means lower-land, states how "The Saxons were all driven from Germany; Clotaire the Second exterminated any who remained behind; that he caused every one of them to be beheaded who exceeded the height of his sword, and thus he drove them out of Europe."

This history coincides with the declaration of K. G. Latham, in his Ethnology of the British Islands y he says, "Throughout the whole length and breadth of Germany there is not one village, hamlet, or family which can show any definite signs of descent from the continental ancestors of the Angles of England; there is not a man, woman, or child, who can say, I have pure Angle blood in my veins; in no nook or corner can dialect or sub-dialect, of the most provincial form of the German speech be found, which shall have a similar pedigree with the English " (Chap. x.). The Angles were all compelled to leave the country and move west.

THE NEW NAME

We will now look around us for our Saxon ancestors, and see if we can find any links connecting our fathers with those wanderers in the country and cities of the Medes. Where did this large

body of enterprising men go to? Where did our Saxon ancestors come from? The grave of the wanderers became the cradle of the Saxons.

Dr. Abbadie, Amsterdam, in 1723, said, "Unless the ten tribes have flown into the air, or have plunged into the centre of the earth, they must be sought for in the north and west, and in the British Isles."

First, as to the name, "Saxon," the dictionaries say, it comes from "Seaxe^" a short sword; but short swords, or long knives, were in use thousands of years before we hear of any such word as Saxon.

As the "new name" by which the Lord's people are to be known when He calls them to their own land, Isaiah tells us, that it shall be a "new name which the mouth of the Lord shall name." We are to find the new name in the word of the Lord; not that we are to look for a new revelation from God. It is to be found in the one He has given.

In former times this people were called "Hebrews," then "children of Abraham," then "sons of Jacob," and "children of Israel;" but as we come down the stream of time we find they are called, "sons of Isaac" (Amos vii. 16). In the closing books of the Old Testament we find the new name. This also had been clearly revealed by God to Abraham when He made the promise, for He said (Genesis xxi. 12), " In Isaac shall thy seed be called." This passage has been repeated on and on through the ages, until Paul tells us (Romans ix. 7), "In Isaac shall thy seed be called," also (Hebrews xi. 18), "In Isaac shall thy seed be called." How in Isaac? Drop the letter I, which is very common in the east, and we have "Saac;" the letter C is often found turned to K, and often to X, so we have Saax, which, with their termination "ons" gives us Saaxons, Isaac sons.

ISAAC

Dr. W. Holt Yates, says, "The word 'Saxon' comes from 'son of Isaac,' by dropping the prefix "I," and adding the affix "ons." He gives us Saao, Saak, Saach, Saax, Sach-sen, Sak-sen and Saxon." He shows that in most of the eastern languages, sons of, is written "sunnia." As with us in Scotland "Mac" means son of, thus, MacDonald, son of Donald; and "Fitz " in England, thus Fitz William, son of William; and "O" in Ireland, as O'Connell; "Ebu" in Arbian, "Bar" in Hebrew, "Ben" in Persian, "Ap" in Welsh, " Ez" in Spanish, "Von" in German, "Van" in Dutch. So in the East, "Saac-Sunnia" means sons of Saao, or sons of Isaac. It is a little curious to glean from the history of those ancient nations, and from the stone monuments of those early times, the various forms in which this word is to be found. I will here insert a few from a list of my own, gleaned from ancient history, found on tombs, tablets, monuments, and inscriptions in various languages:

(Amos vii.): 16. "Now therefore hear thou the word of the Lord: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac:

House of Isaac.	Sacae-sunae.	Saacus.
Sons of Isaac.	Sackasina.	Sacho.
Sons of Saac.	Sacacine.	Saxo.
Saac-Sunnia.	Sakas-sunnia.	Saxoi.
Saac-Sunia.	Saka-suna.	Saxonia.
Saac-Suna.	Sacas-sani.	Saxones.
Saca-Sena.	Sakas-saeni	Saxae.
Saca-Pene.	Saxi-suna.	Sach-sen.
Esakska.	Saach.	Sack-sen.
Sacae-Amyrqui.	Sach-sua	Saxi-sen.
Beth-Sakai.	Saki.	Saxone.
Sons of Sakia.	Sachi.	Saxony.

Sakai-sunni Sacha. Saxon.
Saca-suna Sakah.

They gloried in being Isaac's sons. A simple change of accent makes this Isac's-sons, and, dropping the initial vowel, which forms no part of the root of the word, and represents a yod, the smallest letter of the Hebrew alphabet, it becomes Sac's-sons, which, combined into one word, is Saxone, for *x* is equivalent to *cs*. Thus we have a simple and natural origin in Isaac. It is a fulfilment of the promise to Abraham, “In Isaac shall thy seed be called" (Gen. xxi. 12). When God gave to Abraham the promise of the many nations, He named their father the child of promise. "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac" (Gen. xvii. 19). When the strife arose between Sarah and Hagar, God commanded him to hearken to his wife, and named the nations of promise as He had formerly named the child of promise. “In Isaac shall thy seed be called." The promised seed, embracing the many nations, are “called" in Isaac. They are named from him as well as descended from him. Hence the “company of nations" promised to Jacob are "called" the Saxon nations. In Christ we are Christains; in Isaac we are Saxons.

This name appears in various forms in history, but with the same radical significance. Max Muller shows that sunu is the Sanslmt and suna the Saxon for son (***Chips from a German Workshop***, Vol. IV., p. 401). Hence the word in its early form is Sakasuna. By the Greeks they were called Sakia; by the Romans Sacae, and afterwards Saxones. All these are patrony- mics, meaning sons of Sacor, Saca, two forms of Isaac.

John Milton, in his history of Britain, thus speaks of the Saxons: "They were a people thought by good writers to be descended of the Sacae, a kind of Scythians in the north of Asia, thence called Sacasons, or sons of Sacae, who with a flood of other northern nations came into Europe toward the declining of the Roman empire " (Milton^ s Prose Works y Vol. V., p. 248).

This great Saxon, who was an Israelite indeed, in whom was no guile, perceived at once a radical significance in the name Saxons, and, through his extensive researches, that they were the descendants of the ancient Sacae and were of Scythian origin.

According to Ezra viii. 17, Israel, at the time of the Jewish return from Babylon, had proceeded northward to Casiphia, “the snowy, mountainous Caucasian region." Here they sojourned awhile, and gave their name to one of the most fertile tracts of Armenia. Bearing the name of their father Isaac in their ethnial name of Sacae or Sacasuna they called the country where they sojourned after themselves, Sacasena.

Strabo, the elaborate Grecian geographer, who flourished shortly before Christ, mentions it repeatedly and extols the beauty of its climate (Book ii. ch. 1, § 14). He also says, "The Sacae occupied Bactriana and got possession of the most fertile tract in Armenia, which was called after their own name Sacasene. They advanced even as far as the Cappadocians, those particularly situated near the Euxine; who are now called Pontici " (Book xi. ch. 8, § 4). Again he says, " The river Araxes flows to the extremities of Albania, and empties itself into the Caspian Sea. Next is Sacasene, which borders upon Albania, and the river Cyrus; then Gogarene. All this district abounds with the products of the soil, cultivated fruit trees and evergreens. It also bears the olive" (Book xi. ch. 14, § 4).

From the language of Strabo, it is manifest that Sacasene is the land of the Sacae, as Saxony is the land of the Saxons. The ancient Saxony was in Ar- menia. According to Strabo it lay along the fertile plain of the Araxes, west of the Caspian Sea, and stretched away towards the Pontici situated near the Euxine. It bordered on the river Cyrus, which separ- ated it from the extremity of Albania. Sacasene thus is south of the central portion of the Caucasian mountains, near the centre of Armenia. It occupies the natural position in which Isaac's sons, divided in their exile on the Habor and the Gozan, would unite in moving northward.

Sharon Turner, at the beginning of the present century, published in three volumes a valuable history of the Anglo-Saxons, which has passed through five editions. In tracing their origin, he finds them in this very region and in these very people, the Sacae. Referring to the testimony of Herodotus, he says;

"The first scenes of their civil existence, and of their progressive power, were in Asia to the east of the Araxes. Here they multiplied and extended their territorial limits for some centuries unknown to Europe" {History of the Anglo- Saxons Vol. I., Bookii., ch. i., p, 110). He also says, "To this judicious and probable account of Herodotus, we add the information collected by Diodorus. He says that the Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes; but, by degrees, they became more powerful in numbers and in courage. They extended their boundary on all sides; till at last they raised their nation to great empire and glory. *' One of the kings becoming valiant and skilful in the art of war, they added to their territory the mountainous regions about Caucasus (the Casiphia of Ezra, according to Furst), and also the plains towards the ocean, and the Palus Maeotis, with other regions near the Tanais. Thus, according to Diodorus, the nation increased, and had kings worthy of remembrance" (1., p. 111).

Still more decisively Turner says, "The Saxons were a German or Teutonic, that is, a Gothic or Scythian tribe; and of the various Scythian nations which have been recorded, the Sakai, or Sacae, are the people from whom the descent of the Saxons may be inferred, with the least violation of probability . . . They seized Bactriana and the most fertile part of Armenia, which from them derived the name Sakasina; they defeated Cyrus: and they reached the Cappadoces, on the Euxine. This important fact of a part of Armenia having been named Sacasina, is mentioned by Strabo in another place; and seems to give a geographical locality to our primeval ancestors, and to account for the Persian words that occur in the Saxon language, as they must have come into Armenia from the northern regions of Persia " (16., p. 116).

Milton and Turner, Diodorus, Strabo and Herodotus, all regarded the Sacae as Scythians. Herodotus vii. 64 says, "The Persians call all the Scythians, Sacae."

When God calls Israel to unite with Judah, and possess Palestine, Israel will be known as Saxon, or sons of Isaac.

But I must now produce proof from reliable authors, that those people were so called. I will not quote a tenth part of what I have on hand. I have before me a very ancient map of the country of the Medes, and directly north of the Medes we find a most fertile valley called Sacasena and Sacapene. These names are on the map. Those valleys were so called from those tribes during their residence there.

NEARER HOME

In Rev. L. Porter's "***Giant Cities of Bashan"*** this interesting item: "Turning away from Batanea we rode along the mountain side eastward to Shuka; this is a very old town. Ptolemy calls it Saccae. Only a few of its antique houses remain, and its shattered ruins of temples are seen on every side. Around Shuka are tombs and towers, with numerous tablets over the doors which record the names of the dead who once lay there. There can be no mistake as to who these people were, here called Sacae, and here we find them in the land of Israel, on the northern slope of the mountains of Bashan, overlooking the boundless plains of Damascus. Here the Sacae are traced to the very place where our Saxon-Israelites, sons of Isaac, lived before their captivity."

Strabo, the great G-reek historian who lived 19 A.D., says, "The most ancient Greek writers called the people who lived beyond the Caspian Sea Sacae or Messegatae." In modem parlance, Saxons and Goths. He also says, "Those people called the 'Sacae' got possession of the most fertile valleys in Armenia, which was called after their own name, 'Sacca-senae,' sons of Saac." The historian and the map are clear proofs of the existence of such a people.

Diodorus of Sicily says, "The Sacae sprung from a people in Media, who obtained a vast and glorious empire."

Ptolemy mentions a Scythian race sprung from the Sakai, called Saxon-es; they came, he said, from the country of the Medes.

Pliny says, “The Sakai were among the most distinguished people of Scythia who settled in Armenia, and were called Sacca-sani.”

Albinus said, “The Saxons were descended from the ancient Sacae of Asia, and that in process of time they came to be called Saxons."

Æschylus, the celebrated Grecian poet, specially mentions that, “The Sacae were noted for good laws, and were pre-eminently a righteous people."

Prideaux says, "The Cimbrians were driven from their country by a people called Asaec, whom came from between the Euxine and Black Seas, and from whom came those Angli, who, with the Saxons, afterwards took possession of England."

On the Nineveh marbles we read that a people called Esak'ska rebelled against the Assyrians about 670 B.C., that is nearly fifty years after the captivity.

In 516 B.C. Darius Hystaspes inscribed on a famous rock called the “Behistan," the history of "Iskunka," the chief of the Sacae who rebelled against him.

Palgrave, in his History of the Anglo-Saxons, gives a drawing (p. 221) of a Runic ring found in Norway, of the possible date of the second century of the Christian era, when the Scandinavian population were emigrating to the north of Europe, on which is engraved a perfect representation of a Greek cross, while a penny of our own Alfred the Great, coined a thousand years ago, has on the obverse side the symbol of a Greek cross, the exact counterpart of the one which appears on the head of Iskunka, the chief named on that famous rock of Behistan.

Sharon Turner says, "The Saxons were a Scythian nation, and were called Saca, Sacha, Saki, Sach-sen." He also says, “It is peculiarly interesting for us to consider the immigration of the Cymry, the Goths, and Saxons, because from these branches not only our own immediate ancestors, but also those of the most celebrated nations of Europe have unquestionably descended."

The prophets had said of Israel, "Thou shalt be called by a new name, which the mouth of the Lord shall name." “The Lord shall call His servants by another name.” “The name Israel shall be no more in remembrance."

We have here this new name by which the people of Israel are called; and it is a name “which the mouth of the Lord hath spoken."

Rev. B. W. Saville, M.A., rector, says, "It will be interesting for us to consider the connection between these Sacae or Sacka, according to the phonetic value of the Median characters, as inscribed on the Behistan rock, B.C. 516, and the Beth-Khumry of Samaria (i.e., the ten tribes of the house of Israel) mentioned in another cuniform inscription in the Assyrian language, about three and a half centuries earlier, as we have already seen." Sir Henry Rawlinson observes, “The ethnic name of Gimiri, the equivalent of the Cimmerii, or Gomerim, according to his brother Prof. Rawlinson, occurs in the cuniform records as the Semitic equivalent of the Aryan name Sacca, in Greek Saccai. According to Sir H. Rawlinson, we have fair grounds for assuming the connection between the Gimiri, or Cimmerians in the seventh century, and the Sacae mentioned on the famous Behistan rock with the Beth-Khumry of Samaria, or the ten tribes of Israel."

COLONIES

Soon after the division of the tribes, and their con- sequent dispersion, we commence to trace their poli- tical institutions, and in all places where they go to colonize they model their government closely resembling the original pattern they received from Moses.

The first colony they founded was in Egypt. During the nineteen years between the two captivities, many of the Israelites fled to Egypt. The way of escape was foretold to them. “Ephraim shall return to Egypt," "Egypt shall gather them up" (Hosea ix. 6). The influence of the young colony there was very great, so much so that they recovered their freedom^ and established an elective government, consisting of twelve communes, each having a chief or king. The number twelve is always significant.

On the opposite side of the Mediterranean those "*dispersed ones*" formed another common wealthy known as the Ionian, or Grecian colony. Here, too, they had twelve states, according to the number of the twelve tribes of Israel. They were all united in one interest, and under one head, or chief.

Herodotus says their having the number twelve was a matter of deliberation and choice, and not chance.

The lonians possessed many of the strongest characteristics of the Israelites. They were remarkable for personal beauty, for mental vigour, and true love of liberty. The city of Philadelphia, or of brotherly love, was built by them, and the temple called Didymus. They were several times reduced by the scimitar of the Persians, and by them were driven into the wilderness in the north-west.

The important office and work of instructors to the Greeks was well understood by the Hebrews at the time of our Lord. When Jesus intimated to His disciples that He should leave them, they said, “Whither will He go? that we may not find Him; will He go to the dispersed the New Version reads dispersion) among the Greeks, and teach the Greeks " (Gentiles).

The travellers who came saying, “Sir, we would see Jesus," were some of those “*dispersed*” ones, who, being informed of Him in their Scriptures, came to see Him.

In the northern part of Italy, between the Arno and the Tiber, there was another colony of those Israelites. It was called Tyr-Sennia (i.e., Son of Tyre, or Second Tyre). Here we find the same model of a state or government. They adhered strictly to their own number of twelve provinces. They were called *Lu-cu-mo-nin*, a Hebrew word for twelve states. Each state, or province, have a measure of independence of its own, and all united in one for the general good.

Dr. Freeman says, “The Tyr-henniaus, or Etruscans (this word “Aryan” is from Aria, the land of light; turan means darkness), were an Aryan people more skilled in architecture and the arts, and were wise in divination and in the worship of God; that they formed a confederation of twelve cities. They were an enlightened people — they were Hebrews.”

On the other side of the Apennines the Etrurians, a band or group of the same people, founded a colony, and established a commonwealth of twelve provinces. The language of the Etrurians was largely Hebrew. They believed in one God, the supreme Je-ho-vah and in the immortality of the soul, in future rewards and punishments; also, in a Revelation from the Supreme.

Pinnock says, “The Etrurians were Scyths, wanderers from the east, and of the arts they attained a good degree of power, they possessed a strong naval force, and knew well how to use it. At one time they claimed to be masters of the seas."

Dr. Freeman says, “It was from the Etrurians that the Romans received almost every thing valuable which they possessed in arts and in arms."

The Etrurians and the Saxons came from the same original stock, and were no doubt the same people.

In Germany, the Saxons were greatly strengthened by the Etrurians; their origin was for a long time a puzzle. M. Rapin says, “I wish their history was as certain as their conquests;" and he quotes Pliny to show that they sprang from the Sacses, Saac-ses, of Armenia. They extended themselves from the Caspian to the Black Sea, and on, west to the Baltic and to the German Ocean, including Upper and Lower Saxony. The Suevi, Saxons, Angles, Jutes, Danes, Dacians, Etrurians, Gaels, Cymbrians, were all of that stock. Their empire consisted of twelve principal states, under the dominion of twelve kings, each accountable to the general assembly, which was com- posed of the greatest men of the nation. In times of war, they selected a chief, who led their armies to battle, and who was invested with an almost sovereign power. He, like the Roman dictators, when the war was over, resigned his command.

When the Angles from Germany settled on the east coast of Britain, and founded the kingdom of East Anglia they placed it under the government of twelve chiefs or kings, Uffa being placed first in command.

When the Saxons came over to the assistance of England under Hengist, their territory was divided into twelve provinces, each having a head or governor, and each its own constitutional law.

When England changed its institutions, laws, and language upon the settlement of the Saxons, Angles, and Jutes, they formed a heptarchy, somewhat analogous to that of the twelve provinces, only the number was seven instead of twelve. Now, in all these Israelitish colonies we find the same forms of constitutional law of representation according to population, of representative government, of efficient police, trial a jury of twelve. These are among the important bequests left by our Saxon ancestors to our British forefathers, and these all remain as manifest evidences that the Anglo-Saxon race are the descendants of the Israelites, and wherever they went they took with them the same forms of government, and the same striking peculiarities.

THE CRISIS

The remarkable crisis came when the Eomans and those “strangers and foreigners," were to contend for the empire of the world. Kome had led her victorious legions from the Bay of Biscay all the way to the Indus. Her imperial vultures had swooped down upon everything that was worthy of a name, and she had boastingly called herself the "mistress of the world." Those '* wanderers," under the name of the Medes, united with the Persians, had spoiled Babylon, or Chaldea, the "mistress of the east," and had for the last 1,000 years grown numerous and strong for battle. The best blood of the race coursed in their veins; and the inspiration of a noble race of ancestors inspired them to deeds of noble daring. Under names the most obscure, those tribes from the great wilderness had multiplied exceedingly, and had cultivated all the arts of war necessary to make them the terror of the most warlike of nations. Frequent border wars had been maintained with those people, as they appeared on the Rhine, from the time of Julius Caesar; these skirmishes only sharpened their appetite for conquest when the time would come to strike for empire and pluck the wings of the imperial birds of Eome. Caesar and Tacitus have given us much valuable information of those tribes, and of the German character in general. Gibbon furnishes the history, l)ut neither Caesar, Tacitus, nor Gibbon seem ever to inquire who those vast tribes were that came in such numbers: and whence came they? “They do indeed admit that vast multitudes came from the cradle of the human race in Asia," — “from Armenia in Asia," — “from the large and fertile valley south in Asia." All this they admit. The time had not yet come when the true history of those tribes would be made known, and where it would be seen,

as Sharon Turner clearly shows, that the grave of Israel's tribes became the cradle of the Saxon race.

It was not until the early part of the third century that the new tribes of Germans began to appear and press upon the frontier, making continual predatory movements into the Roman territory.

Those frequent warlike movements stirred the whole people and all their allies, and the struggle for the very life of nations began, which ended in the complete overthrow of the Roman empire, and the conquest by the "strangers" of all Europe. “The battle- axe" of the Almighty, alluded to by the prophet, had done with the Roman empire — "the feet of the great image" — precisely as they had done with the Babylonian empire — “the head of gold” — under another name, 1,000 years before. Other tribes from the east, no doubt, came along in the same mighty waves, and largely assisted the “strangers" in the conquest of Rome and Southern Europe. Those other tribes were used by God to aid in preparing the way of His chosen ones.

I must here quote from our most authentic historians on this migration from the east, and on the complete triumph the God of nations gave unto this people.

Guizot says, “Wave followed wave in the great migration of nations — a movement which continued to roll tumultuously over Europe for more than three centuries after the downfall of the Western Empire. The various tribes of barbarians, whose names appear in the history of this period, belonged to three distinct races."

THREE RACES, OR TRIBES.

1. The Scythians, comprising the Huns, the Alani, Avari, Bulgarians, Hungarians, Turks, and Tartars.

2. The Sclavonians, including the Bosnians, Servians, Croatians, etc.

3. The Germans, including the Alemanni, a con- federation, of which the Suevi were chief; the Marconianni, Quadi, Hermunduri, Gepidae, the Goths, the Franks, the Frisians, the Vandals, the Burgundians, Eugii, Lombards, the Angli, and the Saxons.

“Do not believe that because the Roman empire was fallen, and a kingdom of barbarians founded upon its ruins, that the movement of nations was over. . . These invasions were not mere pillaging inroads, they were not expeditions undertaken for the purpose of plun
der, they were the result of necessity. The peo- ple were pushed forward by new populations from the north-east. Disturbed in their own settlements, they pressed forward to better their fortunes, and find new abodes elsewhere. . . A new German nation entered the arena, and founded the powerful kingdom of the Lombards in Italy."

Dr. Freeman has made it very clear. “Indeed all history shows us that there must have been some great hive somewhere in the middle of Western Asia, which was constantly sending swarms of people for the most part westward, and they came somehow by design, as if they knew they had a mission to perform, and a hand to guide them. As one swarm came on and settled in a fertile spot which pleased them, they remained a while, until another swarm came and pushed them farther on from the old cradle or hive; and another century passed and we find another swarm, then another, until we had at least five swarms of people from Armenia, or Media, precisely the same country to which the ten tribes were led, as they left their own country.” Those waves and swarms came on and up the valleys of the Danube to the Elbe, each pushing the other on, and if America had been known then they would have pushed on over here at an earlier date. For America never could have succeeded with- out Irishmen. The eagle among the stars, you remember, was the coat of arms of a private gentle- man in Ireland of the name of Washingtunne, whom George Washington's father used to call his grandpapa.

Dr. Freeman again: “The Aryans have driven the Turanians nearly out of all Europe, except a few remnants in out-of-the-way comers, such as Fins, Lapps, in the north, and the Basques on the borders of Spain. From . the east to the west there have come several great waves rolling in and pushing farther west the human tide which had preceded it."

H. H. Boyesen, Professor of German in Colimibia College, in his story of Norway, says, “The Norsemen are a Germanic race, and belong, accordingly, to the great Aryan family. Their next of kin are the Swedes and Danes. Their original home was Asia, that part of it called the cradle of nations."

NOT SAVAGES

I must here, in a word or two, enter my protest against the usual style of speaking of those people who came from the north, and overthrew Rome, and conquered all Europe. They are called “Barbarians," “rude savages," “barbarous hordes," and all such ugly names. We must always remember that the men who were the conquered and defeated ones were the only historians of those times; and, judging from our own day, and from our knowledge of human nature, the men who were driven out of home and country, and multitudes of their countrymen driven out of time, were not likely to speak one good word of the men who made them bite the dust. Impartial historians have, however, spoken enough on those noble men, and the noble tribes who led on the victories to the final conquest of nearly all Europe. Kobert Walpole once said, in the House of Commons, that "*history is a pack of lies.*" That is too true, especially when the defeated party, or the strong partisan, smarting under the defeat, undertakes to become the historian. The Komans were not in the best position to speak of the "battle-axe of the Lord," when they talk of "barbarians," and "hordes of savages," and “rude and uncultured races from the wilderness." That may all be true of some of those tribes, but the chiefs, and leaders, and commanders of those people, and large numbers of them, were men of heroic virtue, and, indeed, of all the elements that go to constitute the true nobility of man. From them, as we shall see, Europe received all the grand elements of her boasted civilization.

Having said this, I want also to remind the reader that the word “barbarian” was not used in those days with the meaning usually attached to it by our modem writers. With us, as with many of those writers of whom I complain, the word is used as a term of reproach, as indicating only the cruel, ignorant, wild, uncivilized, etc. Now, the Greek word “Barbaras” means "one who speaks a foreign language, or belongs to a different nation, a stranger, a foreigner." This is the true meaning attached to it by the Greek writers, and by the apostles. The strangers to whom Paul and Peter wrote their epistles, and of whom Luke speaks, were not regarded as savages, and rude and uncivilised; they were Barbarians (i.e., they were " strangers in their dispersion"); they were the very same people. Only when addressed by the apostles, they were passing through one stage of their dispersion, and are spoken of by Grecian writers who knew them; and when the Romans speak of the “strangers and pilgrims," when in another stage of their dispersion, they are the conquerors, and the Romans, who record their deeds, are the conquered. It is unjust to the Saxons of olden time, and to our- selves, to write them down as a savage, barbarous race. They came, it is true, as a scourge upon the proud Romans, but they came as the scourge of God; they came, having a special mission to perform, and they came from that wilderness in the north, which they entered centuries before. If those people were uncultured savages, how came Rome to surrender the palm of victory to them?

VALUABLE TESTIMONY

Moore's ***History of Ireland*** says, “That the Scythae of Europe came from the northern parts of Persia seems to be the opinion of most inquirers on the subject, hence the near affinity which is found between the German and Persian languages."

Cassell's ***History of England*** says, “These Saxons were a tribe of Scythians, and the similarity of the Saxon language, in some respects, to that of the Persians, seems to some to be sufficient reason for behoving that the Saxons were originally of oriental origin.”

The Saxon language is also very like the German, •and doubtless the Saxons, Germans, or Dutch, were all of Assyrian origin, as the Assyrians had, no doubt, other captives beside the Hebrew people, and they quite naturally, on regaining their freedom, would, like the Hebrews, seek a land in which to settle in the only part of the continent of Europe which was not thickly populated. '”Thus,” says the historian, "the different peoples were supposed to be of the same race, although the Sacae might be a Hebrew people, and the other Scythic peoples of a Gentile race.” To this I would add, the other Scythic peoples were much more likely the vast colonies that moved away east long before the people who were named the Sacae. A reference to the map will show that Media lay north of Persia, and that Media became a part of Persia when Cyrus the Great united Persia and the Medes, thus becoming ruler over all the new colonies and all the ten tribes in Armenia. Ortellius says, “The ten tribes of Israel took the name of Gauthei, which means the people of God. The name Gatithei afterwards was changed to Goth."

Anastasius, who wrote in the sixth century, says, "Scythia, as it is called by the ancients, is the region of the north inhabited by the Gothi."

GERMANIC TRIBES

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William F. Collier, LL.D., in his work entitled The Great Events of History, says, "Europe was gradually peopled from. Asia. Four great tides of migration may be noted. First came the wave which peopled Greece and Italy; then the Celts and Cimbri, who occupied Spain, France, and Britain; in the third place, the Germans, who filled Central Europe; and lastly, Sarmatian, or Sclavonic tribes, who peopled the north-east, and upon whom pressed the Huns from Mount Ural, and Tartars from beyond the Caspian. The continuous flowing of these barbaric tribes west and south, under the ceaseless pressure of new im- migrants from the east — their mingling and blending with each other, and with the old populations of the land into which they poured — ^formed the power by which fragments of the fallen Roman empire were wrought into the variegated mosaic of mediaeval and modem Europe."

The chief Germanic tribes were the Goths, the Franks, the Vandals, the Lombards, the Saxons, and the Scandinavians. The earliest home of the Goths was Scandinavia, where we can still mark their dwelling-places by such words as Godaland, Godes-con-zia (Castle of the Goths), and, plainer still, Gothland. But the roving spirit natural to barbarism would not let these blue-eyed, golden-haired giants, hardened by the breezes of the north, rest content with their native swamps and forests. They began to push southward A.D. 200; and we soon fiiid them in Central Europe in three great divisions — Visigoths (West-Goths), Ostrogoths (East-Goths), and Gepidae (Laggards), They were the most civilized of the German tribes. and are further remarkable for having adopted Christianity, not only earlier than their brother wanderers, but even earlier than the Greeks and Romans. We recognize in the Goths a race of men capable of high polish and fitted for great deeds. They were honest and free-hearted; and among them the Romans saw what they looked for in vain among themselves, modest and virtuous wives, each the centre and light of a home, where parents and children lived united in sweet domestic love. Let us thank God that many lands of modem Europe have inherited the good old Gothic home, hallowed by Christian faith, and refined and brightened by the thousand appliances of modem civilisation; and nowhere are its gentle safeguards more dearly prized and cherished than in Britain and America.

“The Saxons at first occupying Holstein, soon spread over the basin of Weser. Two kindred tribes — Angles and Jutes — filled the peninsula of Denmark. All were of the Teutonic type — blue-eyed, red, or yellow-haired, pink-cheeked. The invasion of Britain by these three tribes is one of the most remarkable facts in the history of the barbaric migrations."

EARLY CIVILIZATION

We will hear again from this author: “In the interior of Europe we begin at this time to see the wandering life decline, populations became fixed, estates and landed possessions became settled; the relations between man and man no longer varied from day to day under the influence of force, or chance. The interior and moral condition of man himself began to undergo a change: his ideas and sentiments began, like his life, to assume a more fixed character. He began to feel an attachment to the place in which he dwelt, to the connections and associations which he here formed, to those domains which he now calculated upon leaving to his children, to that dwelling which hereafter be- came his castle, to that miserable assemblage of serfs and slaves which was one day to become a village. Little societies everywhere began to be formed, little states to be cut out according to measure, if I may so say, of the capacities and prudence of men. There societies gradually became connected by a tie, the origin of which is to be found . in the manners of the German barbarians — the tie of a confederation which would not destroy individual freedom. On one side, we find every considerable proprietor settling himself in his domains, surrounded only by his family and retainers; on the other, a certain graduated subordination of services and rights existing among all these military proprietors scattered over the land. Here we have the feudal system oozing at last out of the bosom of a so-called barbarism. Of the various elements of our civilizations, it was natural enough that the Germanic element should first prevail. It was already in possession of power, it had conquered Europe; from it European civilization was to receive its first form — its first social organization."

NOT RUDE

F. Guizot says, “There is one sentiment, one in particular, which it is necessary to understand before we can form a true picture of such a barbarian; it is the pleasure of personal independence — the pleasure of enjoying, in full force and liberty, all his powers in the various ups and downs of fortune; the fondness for activity without labour, for a life of enterprise and adventure. It is extremely difficult for us, in the regulated society in which we move, to form anything like a correct view of this feeling, and of the influence which it exercised upon the rude barbarians of the fourth and fifth centuries."

"It was the so-called rude barbarians of Germany who introduced this sentiment of personal independence, this love of individual liberty, into European politics. It was unknown among the Romans; it was unknown in the Christian Church; it was unknown in nearly all the civilizations of antiquity. The liberty which we meet with in ancient civilizations is political liberty — it is the liberty of the citizen. It was not about his personal liberty that man troubled himself, it was about his liberty as a citizen. He formed part of an association, and to this alone he was demoted. The case was the same in the Christian Church. Among its members a devoted attachment to the Christian body, a devotedness to its laws, and an earnest zeal for the extension of its empire, were everywhere conspicuous. The spirit of Christianity wrought a change in the moral character of man, opposed to this principle of independence, for under its influence his mind struggled to extinguish its own liberty, and to deliver itself up entirely to the dictates of his faith. But the feeling of personal independence—a fondness for genuine liberty displaying itself, without regard to consequences, and with scarcely any other aim than its own satisfaction — this, feeling, I repeat, was unknown to the Romans and to the Christians. We are indebted for it to the strangers, who introduced it into European civilization, in which, from its first rise, it has played so considerable a part, and has produced such lasting and beneficial results, that it must be regarded as one of its fundamental principles, and could not be passed without notice."

The same author also says, in substance, " There is another, a second, element of civilisation which we likewise inherit from the barbarians alone. I mean military patronage — the tie which became formed between individuals, between warriors — and which, without destroying the liberty of any, without even destroying in the commencement the equality up to a certain point which existed between them, laid the foundation of a graduated subordination, and was the origin

of that aristocratic organization which, at a later period, grew into the feudal system. The germ of this connection was the attachment of man for man; the fidelity which united individuals, without apparent necessity, without any obligation arising from the general principles of society. In none of the ancient republics do you see any example of individuals particularly and freely attached to other individuals. They were all attached to the city. Among the barbarians this tie was formed between man and man; first by relationship of companion and chief, when they came in bands to overrun Europe; and at a later period by the relationship of sovereign and vassal. This second principle, which has had so vast an influence in the civilization of modern Europe — this devotedness of man to man — came to us entirely from our German ancestors; it formed part of their social system, and was adopted into ours." We trace it through the past centuries to the heads of the tribes of Israel, and even to the patriarch Abraham who showed the same feeling to his friends and companions. From the patriarchs and prophets those Divine principles were handed down to their children's children, all along the ages, and our civilization to-day is the result or fruit of the principles which they held so dear.

NOT IGNORANT HORDES

Open the laws of the Visigoths, and you will discover that it is not a code compiled by ignorant barbarians or savages, but bears convincing marks of having been drawn up by the philosophers of the age — the clergy. It abounds in general views, in theories, and in theories, indeed, altogether foreign to barbarian manners. Thus, for example, we know that the legislation of the barbarians was a personal legislation; that is to say, the same law only applied to one particular race of men. The Romans were judged by the old Roman laws, the Franks were judged by the Salian or Riparian code; in short, each people had its separate laws, though united under the same government, and dwelling together in the same territory. Now this is exactly the case with the legislation of the Visigoths; it is not personal, but territorial. Read a little further, and you will meet with still more striking traces of philosophy. Among the barbarians a fixed price was put upon man according to his rank in society — the life of the barbarian, the Roman, the freeman and vassal were not valued at the same amount. There was a graduated scale of prices. But the principle that all men's lives are of equal worth in the eyes of the law, was established by the code of the Visigoths. The same superiority is observable in their judicial proceedings. Instead of the ordeal, the oath of compurgators, or trial by battle, you will find the proofs established by witnesses, and a rational examination made of the fact, such as might take place in civilized society. In short, the code of the Visigoths bore throughout evident marks of learning, system, and polity. In it we trace the hand of the same clergy that acted in the Council of Toledo, and which exercised so large and beneficial an influence upon the government of the country. Indeed, it is positively affirmed by Des Michels and others, that Alaric, a Goth of noble race and Christian faith, was the author of the laws and principles which that council only revised and amended. Honour to whom honour is due, though he be a stranger and foreigner.

NOT SAVAGES

The first attempt to build up a European civilisation was the compilation of the barbarian laws, an attempt which was made by the barbarians themselves . . This was evidently a commencement of civilisation, an attempt to bring society under the authority of general and fixed principles. These laws were little more than the customs, rules and regulations of their '" wilderness life," the remains of that system of law and government which had been given long before to their fathers in the land of Canaan, and which had been in part preserved by tradition.

Through all their outbreaks there gleams the grand idea of duty, which is, the self-constraint exercised in view of some noble end. Marriage was pure among them, chastity instinctive. Amongst the Saxons the;adulterer was punished by death. . . They thought there was something sacred in woman. They married, but one, and kept faith with her. In fifteen hundred years the idea of marriage is unchanged among them.

Sir W. Temple says, "It is absurd to suppose that a people who are so imbued with the spirit of government, that they have with little difficulty made laws for the greater part of Europe, if not for the world, could be as they were called by the Romans, a barbarous people." He further adds, "They had their national records, which were called "*Runes*" written in the Runic character, and because they excited the jealousy of the Romish priests they ordered the people to bum them." The *Voluspa* and the *Edda* have both been preserved. In their system of juris- prudence; in the administration of law by twelve judges; in their social order; in the rights of property; in the provision made for ministers of religion; in the institutions of chivalry; in the science of heraldry, or symbols; in the association of freemasonry, linking the architecture of Solomon with modern times; in architecture, carving, gilding; in the use of metals; in needle-work, poetry, and music we trace our Israelitish origin.

"No feature of primitive English law or custom," says Freeman," can be shown with the slightest probability to be derived from a Roman or British source " (Encly. Brit., Vol. VII., England). Then whence did they come?

Tacitus says of the Germans, "On affairs of smaller moment, the chiefs consult, on those of greater importance, the whole community;. yet with this circumstance, that what is referred to the decision of the people, is first maturely discussed by the chiefs" (Germaniai c. ii.).

"This remarkable passage, so curious in political history, is commented on by Montesquin, in his Spirit of Laws. That celebrated author expresses his surprise at the existence of such a balance between liberty and authority in the forests of Germany; and traces the origin of the English constitution from this source" (Oxford Translators).

Green says, in words of grace, as truthful as they are eloquent, '* With the English people passed to the shores of Britain all that was to make Englishmen what they are. For distant and dim as their life in that older England may have seemed to us, the whole after life of Englishmen was there. In its village moots lay our Parliament; in the gleeman of its village-feasts, our Chaucer and our Shakespeare; in the pirate-bark stealing from creek to creek, our Drakes and our Nelsons. Even the national temper was fully formed. Civilization, letters, science, religion itself, have done little to change the inner mood of English- men. That love of venture and of toil, of the «ea and the fight, that trust in manhood and might of man, that silent awe of the mysteries of life and death which lay deep in English souls then as now, passed with Englishmen to the land which Englishmen had won" (His. of the Eng. People Vol. I., p. 34).

Whence came these principles of heroic manhood and constitutional liberty, and " that silent awe of the mysteries of life and death?" They came from the forests of Germany; they came from the plains of Scythia; they came from the mountains of Armenia; they came from the hills of Palestine; they came from the deserts of Arabia; they came from Sinai and from Sinai's God.

LOST ISRAEL FOUND

A PSALM OF ISRAEL FOR A.D. 1880

The Lord doth reign, let earth His praise resound;
His word is truth, the long-lost Israel's found;
Ephraim bemoans, the prodigal returns.

Britain her Abrahamic line discerns.
Received again — 'tis life ' as from the Head;
I srael reclaimed, from idol-gods hath fled;
The Father's pitying love doth now embrace
Israel, His wayward child, in grace by grace.
Sing. O ye isles; ye seas, your voices raise,
Heaven join the chorus, give Jehovah praise;

Nations and people now their tribute bring,
And Judah, long dismayed, owns Jesus King.
The earth full as the waters o'er the sea,
In knowledge of His glory soon shall be;
Our God shall bless, the earth her increase give,
Now Israel lost is found — was dead, doth live.

IRELAND

“Far westward lies an Isle of ancient fame,
By nature blessed, and Scotia is her name,
Enrolled in books,-— exhaustless in her store
Of veiny silver and of golden ore.
Her fruitful soil for ever teems with wealth,
With gems her waters, and her air with health;
Her verdant fields with milk and honey flow.
Her woolly fleeces vie with virgin snow.
Her waving furrows float with bearded corn,
And arts and arms her envied sons adorn."

It may be proper here to draw on Jewish tradition for a last glimpse of the ten tribes as they disappeared from their view. This we have in the second book of Esdras xiii. 10, “There we are informed that the ten tribes were carried away prisoners out of their own land in the time Osea, the King, whom Salmanasar, the King of Assyria, led away captive, and he carried them over the waters; and so came they into another land. But they took council among themselves that they would leave the multitude of the heathen, and go forth into a further country where never mankind dwelt, that they might keep their statutes which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go, namely, of a year and a half, and the same region is called Arsareth. They dwelt there until the latter time, and now when they shall begin to come, the Highest shall stay the springs of the stream again that they may go through.” This book of Esdras is not an inspired book, and yet its history may be valuable. To us this is valuable so far as that it records the opinion their brethren, the Jews, entertained of the Israelites two hundred years after their captivity. It seems also like a resolution of men of some independence. It was a national act. They were free to decide for themselves, and the distance to that country and its locality is of some interest.

ARSARETH

"To Arsareth." Where is Arsareth? It is a great way off, that is all the information given us as to its situation. ' It would not do to name the country and its boundaries, where a people were going to re- side that were to be lost; and yet, that name is very significant. The Rev. James Mcintosh, curate of Hebburn-on-Tyne, gives us an analysis of the strange name. Arsareth, comes from two Chaldaic roots “*ars*” or “*ears*” and “*arets,*” signifying land, earth, or country. Again, “*Ar-sarets*" means to betroth, to espouse, they are to go to the land of their betrothment, or the land “of their espousals." It will be remembered that those ten tribes are spoken of, and spoken to, as a divorced wife. But the Lord said (Hos. ii.):

14. *"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.*

"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.

"*I will even betroth thee unto me in faithfulness: and thou shalt know the Lord."*

We have here then the place named, "the land of her espousals," where Israel and the Lord were to be again made one. We will all see that this land is the isles called "Earsland," or "Ireland," — the British Isles.

The betrothed are to be married, when "their land shall be called Beulah, for the Lord delighteth in thee, and thy land shall be married."

The same author traces the word Kelt, or Celt and Gael, or Gaelic and the Cymbri, and Engli, or Angli, and Saxon, all to their original Hebrew; and he says, "All these races, then — the Germans, Danes, Saxons, Angles, Gaels, Celts, Cymbri, and the Northmen — are the lost tribes." In conclusion, he says," We have clearly proved that the place "*Arsareth*" to which the ten tribes journeyed, was no other than Ireland, a word which is nearer Erseland in its form than is Irelandand that all the peoples of these islands can be identified with the lost tribes. This kind of evidence is peculiarly convincing, and amounts to a moral certainty, if not to an actual mathematical demonstration."

Parkhurst, the learned lexicographer, says, "It seems not a little remarkable that the northern nations should have retained the Hebrew word nearly in its physical sense. The Saxon "Bael" signifies a fire. Bel, Bal, or Bael, was the name of the chief deity of the ancient Irish, which, according to Col. Vallancey, they derived from the Punic."

To ascertain the origin of the names given to those islands, we must have access to the primitive words used when they were named, and the reason why they were so named. The first name given to Ireland, as far as I can ascertain, was "*Jair*" pronounced "*Yair*" which means, the sun setting; Tair-land, or larlandy the land where the sun sets. The Hebrew "*ish,*" for man, added to "*Yair*," makes *Yair-ish*, or Irish. *Yee-irish*.

It was also called "*Hiar-land*," from "Hiar" west, and Niar, from the west; *Siar* to the west. We find *Hiar*, *Niar*, *Siar*, in the declension of "*ere*." We find *iar-arets, ears-arets, erseland*, names which are very common. It was also called Oire-land. The Phoenicians called the land Ibernae, the farthest off land; from this word comes *I-bernia* a modem name used by Camden, also Hibemia.

Ogygia was another ancient name for Ireland. Plutarch so called it. Camden says, "*Ogygia*" means very ancient, and says Ireland is justly called "*Ogygia*."

Homer, some 3,000 years ago, wrote that far off within the sea the isle of Ogygia lay.

Plutarch says that Ogygia was five days' sail west of Britain. Pythias of Massilia, wrote an account of Thule, the farthest off land, and he said that it was six days' sail west of Britain. The Brigantes peopled the south-east of the isle, and one of their leaders was called Gyges, and his tribe Gygii; the prefix "0," means son of — Ogygia, son of Gygia.

Roderick O'Flaherty wrote two volumes, entitled ***Ogygia or a Chronological Account of Irish Events***; introducing his book, he says, "Ogygia, or Ireland." He also says, "I have entitled my book Ogygia, i.e., very ancient, according to Plutarch, for the Irish date their history from the first eras of the world; and, indeed, in comparison with them the antiquity of most other countries is modem, and almost in their infancy'

The island was also called Erin from Eran, who is named in Num. xxvi. 36, from whence came eirin eir-ney and eib-heir eib-er, eib-eir from Heber.

The Greeks called Ireland *Hieron* holy island, the land of saints. By this name it was known to Ptolemy and to Orpheus. Aristotle called it lerne; Strabo, Ierni; other Greek writers called it lernida, Juverna. “Why beyond Juvema's shores our arms have extended." “Badonicus," says Gildas,”went to *Iernis* that he might be instructed in philosophy and divinity.

Irenses, iri, ire, Irelandi, Irlandia, vernia, overnia, Bernia, Iberia, Hiberione, are different forms of the names given above.

The venerable Bede, called the inhabitants of Ireland, Dalreadinians.

The isle was for a long time called Scotia-major. It is now known as the “Emerald Isle.”

In Ptolemy's map the Clanna, or Sons of *Eib-heir,* take the whole of Ireland north of Asgeir-Eiada, with the exception of the extreme west, occupied by the Olnegmacht. He identifies these *Eib-heir* with the *Iberni,* who leave their mark in the name of a town and river at the extreme south-western peninsula, where probably a portion of the clan entered the land; and these *Iberni* are further identified with the sons of Heber.

Buchanan says, "Whatever antiquity other nations may claim from their ancient archives, compare them to Ireland, and they are in their infancy."

Camden says, "***In comparison with the Irish history***”, the antiquity of all other countries is modem, and in some degree in a state of infancy."

"Fair Erin's life, supreme abode of kings,
Of noble deeds , the celebrated plain.
'
"Erin, bright maid, the virgin isle of saints,
Of numerous rulers of mildest, gentlest sway.”

Buchanan says of Mary Queen of Scots, "O Nymph! who art happily sent to the Caledonia coast; you maintain the sceptre through innumerable ancestors." . . . "This royal house alone can enumerate an hundred sceptre-bearing descendants of her race: this is the only royal house which comprehends twice ten ages in its records."

The first inhabitants of Ireland, as the records show, were children of Japhet. One Partholan sailed through the straits called “the ends of the earth," south of Spain, and reached a well wooded island. He was a double parricide, and. his posterity was cut off by a dreadful pestilence; not one of the family was left.

The second immigration was the Fomorians, relations of the Numidians, who were driven north by the terrors of war. They were called sea-kings. They came from North Africa.

The next wave of people that visited Yarisli land was a people called Baal-goi. They were worshippers of Baal, the sun god. They were of the old Hebrew stock, and had fled from the wars in the east. Their leader's name was Nemedh. They came through Europe from the Black Sea, through the “great wilderness," as it was called, to the Baltic, and thence to the land of sun-setting. They cleared twelve plains of wood, built two royal forts, established Baal worship, and exterminated the Fomorians. These people were called vir or fir-bolg, or by others viri-pelgic, which means belgic-men. Dr. Moore derives the name from Baal-goi. The round towers in Ireland, and other monuments, prove most plainly that at one time Baal was worshipped there.

Another wave of strangers from the east came to Ireland. Those persons came from Meosiae, or Moesia, sometimes called Moetia, near Thrace, the

territory is called Moesia on our maps; it was so called after Moses. These people were called Kimraerii by the Greeks, who pressed them sorely in war, when 6,000 of the Kimmerii seized the Grecian fleet, and set sail at once to join their brethren in "*the farthest off isle.*" These men were of small stature, dark hair, of great push and energy, and well skilled in arts. They settled in Wales, and became well skilled in metals, in blasting and smelting operations. They pushed their operations in both Ireland and Wales. In Wales they were called Iceni and Sueveni. It was about this time that Ireland was divided into five provinces.

SPAIN

An expedition from Hispaniola (now Spain), under eight sons of Milesius, landed in the south-west of Ireland. Five of the sons were lost in a terrible storm; Heber, father of the Eiberites, fell in battle on Greashill, King's county; Heremon, his brother, fixed his residence at Teamore (now Tara), in Meath. A race of twenty kings of the same family came and went, until the crown descended to Ollav Fola, of the family of Ir. He commenced his reign about 900 B.C. He organized a grand triennial meeting of the chiefs, which he named Fez. This meeting was composed of chiefs, priests, and bards, and it met at his castle in Tara. He caused a record to be made of the national events in a volume, which was named the "*Psalter of Tara.*" Copies of these poetic records are still in existence. He reigned for forty years with great honour, and died a natural death, a very unusual circumstance in those times. His son reigned seven- teen years, and died in the same manner.

During the next 260 years, thirty-one kings wore the honours of royalty; all but three of them fell in battle, or by a violent death. Those Eiberites claimed to be from Asia, and were among the "escaped of Israel," of the tribe of Asher. They found their home near the river Shannon. They are named on an ancient map Eib-heir or Heber.

DANANS

For 1,200 years before Christ, Dan had a large fleet on those waters lying between the Baltic and the Mediterranean Sea and Palestine. The next company of new-comers was the "Taatha-de-Dannan," or tribe of Dan. They were spoken of as accomplished soothsayers, necromancers, etc., could quell storms, cure diseases, work in metals, foretell. events, forge magical weapons, and prove themselves mighty in war. The first company of the Danans settled near Londonderry, and after a time they went to England, then called Javan; they also visited Scotland. Hearing of African pirates, they came again to. Ireland, and sent the pirates out of the country, and out of time, and then held the country, as Buchanan admits, for 197 years.

About or during this time, also came another company of the "Tuatha-de-Dannans," bringing with them a prophet of the Lord from Jerusalem, and Simon Baruch, and a goodly company of the royal household, with a, royal outfit; of these we shall give minute? information speedily.

CURIOSITIES

During the reign of this new dynasty, a royal mint was established, and a royal seal and coat of arms.. The harp became the royal coat of arms. Soon after it was transferred from Mount Zion to Tara, and it remained as the ensign of Ireland for more than 2,000' years. (See lecture on "The Harp.")

Kimbath ascended the throne 460 years before Christ. He obtained honorable celebrity by reviving and improving the institutions of Olham Fodla and Tephi. Conary reigned for sixty years, a long and happy reign. Feredach owes his title, "The Just," to his chief councillor, Judge Morain, whose rigid impartiality in dispensing justice is recorded in the poetic language of the bards, where they introduced the Wondrous deeds of the breastplate of judgment, worn by the

chief priest of the Irish Druids. I have in my cabinet of curiosities a very fine engraving of it, full size. The breastplate of judgment was handed down for centuries to the chief justice and his successor in office. This collar or clasp was made of ten circles of gold, finely wrought with fine linen, of purple, blue and scarlet, and needlework, each circle bearing the initial of the tribe it represented. The number ten represented the ten tribes of Israel, each circle of gold bore the Hebrew initial of the tribe represented.

THE BREASTPLATE.

To this breastplate they attributed a supernatural power, pressing the said collar upon the neck of the chief justice or priest, in case his decisions were not in harmony with strict justice, so as to strangle him if he persisted in his wrong course. (See lecture on “Druidism.")

Orders were received from the parliament compel- ling the priests to furnish sacred fire to all the people on the 31st of October. Every man must on that day extinguish his fire, and on that day commence anew with holy fire.

Conn of 100 battles divided Ireland by a rampart from Dublin to Galway, so as to give the King of Munster his share. This ditch, or wall was called Leagh-Mogha, or Mogha's share. In that early day it was seen that there were two races of people in Ireland.

Cormac, his grandson, restored the ancient regulations, wrote a book of advice to kings — a work worthy to be written in letters of gold — a perfect standard of policy to all ages. Ho formed a military association, requiring great intelligence, activity, strength, and courage to be a soldier. Military men were to choose their wives solely on account of merit. They were never to ill-treat a woman, never to turn their back upon an enemy, even though nine times as numerous as they. The succeeding kings and their reigns are alluded to in the poems of Ossian, and after them the history of Niall of the Nine Hostages.

Among the most curious and the most valuable of all the sacred memorials brought into Ireland from the east is the *Liah Fail* or Stone of Destiny, called Jacob's Pillow. (See lecture on that stone.)

JEREMIAH

Did you ever notice what a wonderful man the Prophet Jeremiah was! How much more fully God revealed himself to him than to the other prophets, and how clearly he saw and wrote of the movements of Divine providence to his people, and to the nations! The Rev. Dr. Potter says, “Everybody knew that the whole political history of every nation of the world was admitted to be written in the book of Daniel." And yet, when Daniel desired to look into the future, he became a student of the books of Jeremiah, and from him the great Prime Minister of Chaldea learned of the times and seasons that were drawing near (Daniel ix. 2). The Prophet Jeremiah was specially entrusted by the Lord with a royal commission to take the daughters of King Zedekiah in charge, with the king's household. The king's sons had been killed, and his own eyes put out. There was a small remnant left. By an act of disobedience, the royal household was taken away to Egypt (Jeremiah Ixiii. 6). "So they came into the land of Egypt," but they were commanded to leave immediately, "For I will punish them that dwell in the land of Egypt." They were commanded to go to the north and west to Tarshish (Isaiah Ixvi.):

19. "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, tliat draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."

“To Tarshish and to the isles afar off! To the Yarish Isles.”

Why send them to Tarshish and the western isles afar off? The royal commission given to Jeremiah will answer the question.

The Lord hath appointed a place where this new nation was to he planted; an intimation of that fact had b^en communicated to David by Nathan the prophet. (2 Samuel vii.):

10. "*Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime"*

The New Version reads the same.

The Latin version of the Chaldea paraphrase is very suggestive: "*El ponam locum paratxmi ante populo meo Israel, et statuam eos, et manebunt in locis suis, et populo terrebunter amplius; et mon addent filii improborum affligere eos sicut antiquitus*" translated thus, "And I will appoint a place prepared before Me for My people Israel, and will establish them, and they shall abide in their own places, and not be alarmed any more; and the sons of the wicked shall not proceed to afflict them as of old." The place was appointed hundreds of years before the planting of God's tree, and now in the farthest-off isle Jeremiah is to plant the Lord's tree. When, in the tenth chapter of Genesis, God, by His providence, did divide the earth to the sons of Adam, He appointed Israel his place, long before Israel had a name, or an existence. (Deuteronomy xxxii.):

8. *"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.*

"For the Lord's portion t« his people; Jacob is the lot of his inheritance."

The people of Israel were remembered, and specially provided for at that early day. God disposed of the several lands and boundaries of this people, reserving a suitable place for the great numbers of His people Israel, whom He designed to make as many as the stars and sands. The country was appointed, and by a wonderful providence, as we shall see farther on, was prepared for the royal household from Mount Zion.

A NEW NATION

In Jeremiah i.: 10. "*See I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."* (i,e, nations).

Trees are God's symbols of nations and kingdoms. If a new nation is to be called into existence, it is spoken of as a tree to be planted; * or, if a nation is to be destroyed. He speaks of it as a tree to be cut down, or plucked up; thus Nebuchadnezzar in his dream saw a tree. (Daniel iv.):

10. "*Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of tlie earth, and the height thereof was great. The tree grew, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth."*

And Daniel went to him and interpreted the dream*:*

20. "*The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth. Whose leaves wert fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt and upon whose branches the fowls of the heaven had their habitation. It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth." The Assyrian Empire, too, was spoken of under the same figure* (Ezek. xxxi.):

3. "*Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that wert in the garden of God, envied him*."

What a fine description of a great nation! How true of the Saxon race.

Egypt, too, was spoken of in the same way, as a tree, thus:

18. "*To whom art thou thus like in glory and in greatness among the trees of Eden! yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth*."

And the interpreter said, "This is Pharaoh and all his multitude, saith the Lord God." Now when the Lord speaks of His own people Israel, He uses the same figure:

(Jeremiah Ixv. 4), "*That which I have planted will I pluck up, even this whole land, and that which I have built will I break down*." And he says

(Isaiah xxxvii.): 30. "*And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this."*

THE TENDER BRANCH

The remnant is not to be destroyed, it shall grow again and be a fruit bearing kingdom. There is to be a nation transplanted to a new soil, for thus saith the Lord:

(Ezekiel xvii.): 22. "*Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it, I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent. In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it."*

Nimrod had planted a tree (Babylon) and it had been cut down. Ashur had planted a tree (Assyria) and it had been plucked up by the roots. Mizraim had planted a beautiful tree in a good soil (Egypt) but it had withered away. Now the Lord says, "I will plant a tree (Great Britain), and you Jeremiah are to be my deputy in this thing; I have this day appointed thee ... to plant a nation." Dr. Adam Clark says, "This branch is another monarchy which shall come up in the line of David," — this high cedar is the royal family of the tribe of Judah, the highest branch is David's family, and the tender one is a daughter of King Zedekiah.

If a new kingdom is to be planted, it is reasonable to ask, where? Not in the east, for the Babylonian and Medo-Persian empires are crumbling to the dust.

Not in the south in Egypt, or in Ethiopia; for they are doomed to destruction, and the armies are muster- ing to lay low the pride of Egypt.

Where is this plant of the Lord to be set? Where is His tree to be made to grow? Will the prophetic harp be tuned to tell of Babylon and Persia, and Media, and Assyria, and Greece, and Rome, and Egypt, and Rosha, (Russia), and not one single strain foreshadow where this new empire is to be founded? These people are to be lost for long years, and to disappear from among the nations for a time. Trees must have time to take root, and to grow. In a future chapter we shall hear from Nathan the prophet on the place where this tree was to be planted.

"*God moves in a mysterious way His wonders to perform.*"

So He plants His tree in the isles of the west, in the isles of Tarshish, and in the farthest off one, because most secure from the eagles of imperial Rome. There was a large and prosperous colony of Hebrews over there already; they had been there preparing the way of the Lord for several centuries; they had secured already immense treasures invested in arts and commerce; there is already great commercial enterprise in the *"Tuatha de danan*" the tribe of Dan. The merchant princes had found a home there, and were prepared to give a right royal welcome to the "tender branch;" the Lord had said, this tender branch, this tree of the Lord, is "to be planted on a high mountain, in a land of traffic, a fruitful field by the rivers of waters, in a city of merchants," the name of the place is not given, but you can see the Emerald Isle is in the picture.

How long Jeremiah and the king's daughters, and Simon Baruch and their attendants, or household, remained in Egypt, I don't know. It is certain that they were there. How long they were in Spain, I don't know; there was a large colony of their people there; how long they remained there we may not know; but we do know that just seven years after they left Mount Zion, we find them landing on the Irish coast. It is more than probable that some monument, or slab, or marble will be found to fill up this missing link of seven years.

In Ireland, county Fermanagh, four miles below Enniskillen, there is a lake called Lough Erin. In this lake there is an island, called Davenish, on which there is a round tower; connected with the tower is a very ancient cemetery. In that cemetery there are very ancient monuments, and in one comer of the cemetery there is a tomb hewn out of a solid rock. .That tomb has from time immemorial been called Jeremiah's tomb. A gentleman, living in the city of Toronto says, "I have seen that tomb hundreds of times."

I might quote from the Psalter of Cashel, the annals of Tigernac, and of the four masters, and from the Welsh triads, the Kronicles, from very ancient poems and monumental inscriptions to prove the arrival of large companies of the descendants of the chosen people, and of their arrival at different times, bearing evidence in their language and institutions of a Hebrew origin; but I must not in this paper indulge to any extent, more than a mere synopsis of what history informs us accompanied the prophet and his royal charge B.C. 580 or 681. They came under the direction of the ship-owners of Dan.

THE OUTFIT

There was a revealer, or prophet, one divinely commissioned called Ollam-Fodla, a teacher from God; with him, as a scribe, Simon Baruch (Jer. xlv. 2), also the daughters of Zedekiah, and their household and attendants. They introduced many new things into Ireland. The tables of the law, the Mur-olla-main, or school of the prophets; a system of civil jurisprudence with a chief priest, or head, and he was called Jodhan-Morain. They appointed a Eectaire, a Hebrew word for judge. They brought with them the *Liah-fail*, or coronation stone, which stone is now in Westminster Abbey, upon which all the kings and queens of Great Britain, for 2,300 years, have been crowned. They brought the harp and other musical instruments, and the grand old melodies, which to this day "dissolve us into ecstasies," or as Milton says, "Might create a soul under the ribs of death."

They introduced a curriculum for the "*Ollams,*" requiring them to complete a course in the school of classics, the school of law, and the school of philosophy and poetry. It required twelve years' study to graduate in those schools. A literary title in those days meant work. However, when the man won his honours they made ample provision for his necessities. "An Ollam was allowed a standing income of (20) twenty cows, and their keep on the chieftain's farm, besides plenty of refections for himself, his wife and family, with their attendants to the number of twenty- four." He was also entitled by law to have two hounds and six horses. He was free from arrest and his wife also.

Ireland was then divided into five provinces; Meath being the fifth. Each province elected their chief-warrior, and the five, so chosen, elected an Eirmon, or Heremon, or king, whom they crowned as commander of all the army.

THE KING - 580 B.C.

This crowned horseman, or king of Ulster, was dressed in royal robes, was tall and slender of form of broad forehead, sparkling, blue, laughing eyes; thin, red lips; pearly, shining teeth; on his person was. a shirt of white kingly linen, called "*byssus*," with golden clasps for buttons. A red-and-white cloak fluttered about him, fastened in front with a clasp of gold, and gold fastenings on his shoulder. A gold-handled sword, a white shield, dark green spear, also a short, sharp spear, with a richly carved silver handle. Fergus said of him, "Such a man is of himself half a battle."

There was with him a lad, a secretary, with a crimson cloak, a shirt of kingly linen, with gold fastenings, a white shield, with hooks of gold and golden rim. A small sword at his side, a light, short, sharp, shining spear on his shoulder. "Who is he, dear Fergus," said Ailill. "I don't remember" said Fergus, "leaving any such persons as these in Ulster when I left it. I believe they are the young princes of Tara lately come from the East."

Echoid was the king's name, sometimes called Heremon, and it was not good for a man to be alone, especially a popular Irishman. He was a bachelor.

The kings in that age and country were called *Righ*, a word which answers to the Latin Rex and the French *Roi*; the chief king or monarch was called *Ard-Righ*, or High-king. The next heir to the crown was called Tanist, or successor.

Matches they say are made in heaven, some of them a long way on this side, I fear.

To see the "*tender branch*" was to love her, for she was of all virgins, the most beautiful. Tephi was her name, a pure Hebrew name; a pet name, like our Emma, or Rosamond, denoting fragrance and beauty. The king, or chief, made proposals to her, for a manly man was he. She consulted her guardian, as in duty bound; the prophet consented to the union on three conditions:

1. The worship of Baal must be renounced, and the worship of the true God established.
2. The nation must accept the moral law as contained in the two tables.
3. He must provide a school for the Ollams.

What young nobleman, tired of Bel and the Dragon, his whole nature insulted by the huge falsehoods in Baal- worship, would refuse such an offer? The law of God soon took the place of the law of Baal.

The school is erected, a pure form of worship established, the prophet blesses the nuptials, and Tephi becomes the beautiful representative of the royal house of David.
The name of "Lothair Groffin," a castle in Meath, Ireland, is changed to that of Tara, and thus we see the tender branch planted on a high mountain, and eminent, in a land of traffic, by the

great waters, in a city of merchants, as was promised. We shall prove in another lecture that a large number of Hebrew words are found in the literature of Ireland, brought there, when the royal household was transplanted from Zion to Tara.

In those early times much of the history of the nation was written in poems of the country. As might be expected, the introduction of an eastern princess became an inspiring theme. I cannot now quote from them, though there is much of interest in many of those I have on hand, of Moore's verses.

Who has heard Moore's melody on:

> “The harp that once through Tara's halls.
> The soul of music shed,
> Now hangs as mute on Tara's walls.
> As if that soul were fled."

It is well known to historians that, for centuries, Ireland was the university for all Europe. There are, however, so many who do not know it, and who are not willing to admit the facts about the musical and literary character of Ireland at those times, I will quote a few impartial testimonies. Sir James McIntosh says, "The Irish nation possesses genuine history several centuries more ancient than any other European nation possesses in its present spoken language."

Ptolemy, who wrote early in the second age of the Christian era, in his table of Europe, enumerates, in the Greek language, ten distinguished cities in the interior and on the coasts of Ireland, and his annotator adds, that Ptolemy placed Ireland among the most celebrated islands in the world.

Julius Caesar says, “The learned Druids were taught in the Irish schools, and the youth from Galli were sent over there to finish their education." He further says, " Persons who desire to acquire a more extensive knowledge repair to Britain for information;" and if Britain taught Gaul; where did they acquire their knowledge? and from whence came the tribes of Dani, Simeni, and Cad of Hebrew origin, of whom we read so much?

Mosheim says, “Ireland supplied Gaul, Germany, and Italy with their scholars and professionals." Camden, says, “At that time the Saxons flocked from all quarters to Ireland, which was a mart of literature." It is recorded as a mark of respect to many of the great ones, " He was sent, to Ireland to be educated."

In his history before quoted, speaking of the foundation of Glastonbury, he says, "In those early ages, men of exemplary piety devoted themselves here to God, especially the Irish, who were maintained at the king's expense, and instructed youth in religion, and the liberal sciences."

Camden also says, "No men came up to the Irish monks, in Ireland, for sanctity and learning, and they sent forth swarms of holy men all over Europe, to whom the monasteries of Luxuiel, in France; Pavia, in Italy; Wentzburge, in Froconia; St. Gall, in Switzerland; Malmesbury, Lidsfaine, and many others, owed their origin. “He then recites a list of eminent Irishmen, and adds, “To these monks we are to understand Henricus Antisiodrensis, when he writes thus to Charles the Bold (middle 9th century) why should I mention almost all Ireland with its crowd of philosophers, despising the danger of the sea, and flocking to our shores." And in another part he adds, "The Saxons (English) also, at that time, flocked into Ireland, from all quarters, as to a mart of literature!" Whence we meet frequently in our writers of the lives of saints, such an one was sent over to Ireland for education, and in the life of Sulgenus, who lived 600 years ago:

"*Exemplo patrum commotus, amore legendi, Ivit ad Hibemos, sophioe mirabili claros*."

Both these historians accord with their Anglo-Saxon predecessor, Aldhelm, who is esteemed the most learned of his times; nay, we are told by William of Malmesbury that he was the first Anglo-Saxon who wrote Latin. Se writes thus to Eadfrida (A.D. 690), “that the students resorted to Ireland from England in such crowds as to require fleets to carry them.” And, again, he says, "Ireland is a rich and blooming country of scholars, as I may say, you might as well reckon the stars of heaven as enumerate her students."

Lord Lyttleton says, "We learn from Bede, an Anglo-Saxon, that about the seventh century (being the period of the institution of the monastery of Mayo), numbers, both of the noble and second rank of English,^ left their country and retired out of England into Ireland for the sake of studying theology, or leading there a stricter life, and all these he affirms the Irish (whom he calls Scots) most willingly received and maintained at their own charge, supplying them with books, and being their teachers, without fee or reward, which is a most honourable testimony not only to the learning, but likewise to the hospitality of that nation."

Among the many learned men, who were driven by the terror of this persecution to take refuge abroad, none distinguished themselves more than Albin and Clement , whom the Emperor Charles the Great received at his court, and honoured with his favour. Of the last of these it is said by a contemporary German writer, “That through his instructions the French might vie with the Romans and the Athenians. John Erigina, whose surname denoted his country (Eri or Erina being the proper name for Ireland), became soon after famous for his learning and good parts, both in Eng- land and France. Thus did most of the lights, which, in those times of thick darkness, cast their beams over Europe, proceed out of Ireland. The loss of the manuscripts is much bewailed by the Irish, they treat of the history and antiquities of their country, and which may well be deemed a misfortune, not only to them, but to the whole learned world."

Bede, in his history of the Primitive Church of England, written 1,100 years ago, designated Ireland thus: *Geniem innoxiam et nationi Anglorum semper duicissimum*. In the same manner the celebrated Aleuinus, who wrote seventy years after Bede, bears similar testimony, and his poem about the prelates and holy men of the Church of York, describes the people of Ireland, *Anglis semper amicus.*

Bede, in the third book of the history already quoted, gives an account of the conversion to Christianity of Oswald, king of Northumberland, by Aidanus, a venerable Irish missionary, who had been sent to him in compliance with the king's request, “that those who had conferred the sacrament upon his son Alfred and his attendants while in Ireland, would send some zealous and learned prelates to instruct his English subjects in the faith of Christ, and administer the sacrament to them. After this many priests began to come daily from Ireland into England, to preach the Christian faith with great zeal and devotion in every part of King Oswald's domains, and to administer the sacrament of Baptism to all such as were converted. Churches were built in many places; the people, with joy, assembled to hear the Word of God.”

In the next chapter he gives a brief history of the mission of St. Columba:

“In the beginning of the reign of Justin the younger, who succeeded Justinian in the government of the Roman Empire, A.D. 566, Columba, a priest and abbot of great celebrity, whose life corresponded with the habits of a monk, which he had taken, came from Ireland into Britain, to teach the Word of God to the northern provinces of the Picts. He converted the whole nation in a very short time by his eloquence and good example, as a tribute of gratitude for which he received the Isle of Icombkill, to build and endow a monastery.”

Asserius, a contemporary writer with King Alfred, in his annals of the year 651, informs his readers that Fersues, another Irish missionary, much extolled also by Bede, visited the territories of Sigert, king of the East Angles, and converted to the Christian faith a large number of his subjects.

Spencer, in his treatise entitled, A view of the State of Ireland written upwards of 200 years ago, says," All the customs of the Irish which I have often noted, and compared with what I have read, would minister occasion of a most ample discourse of the original of them, and the antiquity of that people, which, in the truth, I think to be more ancient than most I know of in this end of the world." In another part of the same book he describes this country so antique "that no monument of her beginning and first inhabiting remain;" and he adds again: "It is certain that Ireland hath had the use of letters very anciently, and long before England."

Camden, in his Britannia^ written more than two centuries ago, says, "From hence (Ireland) our old Saxon ancestors seem to have had the form of their letters, as they plainly used the same characters which are at present in use among the Irish."

Lord Lyttleton, in his history of the reign of Henry II., says, "A school was formed at Armagh, which soon became very famous, many Irish went from thence to convert and teach other nations. Many Saxons out of England resorted there for instruction, and brought from thence the use of letters to their ignorant countrymen."

Archbishop Usher, the Protestant primate of Ire- land, more than 200 years ago, concludes a long narration of the virtues, lives, and labours of those Irish missionaries, by saying that the bare enumeration of the names, not to talk of the acts of the distinguished holy men of Ireland, would require much study and labour.

Moreri in his celebrated dictionary under the article "***Ireland***" gives an interesting description of the labours of Irishmen in the diffusion of Christianity, civilization, and literature over the world, and the foundation of monasteries, schools, and colleges by them. He adds, "Ireland has given the most distinguished professors to the most famous universities in Europe, as Claudius Clemaas to Paris, Albunus to Pavia, in Italy, Johannus Scotus Erigina to Oxford, in England."

The English Saxons received from the Irish their letters, and with them the arts and sciences which have been distinguished among these people, as Sir James Ware proves in his treatise on Irish writers, chapter thirteen of the first book, where may be seen an account of the celebrated academies and public schools which were maintained in Ireland, in the 7th, 8th, 9th, and 10th ages; which were resorted to particularly by the Anglo-Saxons, the French, and ancient writers, who were all received there with greater hospitality than any other country in the Christian world. And again he states, "They (the Irish) were inundated by the , irruption of a frightful number of Danes, and other people of the north, who like the Romans in France, about the same time, destroyed, ruined their colleges and monasteries, put to death an infinite number of monks and priests, and reduced that country (which was then, as the historians of that time declare, the most civilised in Europe, the nursery of all sciences and virtues) to the last state of barbarism." Sir James Ware, after noticing Giraldus Cambrensis, observes, "Although the Norwegian plunderers, who in the 9th age, under Turgesius, occupied this land for thirty years, destroyed almost all the churches and books by fire, nevertheless, the study of literature revived; and even in the 11th age Ireland was esteemed the repertory of the most learned men."

Sir James Ware also says, "The English Saxons received their education from schools then planted in Ireland."

Fred. Jos. Spencer says, "We can understand why Ireland was once the light of the world. She was once the sanctuary and the asylum of knowledge, the protectress of the feeble, and the university of the nations."

Sir James Ware in his treatise upon Irish writers, distinctly states, "Johannus Erigina (that is the Irishman) in the year 884 or 883, being invited by King Alfred, came into England (from France), and the king used his labours in a few years after in the reestablishment of Oxford. In a small volume, entitled The Foundation of the University of Oxford, by Thomas Jenner, (A.D. 1661),

the writer, after stating various opinions as to the origin of that University, says, "But the chiefest agree that Elfred, of some called Alured, king of the West Saxons, about the year 872, was the chief and principal founder thereof, and that (besides the ancient hostels for scholars which it was evident was then remaining, after many over- throws of wars) he caused to be erected therein three colleges, or public schools, for the teaching of grammar, philosophy and divinity, sending thither his own son Ethelward."

It is stated by several writers, and sanctioned by Primate Usher, that three most learned Irishmen, namely Duflanus, Macbeathus, and Magilmuminus, had proceeded to Alfred, and it is not unreasonable to conjecture that the three learned men superintended the three colleges, which the king established.

It is stated in ***Antiquitates Gantahrigiensis Academice*** by Johannes Caius, written 265 years ago, that "Johannes Erigina was, as writers assert, one of the founders of the Academy of Cambridge."

Jenner, who wrote a similar treatise on the foundation of the University of Cambridge, states, "The chiefest conclude and agree that Seigebert, king of the East Anglia, was the principal founder thereof about the year 630 or 636. We have already seen this king was converted, together with many of his subjects, to Christianity, by an Irish prelate, Finanus; also that all the learned men at that time in Britain, were Irishmen."

Dr. Johnson said, "Ireland was at those times the school of the west, the quiet habitation of sanctity and learning."

Lord Lyttleton said, "Most of the lights, which, in times past— times of thick darkness — cast their beams over Europe proceeded from Ireland."

The foundation of Trinity College, Dublin, was commenced by Johannes Lechus, but Alexander Bignor founded that institution A.D. 1320. Queen Elizabeth partly endowed it.

Dr. Samuel Johnson speaks of the Irish race as an illustrious race; for upwards of two thousand years they were the teachers of the west, the ardent cultivators of letters, arts and piety.

Thomas Moore, Esq., in his ***History of Ireland***, says, "At this period, such institutions of learning had multiplied in every direction; but by far the most distinguished of them, as well for the number as the superior character of its scholars, was the long renowned seminary of Fennian at Clonard, where, at one time, there were as many as three thousand scholars."

Smith, in his History of the County of Kerry, says, "Classical reading extends itself, even to a fault, amongst the lower and poorer kind in Kerry; many of whom, to the taking them off more useful works, have greater knowledge in this way than some of the better sort in other places. Neither is the genius of the commonalty confined to this kind of learning alone; for I saw a poor man, near Black-stones, who had a tolerable notion of calculating the Epacts, Golden Number, Dominical Letter, The Moon's Phases, and The Eclipses, although he had never been taught to read Enghsh." Consequently this man must have received his knowledge from Irish manuscripts.

Col. Vallancey, says, "I had not been a week landed in Ireland from Gibraltar, where I had studied Hebrew and Chaldaic under Jews of various countries and •denominations, when I heard a peasant girl say to a boor standing by her, *Feach an maddin nag*, (Behold the morning star,) pointing to the planet Venus, the maddin nag of the Chaldeans. Shortly after, being benighted with a party in the mountains of the western part of the county of Cork, we lost the path, when an aged cottager undertook to be our guide. It was a fine starry night. In our way the peasant, pointing to the constellation Orion, said that was *Caomai*, or the armed king; and he described the three upright stars to be his spear or sceptre, and the three horizontal stars he said was his sword-belt. I could

not doubt of this being the Cimah of Job, which the learned Costard asserts to be the constellation Orion."

It is a remarkable circumstance on record, that when the rest of Europe, through ignorance or forgetfulness, had no knowledge of the true figure of the earth, in the eighth century, the rotundity and true formation should have been taught in the Irish schools.

Sir J. Ware says, "Feargil, Latinised into Virgilius, descended of an ancient and honourable family in Ireland, left his native country and passed over to France, where he spent two years in the court of King Pepin, by whom he was kindly entertained for his learning and sweet behaviour. He was sent by the king to Otho, Duke of Bavaria, to be presented to the bishopric of Saltzburg; and, after two years stay in that province, he was consecrated on the 13th of June, 767. He is the author of a discourse on the Antipodes, which he most truly held, though against the received opinion of the ancients, who imagined the earth to be a plain."

This fact is also mentioned by Mascon, in his his- tory of the Germans, and in Vol. XVI. of ***Cass, and Lab.*** Councils is Pope Zachary's tenth letter which con- tains damnation against this Hibernian philosopher.

In D'Israeli's ***Curios, of Liter***. 1 find the following statement: "Virgilius, Bishop of Saltzburg, having written that there existed Antipodes, Boniface, Archbishop of Mayence, the Pope's legate, declared him a heretic, and consigned him to the flames."

These are undeniable authorities of astronomy having been studied by the ancient Irish; and treatises of that time have come down to our own day. When Smith and Harris published the histories of Cork and Down, both mention that they had seen a treatise in manuscript, and in the Irish character, in the library of St. Patrick's Cathedral.

The gifted Dr. W. P. Walsh, Bishop of Ossory, says, "During the fifth, sixth, and seventh centuries Ireland was the favoured abode of learning and religion. Historians of different creeds and countries agree in pointing her out as the university of Europe, to which multitudes of her students flocked from various lands to receive instruction in Divine and human wisdom. Even so late as the eleventh century, we find the Irish celebrated as a nation famous for the Word of God."

But not only was Ireland a depository of Scriptural truth, she was also the refulgent centre from which the beams of Gospel truth were diffused through- out a great part of the continent. When the nations of Germany and northern Europe were sunk in heathenism, it was from Ireland principally that they received the knowledge of God. It was by means of her missionaries that two-thirds of Saxon England and a great part of Scotland were converted to the Christian faith. "Truth," says Bishop Wordsworth, "requires us to declare that St. Austin from Italy ought not to be called the apostle of England, and much less the apostle of Scotland; but that title ought to be given to St. Columba and his followers from the Irish school of lona."

It was through the same instrumentality that all Belgium, Switzerland, and Germany were brought from serving dumb idols to serve the living God. Walk through Britain, from the Thames to the Tweed, from Lindisfarne to lona, and ask from whom did it receive the Gospel? And you will learn that it was from Aidan, Finan, and Columba, the Irish missionaries. Cross over to France, and extend your journey to Cologne, and ask the inhabitants, whence did they receive the Gospel? and they will tell you it was from Kilian, an Irish missionary.

Pass on to Wurtzburg, and ask the same question, and you will get the same reply; and they will show you the tomb of Kilian, who was martyred in their midst for his fidelity to God, and whose ashes lie in the great cathedral. Extend your journey to Saltzburg, and ask who built their noble church, and first preach- ed to them the word of life? and they will tell you of Virgil, the Irish bishop, who, with seven others, went thither on a missionary journey in the eighth century.

Traverse the banks of the Rhine, enter the depths of the Black Forest, where formerly dwelt the warlike Alemanni, and ask from whose lips did they first hear the Gospel's joyous sound, and you will be told of Fridolin, who on account of his fame as a missionary was called “the traveller," and whose remains are buried in the Abbey of Sekingen, where ended his labours.

Pass on through Batavia, Friesland, and Westphalia, and you will find that they were converted to the faith by the preaching of Willibrod, who received his education in Ireland. Then mount the Alps, and climb into the heart of Switzerland; look down from the mountains upon Constance and Zurich, and inquire who it was that first preached Christ among these hills and valleys? and a thousand voices will tell you of Mr. Gall, who laid the foundations of that noble faith among the everlasting mountains, and has bequeathed his name to one of the Swiss cantons. Go into Italy itself, that haughty land which would claim us as her children in the faith, and you will find that so far from being the source whence Ireland derived its religious teaching, she was herself indebted to those sacred fountains which welled up from the Irish soil, for the first rills of truth that flowed amidst her barren mountains. It was to Columbanus she owed the conversion of Lombardy, and it was he who planted the standard of the cross at Pavia, Tarentum, and Bobio, amongst- the Roman Apennines.

Bede says, that it was not the Roman missionaries who principally led to the conversion of the Saxons, but the Irish and the native clergy, who converted nearly the whole of the Heptarchy.

Gildas says, "The sun of the Gospel first illumined the Island before the defeat of Boadicea.”

Many of our modem writers give far too much credit to Rome when they say that she missioned England and Ireland. Those islands had the pure worship of God before the Romans sent their agents. The Irish Church was the last to submit to the claims of the Roman Pontiff. She held firm by the Asiatic customs.

Dr. Adam Clarke says on that point, "Ireland received the Christian religion not from the west, or the Roman Church, but from the east. The Irish were, from time immemorial, accustomed to eastern rites, and celebrated Easter after the Asiatic manner.

I have myself noticed among this people a number of customs, both sacred and civil, that are of mere Asiatic origin; and not a few exact counterparts of some among the patriarchs and ancient Jews, as mentioned in the sacred writings, and were historians and chronologists to look more towards the east, than towards the west, not only for the origin of the religion of Ireland, in its early days, but for the origin of the nation itself, they would probably get nearer the source."

Some authors say, that “Bran, the father of Caractacus, brought the Gospel into Ireland, at the very time it was being taken from the Jews." “The church in those islands," says the Rev. J. M. Hodge, M.A., "was known to have been zealously opposed to Roman usurpation, and the English as a .church and nation, to-day seem most nearly to answer to the nation spoken of by our Lord in Matthew xxi.:

43. “*Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*"

Tacitus bears testimony that, “In the first century the channels and harbours of Ireland were better known to merchants than those of Britain."

Buchanan says, “When the barbarian war crushed the Latin empire, Ireland was almost the only land that proved hospitable to the muses.”

When Charles commenced his reign, there was no taste or encouragement for letters. He accidentally met two gentlemen from Ireland, men of unparalleled knowledge in secular and

spiritual affairs. One of them was Claudius Clemens, who founded that magnificent university of Paris, which for a long time ex- celled all other European seminaries in honour and celebrity. The other was Joannes Scotus, who founded a college in Italy, which was designed for science and theology.

Edmund Hayes, a profound theologian and a Scotch- man, inveighs severely against his countrymen, Lesley, Boetius, and Thompson for injuring Ireland, by sending away so many of her holy and illustrious scholars.

In 661 A.D., when Finan and Colman were bishops in Ireland, the English noblemen used to come to Ireland to hear lectures on divinity and general science. Colman spent three years in England as professor and lecturer; and then returned to Ireland, and founded two colleges.

King Cormac exceeded all his predecessors in magnificence and learning. He published books, founded schools, and established three universities. Ten persons were always to be near the king. A grandee, a Druid, a judge, a doctor, a poet, a musician, and an historian, and three domestics. The bishop took the place of Druid. Ethnea was his queen. Down to the eleventh century no other country under heaven was known to the historian by the name of Scotia, only Ireland. It retained the name Scotia until the fifteenth century.

Another Israelitish custom that has been come down through all the ages, which many entirely over- look, and whose origin few inquire into, I allude to the custom of throwing old shoes after the bride on her leaving her father's house with her husband. How came this custom among us? and how came it to be universal among the different branches of our Saxon family? Answer (see Ruth iv.): -

7. "*Now this was the manner in former times in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel*."

In the Vulgate the custom is stated more clearly, thus: "Now this in former times was the manner in Israel between kingsmen,that if at any time one yielded his right to another, that the grant might be sure, the man put off his shoe and gave it his neighbour; this was a testimony of cession of right in Israel." The right of a father over his daughter having ceased on her marriage, and she, leaving the paternal home with her husband, the throwing of shoes is clearly the testimony of the father's cession of right to her, as was the manner in Israel. This is a curious survival of a very interesting and ancient Israelitish custom. If we be not descendants of Israel, how did we come to have so many of their customs transmitted to us and to our times.

The Rt. Rev. Dr. Gobat, bishop of the Church of England, said, clearly and firmly, that a solid ground for the Anglo-Saxon Israelitish hypothesis existed in the fact that nowhere else had Ephraim been found, and fulfilling the required conditions of Scripture.

Carolan, the Irish poet, was witty, and his wit was usually prompt. Once he wanted a drink of his favourite beverage, and he heard O'Flinn unlocking the cellar door, and went to get his ale, but was stoutly repulsed, when instantly he wrote a bitter epigram in Irish:

"What a pity hell's gates are not kept by O'Flinn,
So surly a dog would let nobody in."

IMPERIAL FEDERATION - BY MARTIN F. TUPPER,

"That they all may be one! that mother and daughters.
Tenderly linked like the Graces in love.
Girdling the globe, over lands, over waters,

May be united, beneath and above;
Here, on this orb's upper hemisphere olden,
There, on that younger half circle beneath,
Everywhere shall one sweet union enfolden
England's fair scions in olive-twined wreath.

All to be one! What a blest federation,
Britain, Imperial Queen of the World!
Sealed as one heart, one life, and one nation.
Under one Cross, one standard unfurled;
Owning one law of religion and reason,
Speaking one language, and rich in its wealth;
Proud of the past, and the bright present season,
And the grand future of hope and of health.

So may the whole world's glorious communion.
Nature and Science and Commerce rejoice,
Growing together in one happy union,
Filling the welkin with gratitude's voice-
Canada, Africa, Zealand, Australia,
India, continents, isles of the sea,
Adding your jewels to Britain's regalia.
One with Old England, the home of the free."

ENGLAND

"What land rejects her legends.
Sees but falsehood in the past,
And its people view their sires,
In the light of fools, or liars,
Tis a sign of its decline,
And its splendor cannot last,
Branches, that but blight their roots,
Vield no sap for lasting fruits."

England, called "the fast anchored isle," and "thie golden land," takes its name from Angles, one of the three German tribes from the east that invaded the soil, and claimed it as their home. Angles, Latin, Angli; Anglo-Saxon, Engle, Engla-land, Angli-land. It is said that Egbert proclaimed the name officially as early as 688 A.D., but Dr. Freeman asserts that that the name Engla-land does not appear before 1014 — the name Angel-cyn, Engle-kin being the usual names for both land and people before that time.

BRITAIN

The name Britain has caused much conjecture among historians. The chief opinions are as follows, viz.:

1. That this name was given to this island by a Trojan prince named Brutus, one of its first kings.

2. That it was taken from the Welsh word, "*Brydio*" which means violence, because of the violent agitation of the sea by which it is surrounded.

3. That it was derived from "*B'rith*" the fifth descendant from *Æneas*.

4. That it was given by the Phoenicians, who named it "*Barat-anac,*" " the land of tin," and hence *Brattanac*, then *Brittanca*, then Britain; so say Bochart and others.

5. That it comes from two words, one in Welsh and the other in Greek. "*Brith*" is a Welsh word for "*painted,*" because its ancient inhabitants were accustomed to paint, or stain their bodies with woad (*Isales tinctoria)*, a plant which yields a blue colour. "*Tania*" is a Greek word for region, country — the country of painted ones.

6. There is yet another version of it. According to the Welsh triads, the Cymry first inhabited this isle. They obtained it without a stroke, when it was one wilderness, as no man dwelt thereon. It was full of bears, wolves, and Bisons (Dr. Nicholas reads Beavers). Those people came from De-fro-bane, where (Constantinople now stands; and they came over the hazy sea, or German Ocean; that Hu-Gadarn, or Hu, the mighty, led this people to this island as their leader; that Prydain, son of Aedd, became their king, or chief, and that Island was named Inys Prydaifi, or Isle of Prydain; after him next came Britain. Each opinion can boast a master of etymology. The reader may choose for himself, if he can, as I cannot accept any of these opinions.

BRIT-ISH

I will also give my opinion, and we may call it No. 7. The Hebrew word for covenant is B'rith, and it means precisely the same as our word covenant — an agreement, a bargain, a league. Thus Abraham made a B'rith with Abimelech, and Laban made a B'rith with Jacob, and David and Jonathan made a B'rith with each other, and David and Abner, and David and all Israel. The Gibeonites and Israel under Joshua made a league, which is another name for covenant. In Joshua, ninth chapter, five times the word B'rith is translated league. In all these cases the Hebrew word B'rith is used. Now, we would hesitate to speak of God forming a B'rith with man, only we find in the Holy Scriptures the fact stated very often, and He even confirmed the covenant (the B'rith) with an oath. God entered into a B'rith with Abraham. There is one instance in which B'rith is twice used in the same connection — first a transaction between God and men, and then a transaction between man and man. (Judges ii.):

1. "*And an angel of the Lord came and said, I made you to go up out of Egypt, and have brought you into the land which I sware unto your fathers; and I said, I will never break my (B'rith) covenant with you.*

" And ye shall make no (B'rith) league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice."

This word B'rith is used interchangeably with the word "*oath*," for it so happens that when there is a covenant there is also an oath. Abimelech and his friends said to Isaac, "Let there be an oath betwixt us, even betwixt us and thee, and let us make a B'rith (covenant) with thee." (Genesis xxvi. 28). (See also the covenant (B'rith) and oath at Beer-sheba, the well of the oath).

Now "ish" is the Hebrew word for man, and when placed with B'rithy it means B'rithishy the man of the covenant. Brit-ish is the man of Brit, as Ir-ish is the man of Ir, and Scot-ish is the man of Scot, and Spanish the man of Spain, In this version we find the true solution of the query, as to whence came the name British? It means, the man of the covenant. In this name we have the whole history of this great people, they are the covenant people from the beginning; and the race is now under the covenant, wherever they are. We find them in America, or in Australia, or in Greenland, they are still the men of the covenant — they are the men of B'rith-ish or Brit-ishers — the Saxon everywhere is B'rith-ish, men under covenant to God,

"A brave and warlike race the Britons were,
Men bold and hardy, women chaste and fair:
They, stained, unclothed, unarmed from head to heel.
Fought Csesar, with his army clad in steel"

The eminent French historian, M. Kapin de Thoras, says, “Their true name is Cumriy or Cumbria from whence comes our Cambria they were no doubt so called."

The Greeks called that group of islands Gasdster-ides, the tin islands. That was the Asiatic name for tin, or tin alloy.

The Saxon chronicle says the first inhabitants came from the valley of Armenia, were called Khururi, they settled first in the south of England.

> “The land of lordliest souls, the dear, dear land,
> Dear for her reputation through the earth;
> This happy breed of men, this little world.
> This precious stone set in the silver sea."

Before England was inhabited it used to be called "the sea-girt isle," the "green spot," and "the honey isle."

The Ancient Brit-ish, or men of Brit, were not at all a set of ignorant savages as their enemies have represented them to be. They were a brave, virtuous, liberty-loving, and religious people. They were Druids, as we show further on.

BENJAMIN

There is one tribe I wish to identify and note specially, and that is Benjamin, whose name means "the man of my right hand." "His lot, or inheritance was Jebusi," which is Jerusalem. It is very plain to all Bible students that the tribe of Benjamin — St. Paul's tribe — was selected to do special work, they were under the special direction and special protection of the God of Israel, even "The Mighty God of Jacob." A divine inspiration is seen touching Benjamin at every point in his history, and in his great mission. The last born of the twelve sons was to be the first to accept Christ and identify themselves with His redeeming work, and to become His witnesses to the ends of the earth.

When the ten tribes were given to Jeroboam and one tribe to Rehoboam, Benjamin was reserved for a special reason for special work for the Lord. (1 Kings xi.):

30. “*And Ahijah caught the new garment that was on him, and rent it in twelve pieces:*

" And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

"(But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel.)"

"*And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem*." Moses said of Benjamin (Deut. xxxiii.):

12. “*And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.*"

Wonderful promise to “the man of my right hand." Glorious destiny.

Benjamin "was to dwell in safety, to be covered all the day long," because there was to be a special and divine work to perform during the mission of Christ. The Jews could not fulfil this mission, they could not serve as light-bearers in Jerusalem, because they rejected Him who was the true light.

David's light in Jerusalem, therefore, was Benjamin, and Benjamin was lent to Judah for a time, as he belonged to Israel. His connection with Judah was only temporary.

The Lord covered Benjamin by a special protection. Having given a special message to them by Jer. vi.:

1. "*O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction*."

Jerusalem, Tekoa, and Beth-haccerem, were all within the tribal district allotted to Benjamin. Tekoa was twelve miles north, with Beth-haccerem, a hill midway from Jerusalem. The beacon-fire sign was a thoroughly Israehtish institution, and by them it was brought to Britain. It was in constant use in Britain in the day of the Duke of Wellington, and may still be seen in Ireland. Our system of telegraphy has thrown it in the shade.

Benjamin returned from Babylon with Judah. Their mission in Jerusalem was fulfilled at the Pentecost. When the Roman army was thundering at her gates, Titus gave four days of a truce and permitted any who were so disposed to leave the doomed city. Benjamin obeyed the Divine command, and withdrew, bearing on their banners their coat of arms, the wolf. The twelve apostles, with one exception, were Benjamites, as were the Marthas and Marys. It was said, “All these which speak are Galileans." "They were a light in Jerusalem," “men of the right hand." Jesus said unto them, “Ye are the light of the world." “Ye have not chosen Me, but I have chosen you and ordained you," etc. And He told them of the coming tribulation upon the city, and charged them to flee to the mountains, and that for their sakes, the elects' sake, the days would be shortened.

Benjamin must find a home on the western isles, and after making his way west, as the other tribes had done, he came under the name of Normans from Normandy, still floating on their banners the coat of arms their venerable father Jacob gave them, when he gave the lion to Judah, saying, "Benjamin shall ravin as a wolf." In 1066 A.D., William, their prince, boldly demanded admission, place and power. His claim was refused. He was no coward. To save life, he proposed to settle his claim to the crown by personal conflict with Harold. Harold declined, saying, "Let the God of battles and armies determine." The Normans spent the night before the terrible conflict in singing and prayer, while the English were feasting, and the next day the God of armies decided that Benjamin must be admitted to the grand brother- hood. Thus Benjamin was safe, “covered all the day long as the beloved of the Lord."

In their history you see a strong and striking correspondence between Benjamin and the Normans. Benjamin was the youngest son of Jacob's family; so the Normans were the last to enter their island home. Benjamin was the son of power — son of the right hand. So were the Normans on all occasions. Benjamin was numerically the least of all the tribes of Israel. So the Normans. Benjamin for a while reigned over Israel, and then gave place to David's line, as in Saul's reign. So have the Normans. Benjamin was always true and loyal to the throne and monarchy. None more so than the Normans. "Benjamin shall ravin as a wolf." (Read Macaulay, Free-man and Froud on the Normans.)

SCOTLAND

The early history of Scotland is like its own beautiful Highlands, enveloped in misty uncertainty. When history first found Scotland, it was inhabited north of the Forth by a people calling themselves Albanians, or Albanachs.

The Greeks gave names to those islands to suit themselves, and the name they gave to them was $kote^ darkness, or where darkness begins, where the sun sets, and the people were called

Sku-thes, Scuthes, Scuith, Scuithan, from whence Scythian, wanderers, strangers. Peter addressed this people as "strangers and pilgrims;" they were so called in Scotland and Ireland. Ireland at this time was called Scotia Major, and Scotland, Scotia Minor; the islands nearer the setting sun, called in the Bible “the isles of the west," “the farthest-off isles,” and the Yair-ish islands.

The eighth triad says, “These Albans in Scotland came firom Albini in Germania, and originally from Albania in the east, near the Caspian Sea, north of Sakai-Suna. The Chronicum Begum Pictorum states that the Picti were Albani and Scythae and that they came from Albania in Asia, to Alban near the Elbe, where they named a river Albis, and finally to Albania, in the north of Scotland. There were at that time three provinces in Engle-land — the Cymry of Wales, Engle-land, and Albania. Each province had its own king, or chief, and its own laws.

There came another tribe into Scotland without arms, seeking for refuge and a home. They were called Caledonians, from Gael, or Gaul and donnie. The word "donnie" is the Gallic word for wilderness," or forest, or woods. They were the Gaels of the woods, or wilderness, and were called “Caledonians."

There followed them another company of the same people, called Gael-Fitchti, called Picti, Picts. They are spoken of as crossing over the Irish Sea. They landed in Ireland, but the Irish king refused them a home there, and sent them on to Albania, He also sent with them a company of Brigantes, children of Breogan, who had lately come from Spain with a company, or clan, of Gadelians, Gadites.

The Dalriada Scots came from the north of Ireland, and took possession of Argylshire. Dalriada is derived from “Dal,” the Celtic word for tribe, and “Riada," the leader of the colony. Bede gives his name as Reuda; he was the son of an Irish king. The Dalriada were called Scots in Bede's time; they belonged to Scotia Major.

Bede says, "Ireland was the original country of the Scots " — *Iberia propria Scotorum est patria* .
Bozius says, *"Scotia, quae tum erat Iberia*" — Scotia was originally Ireland.

Marianus, *"Scotus, de Iberia insula natus*" — The Scotch came from Ireland.

Dr. Chalmers says, "Ireland was known to the end of the third century as the native country of the Scots, and in after ages by the name of Scotland. This appellation was afterward transferred from Ireland to Scotland."

Mr. Bonwick says, “The real Scotia was Ireland, whose name got transferred to North Britain." In process of time they broke loose from the subjection to their Irish, or Scotia's king, and chose Fergus to be their king. He was a member of the royal house, and they took the name of Scotia with them. This accession was most important to Scotland, as Lome, son of Ere of Ireland, accompanied Fergus, founded rival houses, etc., until the union of both by Kenneth M'Alpine, A.D. 843.

The name “*Argyle*" is derived from *Ard-gael*, the highlands of Gael; others say from “*Iar*," or West- Gael. All authentic history agrees that the people came from the west of Ireland, and were a branch of the Gadelians that came originally from the Kimmerian Straits, through the wilderness.

In the kingdom of Strathclyde was included Dumbarton, Renfrew, Ayr, and Lanarkshire, and the isles of Cumbria in the mouth of the Clyde; these islands still retain their Cymric names. Those Strathclydians were a noble, kingly people, in learning far in advance of their Pictish neighbours; they were a quiet, inoffensive people, loving learning more than war, and often retreating before their rude, war-loving Pictish neighbours. Harassed and distressed by their

Pictish neighbours, and by the Saxons, they left the province, and established themselves in North Wales, A.D. 878, where the river and valley of the Clyde received from them its name.

Matthew, of Westminster, calls them *Gal-Walense*s, a compound word of Gael and Welsh, or Welsh-Gael. One of the bright stars of Scotland came of these people, William Wallace. Wallace in former times was Waleys, Walensis; he was a genuine Cymric, a Scot, a true Israelite.

There settled there also the Valentians, a mixed people of Welsh and Angles; they are so named in the authentic charters of King Malcolm IV.

The Psalter of Cashel confirms what I have recorded above from the Scottish record, that the Picts were sent from Ireland by Heremon to a country north from Ireland, and that Cathuan the chief was made king, the first king of the Picts.

"Seventy monarchs of that Irish race,
With great exploits the Scottish annals grace
Twas Cath-luan began the royal line,
Which ended in the hero Constantine."

It is thus clear that there were Albani Gaels and Pictish Gaels. Both were in Europe; one wandered north into Scotland, the other through France and Ireland and found the same home. The people them- selves loved their old name Albanach, and they continued its use for 300 years. In the Battle of the Standard in 1138 A.D., between David of Scotland and Stephen of England, the Scots raised the old war cry, "*Albanach y Albanach!*" the Gael call the country Albany and Albania to this day. They were the Gaels of the wilderness, under the name of Getae, Getici, Gothae, Gothici, Gauthei, and from the same original came Scythae, Sciuthae, Sciute, Scoti, Scotici. God had said, "I will lead you into the wilderness." In Numbers xiii. 10, we read of Gaddiel, and all through the history of Skote, Scotia, we find the name Gael, *Gad-el, Gad-Diel, Gad-ohel, Gad-thel, Gwyd-dhel, Gad-diel, Gaoi-thel, Gaid-hil, Gaad-hil, Gaid-hili, Gaod-hili, Gwyd-dhel,* Gael which means, "stranger or wanderer."

Bede says, "They came from Scjiihia and from the Cimmerian Chersonesus."

Camden says, "King Alfred translates Scots by the word Scyttan, and on the borders of Scotland they were called Scyttes and Scetts."

Tacitus is the first writer who mentions the Caledonians and Picti. He says, "They were of German origin, formerly from the Scythians."

Aristotle in his treatise known as *De-Mundo*, dedicated to Alexander the Great, called those islands Albion and Ierne, so did Pestus in the voyage of Hamilcar. This name is still a favourite name for part of Scotland. It came originally from Albania, through which these people passed, where they resided for some time.

In the ancient records the ship Argo is represented as saying:

" For now by sad and painful trouble,
Shall I be encompassed, if I go too near the Iberian Isles,
For unless, by bending within the holy-head-land,
I sail within the bays of the land, and the barren sea,
I shall go outward into the Atlantic ocean."

THE CYMRI.

This theory furnishes the only satisfactory key to the numerous quotations and references in ancient history and in classic story to the house of Omri, and to the house of Khumri, and to their migrations westward.

All our antiquarians and historians have noticed how frequently this name appears in various forms and under different circumstances. I can only give a brief glance here and there, where I find this people referred to on rocks and obelisks, tombs and monuments.

In 1. Kings xvi. 16-25, we read of one Omri, King of Israel, who purchased a site for a new city, for which he paid silver amounting to $3,220 of our money, and there he founded a capital for his kingdom called Samaria. This city was afterwards called after its founder the city of Kuomri and Kymri. His name thus became famous and was engraved in the rock forever.

KYMRY

A modem author, the late Thomas Stephens, in his work on the Literature of the Kymry, writes as follows: "On the map of Britain is a group of counties called Wales, their neighbours call them Welshmen. Welsh or Walsch, is not a proper name, but a Teutonic term signifying strangers, and applying to all persons not of that family; but the proper name of these people is Kymry. They are the last remnant of the Kimmerioi of Homer, and of the Kymry (Cimbri) of Germany. The word Kymry is in reality the plural of Kymro meaning Welshman, and the country of the Kymry is called by themselves Kymree; in its Latinised form it reads Cambria. The correct pronuncia- tion of Wales in its ancient tongue is Khumree or Gumree."

Prof. Rawlinson says, "The identity of the Cymry of Wales with the Cimbri of the Romans is worthy of all acceptation as an historical fact, upon the grounds stated by Neibuhr and Arnold." He also affirms. "that the people known to their neighbours as Cimmerii, Gimirii, or probably Gomerim, attained to considerable power in Western Asia and Eastern Europe within the period indicated by the date B.C. 800 to 600, or even earlier, is a fact which can scarcely be said to admit of a doubt."

Rev. Dr. Margoliouth, an English clergyman of Hebrew descent, considers that there are traces of Hebrew settlers in Cornwall as early as the times of David and Solomon, i.e., in the eleventh century B.C. We do know, beyond any doubt that, by the Phoenicians, as early as those days, there was a large trade, carried on with the inhabitants of the south-west corner of Britain, called the Cassisterideis or tin islands of Herodotus, as the only place known to the ancients- where tin was to be procured, the name being derived from a Greek word signifying tin. A tomb was discovered a few years ago, at Marseilles, with a Hebrew inscription, bearing marks of the highest antiquity, and therefore much injured and defaced by time, while the words, "subject of Solomon," in Hebrew, could still be read without difficulty.

Dr. Margohouth's theory is founded on finding certain sentences in the archaic Cornish language, which are also found in the Psalms of David, and the Proverbs of Solomon. A distinguished Cornish scholar says, "It is difficult to find a single passage, or form of construction in the Hebrew grammar, but that the same is to be found in the Welsh, and that whole sentences in both languages are often found, they being exactly the same. I give only two or three of the many produced by the learned author. Psalm xxiv. 10, "*Who is the King of Glory? The Lord of Hosts, He is the King of Glory*." The Cornish reads, "Who is He that is the possessor of attainments? I that am Him of Hosts, He is the possessor of attainments." Prov. vii. 8, "He went the way to her house." The Cornish sentence reads almost as the Hebrew, "*Dyrae buth hi ai-i sengyd*." In Cornwall we have a town with a distinct Hebrew name Mara-zion, which means the market of people from Zion.

The Welsh language contains a large infusion of |Hebrew words and idioms, as may be seen by any one who will examine Davies' Mythology of British Druids, or any of those early records. Their bards sang their odes in Hebrew, their poets wrote in Hebrew, all their learned men spake it. Their ancestors having been descendants direct from Palestine, and having brought with them their mother-tongue into Ireland and Wales, their native language holds finally to-day a large pro- portion of Hebrew. A certain learned divine in London, a man of letters, a lecturer, a philologist, and an ardent searcher after truth, says, "In early life philology had engaged his most earnest study. He entered upon the study of Hebrew with great zeal and diligence. He found, however, that to obtain a perfect knowledge of it he must first master a living language. “Do you know," said he, “that language was Welsh. Welsh,” said he, “is full of Hebrew, and without a thorough knowledge of that tongue I found I could not acquire the facility in Hebrew which I desired.”

M. Thiery, says, "Bardism, law, and instrumental music, are said to be three things which the nation of Cymry possess the best of their kind in the world.”

CYMRY

In Mr. Roberts' Sketch of the Cymry, or Ancient Britons J from 700 B.C. to A.D. 500, he says, the 'Colony of the Cymry which first took possession of this island came originally from Asia. Li a poem of Taliesin the following passage occurs: —

"A numerous race, fierce they are said to have been. Were the original colonists, Britain first of isles. Natives of a country in Asia and the country of the Gafis. Said to have been a skilful people, but the district is unknown which was mother to the children. Warlike, adventurous on the sea, clad in their long dress, who could equal them? Their skill is celebrated. They were the dread of Europe."

The Welsh triads inform us that "The first of the three chieftains who established the colony of Britain was Hu the Mighty, who came from “the summer land of song," Defrobane, where Constantinople now stands.

The Rev. Morgan Jones, who was born in Tredegar, Monmouthshire, relates an incident of his life in 1660 A.D. He travelled through the wilderness, a dense forest, until he came to a settlement, a part of the country which was inhabited, where he was seized as a spy and a traitor. While the natives were preparing for his execution, he sighed heavily and exclaimed in his native Welsh, “
God, I have escaped so many dangers on land and ocean, and must I now be killed like a dog." In a moment, an officer who recognized his own language approached him, embraced him, assuring him in his own mother-tongue that his life should be spared. He was treated with great kind- ness, and was brought to Dyffiyn-pant-teg, a Welsh word which signifies pleasant valley, where he preached the Gospel to his countrymen for four months. (See ***Gentleman's Magazine***, March, 1740.)

Mr. Rankin, in his antiquarian researches, found a marble, dug up from the ruins of Nineveh, which reads, thus, “Sargon, King of Assyria, (Isa. xx. 1, gives his. name) came up against the city of Samaria and the tribes of the house of Kymri, and carried captive into Assyria 27,280 families." Here is a record of the people called Kymri. They were subjects of King Omri, and we find them away in Armenia, an ancient city called after them. They most likely built it in the country to which they were taken. The name of that city now is Gumrii.

The Rev. W. L. Bevan, writer of the article “Gomer,” in Smith's ***Dictionary of the Bible,*** justly observes that “Gomer is generally recognized as the progenitor of the earlier Cimmerians, of the later Cimbri, and the other branches of the Celtic family, and the modern Gael and Cymry, the latter preserving with very slight deviation the original name. After the expulsion of the

Cimmerians from Asia Minor, their name disappears in its original form; but there can be no doubt that both the name and the people are to be recognized in the Cimbri, whose abodes were fixed during the Eoman empire in the north and west of Europe."

Prof. Rawlinson says, "The ethnic name of *Gimiri* occurs in the cuniform writing of the time of Darius." This name, he says, "was the equivalent of the Greek *Cimmeri,* and of the Danish *Cymbri*, and of the Welsh Khumri. One has almost to pause and take breath after an ascent of nearly 3,000 years into the past, and yet there is abundant proof that the Welsh people are descendants of a portion of the ten tribes."

Dr. Hincks translated an inscription in the cuniform character, in which Jehu, son of Omri, paid tribute. In that inscription Beth-Omri is named Beth-Kymri. "*Beth*" means house; and "*Kymri*" and "*Skuhtoi*;' and "*Gael*", and "*Waael*"—all words often found in this line of history — mean "strangers or wanderers."

Rawlinson says, "The title *Gimiri* was in the east given to the *Saccae*." The same name also is found in the rocky inscriptions of Esarhaddon, B.C. 681 years. Also in the inscriptions of Darius Hystaspes, B.C. 521 years. Herodotus says, "The Cimmerian invasion into Asia Minor was 633 B.C., and that the people went westward." Herodotus also says, "The Thracians, and a people called the Cimmerians submitted themselves to Darius." There is ample testimony that the Khumri of Assyria and of Samaria were for many years residents in those countries around the Black Sea.

The graveyards of the country around the Crimea, and the monuments found in the country of Moesia, or Moses, afford volumes of evidence the most convincing.

What we call the Crimea was named the Kimmerian Chersonesus, and the Crimmeria. Herodotus says, "In his day the whole land retained traces of the Cimmerians." There was the Cimmerian Bosphorous, Cimmerian ferry, Cimmerian castles, and Cimmerian mountains. When that people went west, they gave to Jutland the name of Cymbric Chersonesus, and to the Baltic the name of the Dead Sea, and to an island in the mouth of the Elbe they gave the name of Holy-land; we call it Heligoland.

Pliny affirms "That the Cimmerians, afterwards called Cymri, came from Asia Minor."

Tacitus frequently mentions the Cymri as a part of the North Germans.

Diodorus Siculus says, "The Cymbri of Denmark are the same people as the Cimmeri of Greece." The LXX. says, "That the Israelites were called Kymri soon after they were taken from their own land."

In the days of Pul, B.C. 771, a record was made on marble of one Tiuspa, a leader of a tribe of Cimmerians who was captured.

It is to the credit of the Welsh people that they never worshipped any god save Yezu.

In the Welsh triads, and in the ancient Irish literature, the Welsh people were called Semoni. The prophecy of Simeon was that, in the latter days, "Simeon shall dwell alone separated from his brethren." In Wales — crowded as they are, all over England and Wales — we find a separate language, separate schools, separate churches, separate post offices; everywhere separated from their brethren. It is curious to see it on that crowded isle. If such isolation should be found away in the west, on some of our unsurveyed prairies, we would not wonder at it.

It is well known that to this day the Welsh people are called Taffies, or Taphies, or Tephies; and that this name was given to them because of their unswerving loyalty to their beautiful queen, Tephi, daughter of Zedekiah, 680 years B.C.

One of the oldest towns in Cornwall is called Port Isaac.

I insert here a poem by one of the learned bards of the olden time. It has a voice for our own day.

A POEM
THE WOES OF TALIESIN.

Translated by Mr, Evans Martyn

"Woe be to them who baptism receive,
And who profess the Gospel to believe,
Devoid of Christian love;
Woe to the great, whose mouths the people bless,
Who on dependents lavish promises.
And yet deceitful prove!

Woe to the dronish priest, who shuns not vice.
Nor virtue in his life exemplifies.
Nor preaches zealously;
Woe to the pastor, who warns not his sheep,
'Gainst Satan's wiles, sin's carnal, fatal sleep,
And all impiety!

Woe to the shepherd who his tender flock
Does not protect with his pastoral crook,
From Roman wolves of prey;
Woe to the hateful saint, whose privilege
He yields to popish sons of sacrilege.
Nor opes his lips to pray!

Woe to the sick, the image of pale death,
Who sin commits, as long as he has breath,
And no confession makes;
Woe to the sluggard who consumes his food.
Ungrateful to the Fountain of all Good,
Nor labour undertakes!

Woe to the worldling who increases wealth
By hard opression, violence, and stealth.
Through each revolving year;
And woe in doomsday to the slave of sense.
Who chastens not his flesh by abstinence,
Nor prays with heart sincere!

Woe to the nobles and the heads of state,
Who see injustice practised by the great,
And fully acquiesce;
Who in a Triune God do not believe,
Nor alms dispense, nor miseries relieve,
Nor grievances redress!

Woe to the wretch who grasps the heritage
From widows, and from youths of tender age.
Before the blaze of day;
Woe to the vile oppressor of the poor,
That takes his portion from his humble door,
And still retains his prey!

Woe to the express image of a fiend
Whose malice burns 'gainst relative and friend.
And hates them in his heart;
Woe to the rich, who hoards his shining gold,
Who sees the naked perishing with cold.
And feels no inward smart

Woe to such as visit not the sick.
Nor prisoners in their cells from week to week.
Without a fair reward;
Woe to the man who in abundance lives.
Nor food, nor bed, nor kind reception gives.
To servants of the Lord!

Woe to the crew who shall forever dwell
Within the regions of a dreadful hell,
Beyond life's fleeting scene;
Where doleful shrieks fill the infernal plains.
Uttered by victims of eternal pains.
Exposed to wrath Divine!"

The beautiful Circassians on the Don call themselves Cossacks, from Goi-Isak, Gossack or son of Isaac. They no doubt come from the same parent stock, and are near relations of our own.

Dr. W. H. Yates says, "There is no doubt that the tribes on the Don and the Caucasus are descendants of the Hebrew race."

DAN

We must now turn our attention to the means and agencies used by God to prepare the way for the establishment of a new nationality, and the building up of a new empire. To find the tribe of Dan is to find all Israel, because God had said that the captives that escaped should have the same meeting place in the far-off isles.

When the land was divided by lot, Dan received only a small portion in the south, on the seaboard. He soon resolved to acquire more territory, and adopting the motto, "Push things," he won a territory north, near Lebanon. Here were the oaks of Bashan; the cedars of Lebanon; the commerce of Damascus; the enterprising Phoenicians, and close by the great emporiums of trade. Tyre and Sidon. A splendid country for ship-builders and traders; Dan soon began to make his name and influence felt, and in order to perpetuate that name he changed the name of the chief city, Laish, and called it by the name of Dan (Judges xviii. 29), after the name of his father.

It must be remembered that Dan had a large ship- ping trade 1,296 years B.C. For when Deborah found that Barak, who was a wishy-washy, linsey-woolsey, milk-and-water sort of man, she, the noble woman, mounted the charger herself and led the host to a glorious victory. On her return from the well-fought field, she sang in lofty strains her patriotic joy; and in that song she mildly reproved Dan, saying, "Why did Dan remain in his ships?" The fact is, Dan was looking after the bread question. He was engaged in carrying freight for the very people that she made to bite

the dust, and he did not want to endanger his commercial relations for the sake of a local war. Besides, an eastern army could not hurt him so long as Judah and Benjamin were unconquered, as their territory lay between him and the enemy.

A people so bold and enterprising as to change the name of the first city they conquered, were not slow to write the same name upon other objects as they had opportunity. (Judges xviii. 12): Their first camping ground was named Mahaneh-Dan, and, all along Northern and Central Europe, we find such names as the Dan-ube, Dnieper, the Dan-iester, the Dan-au, the Dan-an the Daninn, Dan-tzic, Dan-enbury, Dan-etz, Danvick, Danville, the Dan-aster, the Dan-dari, the Dan-ez; the Don, the Dacia, the Davi, the Be-davi, the Betavia, the Sea of Moses, and the Country of Moses, or Moxeia, and the Dan-ric Alps, and the Danish Archipelago. The ***Encyclopaedia Britannica*** says, "The word Denmark in its original form was Dan-mork, the border of the Danier, or Danes." In Ptolemy's map of Ireland we find Dan's-Lough, Dan-Sowar, Dan-Sobairse, Dan's resting place, and Dan's habitation, and Dan-gan Castle (the birth-place of the Duke of Wellington). The old inhabitants of Ireland were called Dan-onians. It is well-known that among the ancient kings of Ireland there were several Davids, three Solomons, with a Daniel in every house down to Dan O'Connell.

You may also find a Jeremiah in almost every family. They used to sing:

"It matters not where'er you roam,
You're sure to find a Jerry's home."

DAN AWAY WEST

If we remember that Dan was the firstborn in Rachel's household, the reason why he was so named, the meaning of his name, and the prominent part this tribe took in leading and in governing the nation; that, in peace and in war, this tribe furnished the nation with their chief officers and chief architects, their Samsons, and their mighty men; we will see a divine harmony in the purposes and plans of God, in that Dan should still be their chief leader, and the architect of their national greatness. It was for Dan to conquer a new territory in the west, and so far to change its name and character as to prepare for the noble work of transplanting the throne and sceptre of David. On that occasion a prince of the tribe of Dan was united in marriage with a royal princess of David's house, in order that the wandering tribes might be gathered to their long-promised throne and sceptre.

The "many days " of Hosea iii. 4, were fast drawing to a close, the throne of David was soon to be hurled from Mount Zion, and Jerusalem to be laid in the dust. It was necessary that Dan and his ship-builders, and his merchants, should go to found a new nation and a new kingdom, which was to be the great agency in the hand of God of blessing all nations.

In Camden's Britannia, I find the following curious extract,"Postellus, in his public lectures in Paris, derives the name Ireland from the Jews, so that Irin is quasi Jurin, i.e,, the land of the Jews. For he says that the Jews (forsooth) being the most skilful soothsayers, and presaging that the empire of the world would at last settle in that strong angle towards the west, took possession of these parts, and of Ireland, very early, and that the Syrians, and the Tyrians also, endeavoured to settle themselves there, that they might lay the foundation of a future empire."

It is interesting to find this early impartial testimony to a conviction on the Jewish mind of a transfer of the kingdom to the "isles of the West." The Divine intimation to Jeremiah, to plant a new kingdom was, no doubt, the origin of the beliethere ascribed to the soothsayers. Camden died 286 years ago, so we see our Israelitish theory then had firm believers among the learned ones.

THE CENSUS

I want you to note specially the fact that, when the census was taken as recorded in 1 Chronicles, and all Israel were said to be numbered, there is not one word said of the army, or navy, of the families of Dan. Not one word! Nor is there any mention made of Dan in the record in the Revelations vii., where the thousands of Israel were sealed.

Yet, when Ezekiel speaks of the tribes after their return to their own land, the tribe of Dan has a most honourable position among his brethren. I am aware of the special pleading of a host of expositors, who have each copied from his predecessor what must have often created surprise on the mind of the reader. The simple fact is, that, when that census was taken, Dan was not then in the country; he had gone to "*the isles of the West*" to try his fortune in Arsareth, and to prepare the way for others, who were soon to follow.

Eldad, an eminent Jewish writer, says, "In Jereboam's day, 975 B.C., Dan refused to shed his brother's blood; and, rather than go to war with Judah, he left the country and went in a body to Greece, to Javan (our British isles), and to Denmark."

The tribe of Dan seems to have required no foreign aid to assist them in their flight. Even as early as the time of the Judges, it is said that " Dan abode in his ships; " and Joppa, at which Jonah took shipping to flee into Tarshish, was in the tribeship of Dan. It was no extraordinary thing, but rather fully expected, that many of his tribe would take refuge in the far west, from their eastern enemies, that seemed ready to devour them. One of the northern chronicles takes notice that the Danes and Jutes by their very names give evidence of their Israelitish origin. The extreme likeness of character in the Danites and the Danes need not be dwelt upon. The port of Joppa was the nearest to Judah, and may have afforded some of that tribe the means of transporting themselves in the same direction, when the panic seized upon that people as well as upon Israel. They would naturally settle in the same neighbourhood with the Danes, which may account for the Jutes and Danes dwelling so near each other in the north. History informs us that, at the breaking up of the empire of the Medes, large numbers of these people were found pasturing their flocks and herds along the valleys and water-courses west of the Black Sea. The mounds and cemeteries, noted in another paper, confirm this statement. Large numbers of them would take the land route, with their flocks and herds, while others would go by water.

The learned Grotius also speaks of Dan's disappearance from the land of Canaan at an early age, because he would not fight his brethren.

In Keating's ***History of Ireland***, he says, "The Danans were a people of great learning and wealth; they left Greece after a battle with the Assyrians, and went to Ireland, and also to Denmark, and called it Dan-mares — Dan's country.

In a work called ***the Annals of Ireland,*** it is said, "The Danans were a highly civilised people, well skilled in architecture and other arts from their long residence in Greece, and their intercourse with the Phoenicians. Their first appearance in Ireland was 1200 B.C., or eighty-five years after the great victory of Deborah."

Humboldt considers that the Greeks, in the term Phoenicians (the Country of Palms), included the Israelites as well as the other Syrian nations. He is very clear on the early inhabitants of Ireland being Israelites, and that large numbers of them passed through Lacedemonia and Spain on their way. (See John Wilson, Col. Gawler, Fitzgerald, ***Giraldus Cambrensis***, also the Archaeological Society of Kilkenny, Rawlinson's ***Herodotus*** and Kennedy's ***Ethnology***.)

Dr. Latham, in his ***Ethnology of Europe*** (p. 137), says, "I think that the Eponymus of the Argive Danaia was no other than that of the Israelite tribe of Dan; only we are so used to confine

ourselves to the soil of Palestine in our considerations of the Israelites, that we treat them as if they were *adscripti gleboe*, and ignore the share they may have taken in the history of the world."

The seaports between Tyre and Ascalon, of Dan, Ephraim and Asher, must have followed the history of seaports in general, and not have stood on the coast for nothing. What a light would be thrown on the origin of the name *Pelop-o-nesus*, and the history of the *Pelop'id* family, if a *bona fide* nation of Pelopes with unequivocal affinities and contemporary annuls, had existed on the coast of Asia! Who would have hesitated to connect the two? Yet, with the Danai and the tribe of Dan, this is the case, and no one connects them."

The Hon. Mr. Gladstone, in his work on Homer and the Homeric age, declares that the word Danoi occurs 147 times in the Iliad, and thirteen times in the Odyssey. He shows that it never occurs in the singular number, and was always applied to soldiers and lovers of war. The word was used by Homer as a standing appellation of certain Greeks, and not any special tribe, or family; that it was used as we use the word Cambrian for Welshman, and Caledonian for Scotchman.

The Grecian Herakles, the one of whom we know most, the hero of so many adventures, was represented as born at Argos, the city which gave its name to all Greece, all the Greeks being called by Homer Argives, and classed as Danai and Achoei.

It is the city of the first colony of a people called Danai, whom Latham identifies as Danites of Israel, who played such an important part for so many years. The Lacedaemonians also claimed relationship with the Hebrews (Josephus, xii., iv., 10; 1 Maccabees, xii.), and called attention to the seal — an eagle with a dragon in its claws — which, according to the Chaldean and Hebrew authorities was the cognizance of the tribe of Dan. (See Mazzaroth.)

Dr. William Smith, in his History of Greece (p. 18), says, “Of all the heroic families in Greece, none were more heroic than that of the Danans of Argos."

In the fifth generation the heroism of Dan waa personified in Danae, the daughter of Acrisius, whom Jove wooed in a shower of gold. She was not the only young lady won by the shining metal.

It is a common saying among us that commerce is the best civiliser; as educators those Danites have long since acquired a noble reputation.

The History of Ireland and Annals of Ireland, by the four masters, and Villaneuva, claimed for them that they were of the inhabitants of the city of Dan, at the foot of Mount Lebanus — the spot where the Phoenicians worshipped the graven image given them by Micah, and where Jeroboam had erected the golden calf, and that from their name the word Danihain was coined by the Phoenicians, signifying illustrious, generous, noble. He states that Dan became Irish, celebrated for bravery, from the traditional intrepidity of the Dannans. In England and Ireland there is most conclusive evidence regarding the language of these Dannans, that it was Hebrew, and that we are right in seeking through the Hebrew language the elucidation of their history.

It will be recollected that the greater part of the peninsula, from the Bristol Channel to the Land's End, was called Dannonia from Dannani, who inhabited it. At a later period Devonshire only was called Dannonia, but the original language was retained longest in Cornwall.

Charles L. Brace in his ***Manual of Ethnology, or the Races of the Old World,*** page 43, says, “the tribe of Dan united with the Phoenicians in commerce though insignificant in a political point of view, they had become the first manufacturing and commercial power in the world. They had traversed the whole length of the Mediterranean, a journey of seventy or eighty days, and had sprinkled the coasts with colonies, and factories and mercantile stations. Their ships

were freighted with tin from England, and tropical productions from the mouths of the Indus. Their commercial cities were dotted over the interior of Asia, forming links in the vast exchange and commerce, which they established between points as distant as Babylon and Cadiz, Arabia and Armenia, Sicily and India."

THE SCEPTRE.

Now that we have settled the question in our minds as to the location of the place called Tarshish, and the isles of Tarshish, and we have traced the ten tribes through "the wilderness of the people," and have seen the royal house of Israel transplanted from Mount Zion to Mount Tara in Ireland, and the tribe of Dan and other tribes settled in those isles of the West, we must turn our thoughts to the sceptre God gave to the house of Judah, and to the family of David. We may safely inquire, what He has said in reference to that sceptre, and has the word and promise of the Lord been fulfilled in reference to it.

Lange says, "This word '*sceptre*' was wholly unknown, strange, and unusual. We can trace it to no antecedents." This may be so, I do not pretend to say. I find that it was used in ancient times to signify kingly power; used as an ensign, or token of royalty, and belonged only to kings and queens. This regal authority began in Judah when David was made king.

The word "sceptre" comes to us from the Hebrew *schevet*, or *shebet*, from the Greek *skeptron*, the Latin *sceptrum* and the French sceptre. It means a staff borne in the hands of kings as an emblem of sovereignty, an ensign of royalty, "a rod of authority, a staff of command supposed to be held in the hands of kings."

The first allusion we have of that royal ensign, the sceptre, is in Genesis xlix., where we find the venerable form of an old man leaning upon his staff, calling his sons to him that he might tell them what should befall them in the last days.

That chapter is a most wonderful production. There is a startling dream-like character pervading it from beginning to end. Its sudden transition — its rapt outpourings — its quick changes of scene — its boldness of utterance, all astonish and puzzle us. This is specially true of the sublime prophecy alluding to the sceptre, and to Shiloh, and to their application in the "*last days*." I am free to say that these words have been very much misunderstood by many able writers. Here they are (Gen. xlix.):

10. "*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh oome; and unto him shall the gathering of the people be*."

In examining these important words, we must first note what we mean by the "latter days." For the patriarch said, "I will tell you what will come to pass in the last days."

To those of us who are watching for God's hand in history, there is something very significant in those words, "the last days." These words occur frequently in the Holy Scriptures, and have a wealth of meaning, and stand connected with some of the grandest promises and prophecies ever given to man.

In Num. xxiv. 14, we are informed of what Israel shall do to the Gentiles in the latter days. "A star shall come out of Jacob and a sceptre shall rise out of Israel," and Moab and Seth and Edom (their territories) shall come under the government of a sceptre that shall rise up. That sceptre will be a branch from the old sceptre. When "a nation is to be born in a day," I understand that to mean, a new nationality to be called into existence.

(Deut. iv. 27-30): Moses said, "*The Lord will scatter you among the nations and even in the latter days if thou return to the Lord thy God and be obedient He will not forsake thee*." Daniel ii. 28, saw in that wonderful dream, "What should be in the latter days."

Jeremiah xxiii. 20, said, "In the latter days ye shall consider it perfectly." Isa. ii. 2, "In the last days, the mountain of the Lord's house shall be established in the top of the mountains and exalted above the hills and all nations shall flow unto it." (Micah iv.):

1. *"Bat in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it.*

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it,

"For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever."

There is, in this prophecy, recorded twice, something worthy of note. The words "mountains " and "hills" are God's symbols of nations. Psalm xxx. 7, "Thou hast made my mountain (my dominion) to stand strong." The Lord said to Babylon, "I am against thee, destroying mountain." Daniel saw a "stone cut out of a mountain." "Israel is more glorious than the mountains of prey." "The mountains are called upon to hear the Lord's controversy."

The mountain of the Lord's house is established, fixed, secure; secured by the promise and oath of God above all nations; great — established on the top (above) all others — in honour, wealth, dignity, security, stability, and usefulness. "Planted in a high mountain, and eminent in a place of their own, and move no more." "A nation whose God is the Lord."

These promises are to be fulfilled, when that new nation is called into existence, and that new sceptre Bet up. (See Joel ii. 28)

The identification of Israel and the restoration of the Jews is to be followed by the birth of a new nation, and that event is to be succeeded by the real Pentecost of the nations.

In many places also in the New Testament we read of the last days (2 Tim. iii. 1), "In the last days perilous times shall come."

Jude, "Mockers in the last days."

The last days of Jacob's sublime prophecy were not the days of David, or of Solomon, or of Zechariah, or of Malachi, these last days are drawing nigh, and are sure to come.

To Judah the inspired Jacob gave the lion as his coat of arms; that lion has been long known as the "lion of the tribe of Judah." The prophets each in their turn sent on the echo of the great lion, and they spoke with marvellous distinctness of the young lions, and of ** Israel as a young lion among a flock of sheep."

Immediately after the royal coat of arms was fixed, that same voice of inspiration said of the royal sceptre (Gen. xlix. 10), "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come." Under that *porosis,* or blindness which Paul says, has happened to Israel, our commentators have failed to get the true key to this glorious prophecy made to Judah. With almost common con- sent, the old expositors taught that this was a guarantee that **the Jews would retain the sceptre until the birth of Christ." There are some persons who still cling to that obsolete interpretation, and re-hash it to us as if it were true, when, in fact, it is entirely foreign to the true meaning of God to His servant.

Let us take history as the true expounder of this prophecy, and ask the authentic records of the past for an impartial verdict on this question. Did the Jews retain the sceptre until Christ came, or did they not? History gives us a most emphatic negative. They did not.

The sacred historian informs us that Nebuchadnezzar took the city of Jerusalem and plundered it, and having despoiled the army, he burnt the temple and the city to ashes, and led the king and the court, with the people, into captivity. He killed the king's sons, pat oat the king's eyes, and held him a vassal until he died. Will any man dare to say that the Jews held the sceptre during their long captivity?

Cyrus gave them a permit to return to their own land; but they were not for a single day their own masters.

Darius gave them many privileges, but he withheld their national independence and the symbol of it, which was the sceptre.

Queen Esther gave her people their lives and Valentine's Day; (see Esther ix. 17), “On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness." The 14th day of the month Adar answers to our Valentine's Day, the 14th day of February.

18. *"But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.*

"Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feajsting, and a good day, and of sending portipns one to another.

" And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, hoih nigh and far,

" To stablish among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

"As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

" And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed."

For many centuries they kept up the sacred, and the benevolent and festive part of the institution, and sent their portions and gifts to the poor, making the day one of gladness and feasting, while we, their blood relations, are satisfied with sending love-letters and tokens of friendship. The

Jews, however, had not the sceptre, nor the right of self-government: (ch. xl), " And the King Ahasuerus laid a tribute upon the land, and upon the isles of the sea." History informs us how that Xerxes I. II., and Artaxerxes I. II. III., and Darius I. II. III., Alexander the Great, and twenty-three Syrian conquerors, and fourteen Egyptian kings, each in their turn, claimed the right of tribute and service from the Jews. Next came the nine sons of the Maccabean family, who in turn fought and fell to win that sceptre; there were none of them of Judah's line. The proud eagles of imperial Rome, hungry as they were proud, fed upon the vitals of that oppressed and impoverished people; and when the Jews could not pay the immense tribute, their haughty masters told them, "You must do it or die." When Jesus was born, Herod, an Edomite, was on the throne, a king, so-called, a creature of Rome. So history informs us that from the days of Zedekiah to Jesus, that people writhed under the terrible lash of forty creatures of foreign birth and of Gentile blood, while a Jew, or any one of the tribe of Judah, did not once during those 680 years hold that sceptre. The verdict of history is decidedly against the re-hashed exposition of that far-reaching promise and prophecy. We must look somewhere else for the promised sceptre. We must find an exposition to that sublime passage which will not tumble to pieces in the light of history.

When that inspired word was spoken, it was never intended to be applied to that period, or to those events. Our commentators labour with great ability and ingenuity to show that the Jews had some semblance of liberty and self-government. Prophecy and history should fit as lock and key, and when the exposition of prophecy is contradicted by history, so much the worse for the preacher and the prophetic exposition.

SHILOH

But has the promise failed? not not by any means, the failure is all our own. We must try another key. The true key to that promise will give it an extent and a beauty that surpasses anything our commentators ever thought of. The true interpretation will show that sceptre sweeping on through the chiliads until the “last days" come to which Jacob refers, when Shiloh will come again into notice, as a central point to which the eyes of all nations will be turned with delight and joy. That sceptre will then be seen radiant with glory, and all history will illustrate the fact that the royal family of Judah, known as the House of David, has held that sceptre throughout all the ages, and this foundation prophecy is fully verified to Jew and Gentile.

We will keep our eye on the sceptre, if you please, and we will humbly and earnestly search out the meaning of the inspired Word.

What did the Holy Spirit intend to convey in that utterance, "the sceptre shall not depart from Judah until Shiloh comes? " The word Shiloh is found twenty-seven times in the book, and in every case where it is mentioned, it refers to a place, and not once to a person.

Shiloh was a city near the centre of the land, west of Jordan. It was for a long time the capital of the nation. There at Shiloh the tabernacle rested, and the whole congregation assembled there. In Shiloh the Lord Himself was their King. From Shiloh they went out as from a grand central point to receive their territories. To Shiloh they came up to their great annual feasts.

Shiloh was their grand central point, so long as they were contented to have God as their king.. Shiloh was called “resting place," where the ark. rested, or halted.

"At Shiloh the whole congregation met to set up. the tabernacle " (Josh, xviii. 1).

"The Lord spake at Shiloh" (Josh. xxi. 2).

"At Shiloh they cast lots" (Josh, xviii. 8-10).

"The surveyors came back to Shiloh" (Josh, xviii. 9).

"The house of God was at Shiloh;" "Eli lived at Shiloh;" "the Lord appeared at Shiloh" In all these quotations and many others it is very clear that "Shiloh" is a place, and it was so named "Shiloh," or rest, because there the tabernacle rested, and there the congregation of the people ceased their wanderings, and their wars, and found rest or peace.

Kitto gives the meaning of the word "Shiloh" to be "quievit, to rest, to be at peace."

Dr. Fairburn says the word "Shiloh" is an adjective, meaning peaceful, if so, the passage would read, "the sceptre shall not depart from Judah until the peaceful time shall come," that age, or time, "when war shall be no more." Many of our modern scholars give it, "until rest comes," till peace comes. (See Dr. Fairburn's ***Imperial Die.)*** He says "For about a hundred years, a very considerable number of learned men have understood that it is not a person, but the place Shiloh which is meant."

Rev. W. Saumarez Smith, B.D., Principal of St. Aidan College, says, "Until there come peace, or rest."

Lange, "Until Judah come home," that is, until the restoration of the Jews to their own land.

J. B. Rotherham, "Until he comes to Shiloh."

Hoflfman says, "Until he (Judah) comes to rest in the land promised." "Shiloh means rest."

Knobel says, "Until the rest comes, and to it shall the obedience of the people be."

Rabbi Lipmann, in his book, Nizzachon, says that the word Shiloh means here a city, and should be so rendered as to read, "Until Judah shall come to Shiloh." A similar form of word and construction occurs in 1 Samuel iv. 12, " He came to Shiloh."

Aben Ezra — "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until they come to Shiloh," — ^until the Jews shall come.

Jerome says, "Until they come to quievet to rest, to be at peace."

"The sceptre shall not depart from Judah, nor a ruler's staff from between his feet, until he come to Shiloh," i.e. Judah comes to Shiloh.

Fuerst, in his great ***Concordance of the Hebrew Bible***, published in Leipzig in 1840, defines Shiloh rest, peace.

Gesenius, in the last edition of his Hebrew Lexicon, has under the word Shiloh the following, "Rest, tranquillity; such seems to be the meaning of the difficult passage. The sceptre shall not depart from Judah until rest shall come, and the nations obey him (Judah). That is, Judah shall hold the sceptre until he shall have subdued his enemies, and obtained dominion over many nations."

In Robinson's eighth stereotyped edition of Gesenius' Lexicon, we have the following from Roediger, who made additions to the last part of Gesenius, "The sceptre shall not depart from Judah until he (Judah) come to Shiloh, and the nations obey him, i.e, Judah."

Kitto says, "A prince shall not fail from Judah, nor a captain out of her loins, until the things come that are laid up for him." In some copies it reads, "for whom it is laid up," that is, the land of which Shiloh was the ancient capital, is reserved for Judah, and until Judah, or the Jews, come

back to their own land, the royal house of Judah shall have a prince to reign over Israel. This reading is unquestionably admissible, according to grammatical and lexical considerations.

This prophecy could have no application during the forty years' journey through the wilderness, for Moses and Joshua were leaders, nor during the reign of Saul, for he was of the tribe of Benjamin.

The kingly rule of Judah. began in the house of David, when he wielded the sceptre over Judah for seven years, and over Judah and Israel for thirty-three years; and, without doubt, the family of David has furnished a prince to wield the sceptre ever since, by direct line to the illustrious sovereign that now reigns over the house of Israel in the person of Queen Victoria. That sceptre and dominion began under David, and has to be sought for in David's line, to which the promise was made of unending dominion. Before David's day, Shiloh had ceased to be a religious, or civil centre, or capitol of the people of Israel, and the application to him, or to them, during his reign, would be of no force. This same line, however, must be found holding the sceptre, until the Jews, or Judah, come again to Shiloh, to the promised rest of God's people.

The LXX. translate that passage thus, "Until the coming of him to whom it is reserved." That land is reserved for some people, plainly for the people to whom it has been promised — the Hebrew race, the Jews and Israelites; and the sceptre shall not depart from Judah until they come into their own land.

The closing sentence of that prophecy has also been much misunderstood, "Unto him shall the gathering of the peoples be." The word "peoples" is in the plural, and by general consent refers to the coming of the Gentile nations, or peoples, to Christ their Redeemer, through the Jews, "Unto him, Judah, shall the gathering of the peoples be." The Jews shall have accepted the Messiah Jesus as their Saviour, and through them, as instruments, the Gentiles shall come to the light, and kings to the brightness of thy rising. That prophecy, so grand, and far-reaching in itself, could not have its application in the few hundreds who came to Christ for a cure, or for their dinner. That prophecy has a much wider and much grander application yet to come, "when the Lord shall build again Zion." When the two sticks of Ezek. xxxvii. shall be united in one standard at Jerusalem, and the Jews shall accept Jesus as their Messiah and the Holy Spirit shall be poured out as promised. "Then all nations shall flow unto it:" this is the grand gathering of Jacob's sublime prophecy. Then (Ezek. xxxix.):

21. *"I will set ray glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.*

"So the house of Israel shall know that I am the Lord their €rod from that day and forward.

"And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

"Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

"After that they have borne their shame, and all their trespasses thereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

" When I have brought them again from the people, and gathered them oat of their enemies' lands, and am sanctified in them in the sight of many nations;

"*Then shall they know that I am the Lord their (Jod, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there..*

"*Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.*"

NEW PLACE FOR THE SCEPTRE

We shall keep that sceptre still in view, please, and see how it began its glorious mission westward, to the isles of Tarshish.

The prophet Nathan let David into an important secret one morning (2 Samuel vii.):

8. *"Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:*

"And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

"And as since the time that I commanded judges to he over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house.

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

"He shall build an house for my name, and I will stablish the throne of his kingdom for ever."

Well might David say,

"Who am I, O Lord God? and what is my house, that thou hast brought me hitherto,

"And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come."

Note the circumstances under which this prophecy- was presented. The children of Israel had been enjoying the land of promise now for 600 years, and the Lord had greatly blessed them, and made them a great people. David had won great honour and renown among the nations, and had the confidence of his own people. He had a large family and great riches, and was a man after God's own heart. The Lord entrusted him with a glimpse into the future. "The secret of the Lord is with them that fear Him and He will show them His covenant." That future had been dimly seen by others centuries before it had been spoken of, in the temporal blessings to Abraham and to his seed. It is for David now to catch a glimpse of the future in store for his house and nation.

The Lord saw a storm gathering in the pathway of progress. Idolatry and division was soon to weaken that nation and that people, and because they would sin they must suffer. War and defeat were on their pathway in the future, so the Lord says, notwithstanding their captivity and correction, "I will appoint a place for My people Israel, and I will plant them in that place, and it shall be their own forever, and they shall no more move into captivity, nor shall they be any more scattered among the nations, nor shall the spoiler spoil them any more, nor the children of wickedness trouble them any more."

We find it impossible to apply this promise to David and to his people, to any, portion of their history, or to any place on this globe, except as we see it clearly fulfilled in their removal to the

"isles of the west," to Tarshish, to Great Britain. The history and the prophecy again fit as lock and key, and still the promise runs, “The Lord hath sworn in truth unto David; He will not turn from it; of the fruit of thy body will I set upon My throne, I will establish thy kingdom forever." " And thy house and thy kingdom shall be established forever." “I will establish the throne of his kingdom over Israel forever." The sceptre given to Judah is to remain in the hands of David's house, of Judah's tribe, though it is not to govern the Jews, nor be found among them, for it is the throne and sceptre of, David over Israel for ever. The Jews ceased to be called Israel, and the honour, and the dignity, and the sceptre was taken from them and given unto a nation of the same Hebrew blood, having descended from the same honoured sires. The sceptre is Judah's sceptre, the coat of arms is Judah's coat of arms, and the royal house comes from Judah, through the family of David, and they reign over Israel an unbroken line of kings and queens, not only by "divine right," but under the divine oath, for the Lord had said, "I have made a covenant with My chosen, I have sworn unto David My servant, thy seed will I establish for ever, and build up thy throne unto all generations. I will make him My first-born (My heir), higher than the kings of the earth."

NEW HOME

(Psalm Ixxxix.): 28: "My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

"*His seed also will I make to endure for ever (i.e., to eternity), and his throne as the days of heaven.*

“If his children forsake my law, and walk not in my judgments;

“If they break my statutes, and keep not my commandments;

"Then will I visit their transgression with the rod, and their iniquity with stripes.

"Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.

"My covenant will I not break, nor alter the thing that is gone out of my lips.

"Once have I sworn by my holiness that I will not lie unto David.

"His seed shall endure for ever (through all time), and his throne as the sun before me.

"It shall be established for ever as the moon, and ae a faithful witness in heaven." Selah.

This is so plain and clear that it is not easy to mystify it, or to misunderstand it.

David clearly understood it, for we find him, in 1 Chron. xxviii., going up to the cabinet, or court, and repeating to them the special promises to his tribe and to his father's house, and especially to him- self and his seed.

4. "*Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to he the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel.”*

On the death of David the throne was given to Solomon, and of Solomon it was said (1 Chron. xxii.):

10. *"He shall baild an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever,"* (to eternity).

Then the Lord said to Solomon (1 Kings xix.):

11. *"Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.*

"Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

"Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."

Now this throne is called the "throne of the Lord " (2 Chron. xxix.):

23. "*Then Solomon sat on the throne of the Lord as king instead of David his father."*

"*And now ye think to withstand the kingdom of the Lord in the hands of the sons of David.*"

This earthly *"throne of the Lord"* symbolises the heavenly throne of King Jesus; the type is as real as the anti- type. To overlook either the earthly or the heavenly throne is to do violence to the simplest rules of Biblical exegesis. Christ never sat on David's throne, and David never sat on Christ's throne. The folly of our age is this, men don't want a plain theology, they pre- fer the dark and mysterious. Some men, looking out of one eye, see no throne but David's; looking out of the other eye, they see no throne but Christ's, and Christ as the only seed of David. Other men shut both eyes, and see neither. If you look out of both eyes, you will see God speaking of both a temporal throne and a spiritual throne, and both secure to the end of time. The material throne being a symbol of the spiritual.

And again (1 Kings xi.): 31. “And he said to Jeroboam, Take thee ten pieces: for thns saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

“But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes."

The ten-tribed nation, therefore, is the kingdom here spoken of, and Judah lost all claim to the honours and rewards of the kingdom now transferred to other hands. So Rehoboam understood it, and he was ill disposed to allow of such a transfer; for he resolved to make war on the children of Israel (1 Kings xii.):

24. “Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord."

I need hardly say that this remarkable transfer of the kingdom, throne and dignity to the ten tribes, secured to them all those special promises and blessings that God had previously made to Abraham, and to his seed. It is to the kingdom of Israel, as then constituted, and their descendants, that we must look for the fulfilment of those many promises quoted, and others yet to be noted. To the ten tribes, to whom the kingdom was transferred, most certainly the blessings are promised, and not to the Jews.

About three hundred years after the transfer just named, the Lord said to Jeremiah xxxi.:

35. "*Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name:*

"If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. (Through all time).

"Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." And xxxiii.:

19. *"And the word of the Lord came unto Jeremiah, saying,*

"Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

" Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

"As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant and the Levites that minister unto me."

These solemn pledges were unconditional. K David and his seed do wrong, the Lord said (2 Sam. vii.):

14. "*I will chasten him with the rod of men, and with the stripes of the children of men:*

"But my mercy shall not depart away from him as I took ii from Saul, whom I put away before thee.

"And thine house and thine kingdom shall be established for ever, (through all time) before thee: thy throne shall be established for ever (all time). And thy throne to all generations."

And in 2 Chron. xiii.:

4. "*And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;*

" Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever (to eternity), even to him and to his sons by a covenant of salt!"

And xxi.:

7. "*Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever."*

Here we have the promise of God in various forms of expression, each expression designed to make the promise more secure, if possible. Then the covenant with him, and with his house, is called a covenant of salt, which was never to be broken. Then we have the solemn oath of God, and that oath repeated; and all possible conditions anticipated and secured. Here, surely, if words

have any meaning and force, tte blessing of a powerful national existence is guaranteed in perpetuity to Israel, and to the royal house of David.

The throne of David and the kingdom of Israel must be in existence somewhere; and, moreover, they must have had a continuous existence throughout all . these centuries.

THE PLANTING

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All this was a rehearsal of the old covenant promises made to the patriarchs. And, then, we see David going up to the temple to sing his thanks of gratitude, as was most becoming. In that song he refers to the mercies of the Lord, and to the ancient covenant made with his fathers. Examine the prophecy in the light of its true key, history, and note how beautifully they fit.

The Lord was to appoint them a place of their own, to be their own for all time, and He was to plant them there, so that they would remove no more to the end of time. He had planted them in Palestine, and it was to them a “land flowing with milk and honey," but because of their sins, He said (Jer. xlv. 4), “that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.'* He speaks of the new nation and throne (Ezekiel xvii.):

22. "*Thus saith the Lord God; I will also take the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high moun- tain and eminent:*

"In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

“And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done."

(Amos ix.): 11. *"In that day I will raise up the tabernacle of David that is fallen down; I will build it up as in the days of old;*

"And I will bring again the captivity of my people Israel; and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given then, saith the Lord thy God."

And the Lord said (Isaiah xxxvii.), "The remnant that is escaped of the house of Judah shall again take root downward" in that new country, “and bear fruit upward." It was to be planted, and to grow again, and to be a fruit-bearing kingdom, affording shelter and security to all nations. History shows the prophecy has been and is now being fulfilled.

In the light of Anglo-Israel history, we have a key more golden than gold to all those glorious prophecies made to Abraham, to Jacob, to Joseph, to David and to his house. The Mosaic covenant was conditional, perishable, and could be broken; and, if broken, still God would have made good His promise to Abraham; but the covenant of God to Abraham and Judah was unconditional, and^ could not be broken. " My cove- nant will I not break, nor alter the thing that is gone out of My lips."

The Apostle Paul speaks of “that covenant which cannot disannul, or be made of none affect .” (Galatians iii. 17).

POET-LAUREATE

In reading Harold by Tennyson, I find the poet a firm believer in our Anglo-Israel literature. At the point of the poem where Harold returns to England, and Edward the Confessor dies, we have the Confessor telling his vision. In that vision he had his eye on the riddle of Ezekiel (seventeenth chapter), where the highest branch of the high cedar was cut off, and carried away and planted in a high mountain, in a land of traffic, in a city of merchants. The chosen people of God, in their migration westward, is the grand theme.

The British, whom the poet likens to the:

"Green tree"

Then the Angel passed along the highest, Crying,
The doom of England, and at once
He stood beside me, in his grasp a sword
Of lightnings, wherewithal he cleft the tree
From off the bearing trunk, and hurled it from him.
Three fields away, and then he dash'd and drench'd.
He dyed, he soaked the trunk with human blood,
An«l brought the sundered tree again, and set it
Stmight on the trunk, that thus baptized in blood.
Grew ever high and higher, beyond my seeing;
And shot out sidelong bows across the deep.
That dropt themselves and rooted in the isles
Beyond my seeing; and the Great Angel rose,
And past again along the highest, crying,
'The doom of England!'"

A glorious "doom" — spoken of as a fruitful bough by a well, transplanted to a far-off land (Gen. xlix. 22). Glorious "doom!"

(Deuteronomy xxxiii.): 17. "*His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth.*"

As Daniel saw the new kingdom:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, hut it shall break into pieces and consume all these kingdoms, and it shall stand for ever."

"Thou sawest till that a stone was cut out without hands, which emote the image upon his feet that were of iron and clay, and break them to pieces."

And as Isaiah saw it:

"For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

I turn again to the end of the poem. The concluding scene represents the conqueror, William Duke of Normandy, in a half soliloquy over his fallen rival, and the gallant English soldiers who fought with him at Hastings.

Pray God

"My Normans may, but move, as true with me,

To the door of death. *Of one self -stock at first,*
Make them again one people — Norman, English, And English,
Norman — we should have a hand
To grasp the world with."

The Anglo-Israel poet sees the Scots, Saxons, Danes, Angles, Jutes, and Normans,' and he prays to God, “Make them again one people." He sees more. He sees that reunion would make them chief of nations, and give them a hand to hold the world's great gates.

GOSPEL TO ISRAEL

This gathering of the nations, and flowing of the nations together, is closely connected with the gospel triumphs we so much long for.

Our Anglo-Israel studies throw a flood of light upon the geographical march of the triumph of Christianity. It will not hurt any of us to make confession. I am free to say that I have often been puzzled, and I have often puzzled others, to. account for the little progress that Christianity made in the thickly populated south, in Egypt, and the surrounding countries, and in the densely populated east, in Asia.

We all know that the Gospel was planted in Asia and in Africa. Why did it practically die out? Why become extinguished even in Asia Minor? How is it that we have no records of the march of Christianity in those eastern and southern fields? We have re- cords of its glorious triumphs in the west, but not a word on record of the victories under the ministry of Andrew and Matthias, and others of the Divinely called and spirit-endowed apostles. Had Thomas no well-sustained triumphs in India? If he had, why did not the cause perpetuate itself among that people? The apostles were all baptized and endowed for their work, and the “Lo, I am with you," was for the men who were sent east as well as for others.

The preachers of the Gospel went out under the same Divine sanction in all directions; where are the records of the churches planted in Africa, and in Persia, and India? It seems the gospel triumphs lay chiefly, if not altogether, along the line of migration where the “pilgrims and strangers” were to be found. The lost sheep of the house of Israel formed the principal converts to the truth of the gospel, and next to them, the Gentiles, in those countries where the lost Israel were found. In the west and north the Gospel won its greatest Victories.

You see the wide fields of thought here opened up. I have time here only to say, that in the study of the history and prophecy respecting the lost ones, and the return of the Jews to their own land, and the blessings promised to them and through them to others, we see thht all around the path of our inquiries on the questions that seem so dark. The great promises to the heathen world are all connected with the identification of Israel, and the return of the Jews to their own land and to the Messiah, Jesus. Note a few of those glorious promises: “The Lord says, I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.” “Then shall the heathen know that I am the Lord when I shall be sanctified in you before their eyes " (Ezek. xxxvi.).

In the same chapter, again: “Ye, Israel, shall dwell in the land that I gave to your fathers, and I will multiply the fruit of the tree and the increase of the field, etc. And the desolate land shall be tilled, and they shall say. This land that was desolate is become like the garden of Eden, etc. Then shall the heathen know that I am the Lord."

In the xxxvii. chapter of Ezekiel, the valley of dry bones is spoken of; they are represented as very dry, cut off from their -parts, i.e., the other tribes; the Spirit says these bones are the whole house of Israel, that is, both Judah and Israel, the two kingdoms. And He said unto the son of man:

11. *"Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off from our parts.*

"Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

"And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

"And shall put my spirit in you, and ye shall live, and I shall place you in your own land; then ye shall know that I the Lord have spoken it, and performed it, saith the Lord.

"The word of the Lord came again unto me, saying,

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it. For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thine hand.

"Behold, J will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

"And the sticks whereon thou writest shall be in thine hand before their eyes.

"And say unto them. Thus saith the Lord God: Behold, I will take the children of Israel out from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

It is after the great revival among the united and restored Israel that the heathen nations shall become acquainted with God. I could multiply quotations by the score to the same effect. "When the Jews shall walk to Israel and the two nations are made one, and they come to their own land, and the Lord shall pour upon them the spirit of grace and supplication; and they shall look upon Him whom they have pierced and mourn," and they shall come to Jesus and accept Him; "'then shall the heathen know the Lord" Then shall "the land be cleansed in one day," "then shall the fullness of the Gentiles be come," and "all the heathen shall know the Lord from the rising of the sun unto the going down of the same. Then we shall hear from the east. Then shall His name be great among the Gentiles."

There are more heathen now under the influence of the Gospel than ever before, but the great ingathering of the nations has not yet come. It is coming. Then shall the light of the moon be as the light of the sun, and the light of the sun shall be seven fold as the light of seven days, and all the ends of the earth shall remember and turn to the Lord, and all the kindreds of the nations shall worship before Him. *' His name shall endure for ever. His name shall be continued as long as the sun; and men shall be blessed in Him, and all nations shall call Him blessed." Then shall Jew and Israelite, Ephraim and Manasseh, and their Gentile brethren in all lands, and all nations of the earth, unite in one lofty strain of thanksgiving "and praise to Him that sitteth upon the throne, and unto the Lamb."

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How strangely, how grandly true seemed those prophetic utterances as I read them, placing myself amidst their fulfilment! They were predictions by Isaiah, Jeremiah, Hosea, and others; and the great facts of history, in our day, show the fulfilment of those predictions. Prophecy is history foretold, and history is prophecy fulfilled.

The correspondence between the prophetic and the historic facts is no less marvellous than true, and the rocky inscriptions of the East echo to our day how true is the Word of the Lord.

It seems to me difficult to imagine how anything belonging to the human, or earthly, could be more firmly secured by the divine promise and oath, than this covenant arrangement with Abraham first, and . with Isaac and Jacob, and then with David and his house. When the Lord communicated His will to David and to Solomon, there could be no mistake made, and a misunderstanding was, I think, impossible. Then the repeated assurances of all this to Jeremiah, and the other prophets. And history is the true key to prophecy; we see the promise, and the prophecy fulfilled in the history.
The royal power and authority established in the posterity of Judah, so many centuries ago, have not been taken from them. They still retain that sceptre, and no doubt will retain it until the time specified.

I here furnish the reader with a copy of the Queen's royal descent by the Rev. A. B. Grimaldi, M.A.

THE QUEEN'S ROYAL DESCENT FROM KING DAVID THE PSALMIST

The possible descent of Queen Victoria from King David was first entered upon in the present day by Rev. F. E. A. Glover, M.A. (*England the Remnant of Judah.* London, 1861.) He did not, however, attempt to give the genealogy link by link, nor enter into the proofs in detail. Since then the whole subject of Her Majesty's Israehtish ancestry has been further examined by various students and writers on our Israehtish origin. Mr. J. C. Stephens has compiled a "***Genealogical Chart, showing the Connection between the House of David and the Royal Family of Britain***." This gives the descent from Abraham to Zedekiah in full, as found in Matthew. It then gives twelve generations only between Heremon, B.C. 580, and Victoria, A.D. 1819, thus, of course, omitting a great number of links. The descent of our royal family from the royal line of Judah is, however, no new discovery. The Saxon kings traced themselves back to Odin, who was traced back to his descent from David, as may be seen in a very ancient MS. in the Heralds' College, London, and in Sharon Turner. (***History of the Anglo-Saxons***, Vol. I.) The full and complete genealogy of Victoria from David does not appear to have been ever printed; and it has, therefore, been thought that it would be useful, as well as interesting, to put it on record, both for reference and testimony. In its compilation reliable works of reference have been used — such as Anderson (***Royal Genealogies***, London, 1732), Keating (***History of Ireland***, Dublin, 1723); Lavoisne (***Genealogical and Historical Atlas,*** London, 1814), as well as those mentioned above, and others. Perfect accuracy is hardly to be expected in such an attempt, but it is believed that the genealogy is as correct as our present knowledge of this obscure and intricate subject will permit.

In the following genealogy those who reigned have K. prefixed to their names. The dates after private names refer to their birth and death; those after sovereigns' names, to their accession and death. Whenever known, the wives have been mentioned. Besides those mentioned in Genesis, some have been obtained from Polano {The Talmvd, London, 1877). b. and d. stand for born and died.

ADAM TO VICTORIA.

Generations,

1. Adam (B.C. 4000—3070), Eve.
2. Seth(B.C. 3870—2978).
3. Enos (EC. 3765—2860).
4. Cainan (B.C. 3675—2765).
5. Mahalaleel (B.C. 3605—2710).
6. Jared (B.C. 3540—2578).
7. Enoch (B.C. 3378—3013).
8. Methuselah (B.C. 3313—2344).
9. Lamech (B.C. 3126—2344).
10. Noah (B.C. 2944—2006), Naamah.
11. Shem(B.C. 2442—2158).
12. Arphaxad (B.C. 2342—1904).
13. Salah (B.C. 2307—2126).
14. Heber (B.C. 2277—2187).
15. Peleg (B.C. 2243—2004).
16. Reu (B.C. 2213—2026).
17. Serug (B.C. 2181—2049).
18. Nahor (B.C. 2052—2003).
19. Terah (B.C. 2122—2083), Amtheta.
20. Abraham (B.C. 1992—1817), Sarah.
21. Isaac (B.C. 1896—1716), Rebekah.
22. Jacob (B.C. 1837—1690), LeaL
23. Judah (b. B.C. 1753);Tainar.
24. Hezron.
25. Aram.
26. Aminadab.
27. Naashon.
28. Salmon.
29. Boaz (B.C. 1312), Ruth
30. Obed.
31. Jesse.

KINGS OF ISRAEL

32. K. David (B.C. 1085—1015), Bathsheba.
33. K. Solomon (B.C. 1033—975), Naamah.
34. K Rehoboam (B.C. b. 1016. d. 958), Maacah.
35. K Abijam (B.C. 958—955).
36. K. Asa (B.C. 955—914), Azubah.
37. K. Jehoshaphat (B.C. 914—889).
38. K. Jehoram (B.C. 889—885), Athaliah.
39. K. Ahaziah (B.C. 906—884), Zibiah.
40. K Joash (B.C. 885—839), Jehoadden.
41. K. Amaziah (B.C. b. 864, d. 810), Jecholiah.
42. K. Uzziah (B.C. b. 826, d. 758), Jerushah.
43. K. Jotham (B.C. b. 783, d. 742).
44. K Ahaz (B.C. b. 787, d. 726), Abi.
45. K Hezekiah (B.C. b. 751, d. 698), Hephzibah.
46. K Manasseh (B.C. b. 710, d. 643), Meshullemeth.
47. K. Amon (B.C. b. 621, d. 641), Jedidah.
48. K. Josiah (BC. b. 649, d. 610), Hamutah.
49. K. Zedekiah (B.C. 578—599).

KINGS OF IRELAND

50. K Heremon (fl. B.C. 580), Tea Tephi, reigned 15 years.
51. K. Irial Faidh (reigned 10 years).
52. K. Eithriall (reigned 20 years).
53. Follain.
54. K. Tighemmas (reigned 50 years).
55. Eanbotha.
56. Smiorguil.
57. K. Fiachadh Labhriane (reined 24 years).
58. K. Aongus Ollmuchaidh (reigned 21 years).
59. Maoin
60. K. Rotheachta (reigned 25 years).
61. Dein.
62. E. Sioma Saoghalach (reigned 21 years).
63. Oholla Olchaoin.
64. K. Giallchadh (reigned 9 years).
65. K. Aodhain Glas (reigned 20 years).
66. K Simeon Breac (reigned 6 years).
67. K. Muiredach Bolgrsich (reigned 4 years).
68. K. Fiachadh Tolgrach (reigned 7 years).
69. K. Duach Laidhrach (reigned 10 years).
70. Eochaidh Buaigllerg.
71. K. Ugaine More the Great (reigned 30 years).
72. K. Cobhthach Coalbreag (reigned 30 years).
73. Meilage.
74. K. Jaran Gleofathach (reigned 7 years).
75. K Coula Cruaidh Cealgadi (reigned 4 yearsX
76. K. Oiliolla Caisfhiachach (reigned 25 years).
77. K Eochaidh Foltleathan (reigned 11 years).
78. E. Aongus Tuirmheach Teamharch (reigned 30 years).
79. E. Eana Aighneach (reigned 28 yeai-s/
80. Labhra Suire.
81. Blathuchta.
82. Easamhuin Eamhna.
83. Roighnein Ruadh.
84. Finlogha.
85. Fian.
86. E. Eodchaidh Feidhlioch (reigned 12 years).
87. Fineanihuas.
88. K. Lnghaidh Riadhdearg.
8^. E. Criomhthan Niadhnar (reigned 16 years).
90. Fearaidhach Fion Feachtnuigh.
91. K Fiachadh Fionoluidh (reigned 20 years).
92. E. Tuathal Teachtmar (reigned 30 years).
93. E. C!oun Ceadchathach (reignod 20 years).
94. K Arb Aonflier (reigned 30 years).
95. E. Cormae Usada (reigned 40 years).
96. E. Caibre Liffeachair (reigned 27 years).
97. E. Fiachadh Sreabthuine (reigned 30 years).
98. E. Muireadach Tierach (reigned 30 years).
99. E. Exxhaidh Moigmeodhin (reigned 7 years).
100. E. Niall of the Nine Hostages.
101. Eogaa
102. E. Murireadhach.

103. Earca.

KINGS OF ARGYLESHIRE SCOTLAND

104. K Feargus More (A.D. 487).
105. K. Dongard (d. 457).
106. K. Conran (d. 585).
107. K Aidan (d. 604).
108. K. Eugene IV. (d. 622).
109. K. Donald IV. (d. 650).
110. Dongard.
111. K. Eugene V. (d. 692).
112. Findan.
113. K. Eugene VIL (d. A.D. 721), Spondan.
114. K. Etfinus (d. A.D. 761), Fergina.
115. K. Achaius (d. A.D. 819), Fergusia.
116. K. Alpin (d. AD. 834).

SOVEREIGNS OF SCOTLAND

117. K Kenneth II. (d. A.D. 854).
118. K. Constantin II. (d. A.D. 874).
119. K Donald VI. (d. A.D. 903).
120. K Malcolm I. (d. A.D. 958).
121. K. Kenneth III (d. AD. 994).
122. K. Malcolm n. (d. A.D. 1033).
123. Beatrix m. Thane Albanach.
124. K. Duncan I. (d. A.D. 1040).
125. K. Malcolm III. Canmore (AD. 1055—1093), Margaret of England.
126. K. David I. (d. A.D. 1153), Maud of Northumberland.
127. Prince Henry (d. AD. 1152), Adama of Surrey.
128. Earl David (d. A.D. 1219). Maud of Chester.
129. Isobel m. Robert Bruce III.
130. Robert Bruce IV. m Isobel of Gloucester.
131. Robert Bruce V. m. Martha of Carrick.
132. K. Robert I. Bruce (A.D. 1306—1329). Mary of Burke.
133. Margaret Bruce m. Walter Stuart III.
134. K Robert II (d. A.D. 1390), Euphemia of Ross (d. A.D. 1376).
135. K. Robert III. (d. A.D. 1406), Arabella Drummond (d. AD. 1401).
136. K James I. (A.D. 1424—1437), Joan Beaufort.
137. K. James 11. (d. A.D. 1460), Margaret of Gueldres (d. A.D. 146:0.
138. K. James III. (d. A.D. 1488), Margaret of Denmark (d. AD. 1484).
139. K. James IV. (d. A.D. 1543), Margaret of England (d. A.D. 1539).
140. K. James V. (d. A.D. 1542), Mary of Lorraine (A A.D. 1560).
141. Q. Mary (d. A.D. 1587), Lord Henry Darnley.

SOVEREIGNS OF GREAT BRITAIN

142. K. James VI. and I. (AD. 1603—1625), Ann of Denmark.
143. Princess Elizabeth (1596—1613), K. Frederick of Bohemia.
144. Princess Sophia m. Duke Ernest of Brunswick*
145. K. George I. (1698—1727), Sophia Dorothea Zella (1667—1726).
146. K George 11. (1727—1760), Princess Caroline of Anspach (1683—1737).

147. Prince Frederick- of Wales (1707—1751), Princess Augusta of Saxe-Gotha.
148. K. George III. (1760—1820), Princess Sophia of Mecklenburgh Strelitz (1744—1818).
149. Duke Edward of Kent (1767—1820), Princess Vic- toria of Leiningen.
150 Q. Victoria (b. 1819. cr. 1838), Prince Albert of Saxe-Coburg and Gotha.

"Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever; to him and to his sons, by a covenant of salt?" (2 Chron. xiii. 6; xxi. 7). We have always been able to trace David's seed to Queen Tephi, of Ireland, who was the daughter of Zedekiah; but the difficulty has been to supply a chart of the line from Queen Tephi to King Fergus of Scotland. This we now supply through the valuable researches of the Rev. A. B. Grimaldi, M.A., which is in itself a matter vital to the very best interests of the British Empire.

Thus history is again seen to be the true key to prophecy. God has kept His word to David and to His people. The future is bright as the promise of God.

OBJECTIONS ANSWERED

Before passing away from the historical and the geographical, I must here answer a few objections which I have met with in my travels. I will quote the objector's own words, withholding the name.

OBJECTION

Rev. Mr. says, “There is one difficulty about the Scythians, i.e. the fact of their name appearing frequently upon ancient Assyrian tablets and cylinders, ages before Israel was carried captive." This objection vanishes at once, when you see several colonies of those very same people migrating to that country "ages" before the captivity my friend alludes to. Is that so? Yes, it is! In Genesis xxxviii. 30, we read of one Zarah, a brother of Pharez, son of Judah, who became a Scythe, a wanderer, he and his whole famliy of five sons (1 Chronicles ii. 6). Moreover, this family took with them members of all the tribes, and went away north-east, and founded a Scythian nation. It was not long until a colony of Simeon followed them away into the fertile valleys of the east, where they found “fat pasture and good, and wide, and quiet, and peaceable” (1 Chron. iv. 39, 40). The sons of Reuben also went away to the Euphrates and joined the former Scythes, and grew up a strong nation in a few years (1 Chronicles v.):

9. *"And eastward he inhabited unto the entering in of the wilder- ness from the river Euphrates: because their cattle were multiplied in the land of Gilead. And in the days of Saul they made war with the Hagarites, who fell by their hand; and they dwelt in their tents throughout all the east land of Gilead."*

Also the sons of Reuben and of Gad, with 44,000 of an army, gave a good account of themselves, their arms and influence, in the work of extension. The same chapter:

18. "*The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thou- sand seven hundred and threescore, that went out to the war. And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all that wert with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him."*

Here we have the names and the persons, “*wanderers*,” children of Abraham, true Scythians, in large numbers hundreds of years before Israel were made captive; they no doubt erected the tablets and monuments referred to.

This objection has disappeared, for it is quite as likely that those portions of that race would make their name and influence felt, and inscribe it on tablets and cylinders, as any people who might follow them himdreds of years after.

THE ABORIGINES

An insuperable objection a reverend Professor has against our Anglo-Israel theory is, “That the early inhabitants of those islands would be so mixed up with Israel as to invalidate the whole theory because they must be in existence somewhere."

He says, "There is a great difficulty about mixing so many nationalities together, and still claiming for their descendants a distinct nationality, and the identity of the same people." My reply must be brief. As to the admixture of races, we do well to note what was forbidden in their matrimonial relations and what was allowed. For very good reasons the Ammonite and the Moabite were utterly forbidden; the offspring of an alliance with them was not to be naturalized even in the tenth generation. The Edomite, on the other hand, could be admitted in the third generation, because he was the descendant of Jacob's brother (Deuteronomy xxiii.). Also the offspring of an Egyptian alliance could be admitted in the third generation. We must not forget that Joseph married an Egyptian wife; their two sons, Ephraim and Manasseh, the objector would call half-breeds, and would be troubled, no doubt, about calling them Israelites, but we find they were recognized at once as belonging to the honoured twelve, and were so included and so recorded, and specially blessed.

We must also remember that in the genealogy of our Lord, Rahab, a Canaanitish Gentile woman of Jericho, was required, and Ruth, a Moabitish heathen, was permitted. If so, and so it is, this objection cannot amount to much. I cannot here enlarge, nor is it necessary.

I wish our Professor had informed us who those “early inhabitants" were, and upon what ground he argues, "they must be in existence some where. " We have some curious preachers in the world. One noted divine took for his theme, “Fear not, little flock," etc. After an introduction of several minutes, he said he would first show that the flock was not little; and secondly, show that there were grounds why we should fear. In both propositions he ran directly contrary to his text.

Here is God's way of doing this thing. This solemn declaration and promise must not be frittered away, or squarely contradicted.

The law above quoted admitted Egyptians, Edomites, and proselytes to the faith and privileges of the Hebrews, and we know that the twelve sons of Jacob had among them four mothers,, and if we see, in our day, a few Germans, Norwegians, and Edomites coming into our churches, or to our nation, and becoming "mixed up," we must not be alarmed as if the whole Saxon race was to be sacrificed. The mixing up process that alarms my friend began very early in our History. The stronger has always absorbed the weaker, and grown all the stronger by the process. The same law is seen in the vegetable and in the animal kingdoms.

As to the “early inhabitants," or aboriginal tribes of England and America I am not quite sure “that they must be in existence somewhere." The Word of the Lord is my guide, and He says, "I will make an utter end of all the nations where I send thee;" that means England and Australia as well as America— "an utter end of all nations." Are all the North American Indians in existence somewhere? Are the "early inhabitants" of Australia all in existence somewhere? And the Maoris of New Zealand are they “mixed up" too? My friend must not mix his logic up quite so much, or it will come to grief. The Great Promiser can fulfil His own promises, and in His own way:

"God is His own interpreter,
And He will make it plain."

There is not now in existence one of the numerous tribes to whom Brainerd and Elliott preached Jesus and the resurrection. The "*full end*" has come to the early inhabitants of Tasmania and Australia, as it came years ago to New England, and centuries before to Old England. At the present death rate in New Zealand, that bold and stalwart race the Maoris, will all have come to the "*full end*" in fifteen years. In the Hoogly district, India, the mortality the last decade threatens soon to leave the "*early inhabitants*" without a single representative. The Brahmins are the only exception, and they are the children of Abraham by his wife Keturah. God does not "*mix up*" His people, as we sometimes suppose. How the Jews are kept distinct!

This Anglo-Israel theory gives us the true key to the disappearance of the aborigines in all lands where the Saxon race is planted.

I have no time here to notice the different theories advanced to account for the speedy disappearance of the Gentile tribes on the appearance of the dominant race. We may well ask where are all those athletes of the forests of the New England States and the Atlantic coast — the Pennicooks, Abenakes, Bawtu-kets, Massachusetts, Pokanokets, Narragansetts, the Mohicauni, the thirty tribes of the Pow-hatans, the Yamancoes, Shawanese, Cherokees, the Manohoacks. And where are the immense tribes of the Iroquois, the Algonquins, Miamies, Pottawatomies, Winnabagoes, Hurons, Ca-yugas, Onondagoes, Mohawks, Tuscaroras, Choctaws and Chickasaws? Where are they all? And where are all the original inhabitants of Australia? And where are the immense tribes of the Maoris of New Zealand? They are fast passing away; disappearing before the ever progressing Saxon. In all this we see the survival of the fittest.

Darwin may talk of development, and progression, and retrogression. I hope that when he traces our ancestry to apes and monkeys, he means his own grandfathers and not ours.

The true answer to the question, Where are all those immense tribes of stalwart men and women? is found in the declaration of God to Jeremiah xlvi. 28, ** For I will make a full end of the nations where I send thee, but I will not make a full end of thee, but correct thee in a measure."

This is literally true of all nations where we go. Such is not the case of other nations — as of the French and of the Spaniards, etc. (See Quarterfage on ***The Human Species***, Vol. XXVI. English ed.)

We may be disposed to conclude as did the minister's son. The father was out on the beach with the boy, and pointed out to him the goodness of God in general, and specially His wisdom, as illustrated in a crane they saw wading out from the shore — the soft folding and unfolding of its long legs so noiselessly that not a ripple startled the fish, and its long, slender, sharp bill so admirably shaped for fishing. The lad easily recognized the goodness of God to the crane, whose dinner was easily secured. "But, father," he said, "isn't the arrangement a little tough on the fish?"

Victor Hugo, in an address in Southwark, London, began by saying, "Men and women of London, I congratulate you on being English. You are a great people. You have a grand appetite. You are the nation that eats all the other nations up. That's the part to play. This swallowing up all the world puts England in a class by herself. In policy and philosophy, in management of colonies of people, and of trades you stand alone and are wonderful. The time is coming when there will be on earth two great sign-posts. On one will be written, Men, and on the other Englishmen." I presume the speaker here means Saxon for Englishmen. The American nation is in this respect as omnivorous as England.

We have now over forty different nationalities in this country, and the process of amalgamation and assimilation is going on rapidly. In 600 years from now, all traces of those different races and different languages will have disappeared, to be found only by the historian or the archaeologist. We will then have two or three hundred million of inhabitants, all Saxons, speaking the same language, and doing honour to our forefathers Abraham, Isaac, and Jacob.

If, to-day, it can be truthfully affirmed, that not a bill of lading is made out in any port, a copy of which is not made out in English, who can tell what the influence of our language, our commerce, and our civilisation will be 500 years from now.

I remember reading some time ago the fragment of a poem by Prof. Wilson, entitled “England and America.” It ran, so far as memory serves me, thus:

"Two nations! Pshaw! nonsense!
Two peoples!
They're one. By their subject the sea tied together;
What if we’ve had quarrels; the nearest in blood
Show by tiffs best their love for each other.
And shame on the one who on such cares can brood.
And let coldness divide child and mother;
The squabbles of kinsmen should love but renew,
By the contrast but make it the clearer.
So, if we must have quarrels,let them be far and near.
And make each but the dearer.
Happier, mightier, to each wiser, each age may both be.
Old England and this her dear daughter.
Hand in hand may they go on, England this side the sea
And our great England over the water.
Let us hope that it shall be so."

When I read of all the great deeds done by Englishmen for the sake of their God, their country, and their fellow-men; when I remember that England is the mother of nations, one of which rivals herself in wealth and greatness, I am so thrilled with life and joy as makes me cry, thank God that I am a Saxon.

I think, too, of the Pilgrim Fathers standing upon Plymouth Rock and looking their last upon the “*May-flower*” and then turning their faces inland with a strong determination to live and die in the free worship of God; and how great a nation has arisen from that small band, and how that nation rose against, tyranny and drove by the strong hand of her might the dark curse of slavery from her midst. Now the hot fever of rebellion has subsided and her heart has turned again to the motherland, and I know that these are not two nations but one people, whose affection for each other is uniting them, I believe, in one common endeavour for the good of their fellow-man.

"Take heed, then, heirs of Saxon fame, take heed, nor once disgrace,
With deadly pen or spoiling sword, our noble tongue and race.
Go forth, prepared in every clime to love and help each other,
And judge that they who counsel strife would bid you smite a brother."

Another objection is stated thus: " The tribal distinctions were entirely lost in Babylon and Assyria, and there was no distinction between Judah and Israel. The ten tribes returned home with the Jews after the decree by Cyrus. “I am surprised that any one in this day of Bible reading would make such a statement. Turn to Ezra ii. and read of a court of inquiry appointed to examine certain claims to the priesthood, after the return to Jerusalem, and note how that court rejected all those persons whose families were unable to trace their family and tribal distinctions; of some it was said, verse 59, "But they could not show their father's house." And verse:

62. *"These sought their register among those that were reckoned by genealogy, but they were not found; therefore were they, as polluted, put from the priesthood.”*

Here we find them examining their tribal records in Jerusalem after their return. Then, if this objection has any force, how can we prove the ancestral line of Jesus Christ if the tribal

distinctions and family records were lost? certainly Matthew and Luke did not so understand it, for they produce the family i^cords of both sides of the house from Abraham to Christ. We have also the tribal distinction of Zacharias and Elisabeth, and of Anna, the prophetess, and of Paul and Barnabas and many others. In Luke ii. We have an incidental passage, which of itself sends the objector into cloud land:

1. "*And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed.*

"And this taxing was first made when Cyrenius was governor of Syria.

"And all went to be taxed, every one into his own city;

"And Joseph also went up from Galilee, out of the city of Nasareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David.)"

How could they go every man to his own city if they had no family record of where to go? Even to this day the Jews have their tribal distinctions.

What says the objector? The Israelites were not to mingle among the Jews, nor were they to amalgamate among the Gentiles, so as to be in the "*latter days*" entirely undistinguishable.

How inconsistent! When we see no foundation at all for the theory that the ten tribes are among the Jews, then to cry out, "swallowed up among the Gentiles," "lost, gone forever," "hopelessly amalgamated."

Those crude ideas have their origin in a profound and culpable ignorance of the Holy Scriptures. The Word of God is full of such passages as these: "The house of Israel is to be a kingdom for ever." "I am the Lord thy God which has separated you from other people." " God has chosen thee to be a special people unto Himself above all people that are upon the face of the earth." "Chosen thee to be a peculiar people." "He hath set thee on high above the nations." "Thou hast confirmed to Thyself Thy people Israel, to be a people unto Thee for ever (i.e., through all time), and Thou, Lord, art become their God. "Thou didst make the children of Israel Thine own people for ever." "Thou hast chosen for Thy peculiar treasure." "He hath not dealt so with any nation." "I will never break My covenant with you." " Israel, thou art My servant, My chosen, the seed of Abraham My friend." This was after the captivity. "And I will bring the blind by a way which they knew not: I will lead them in paths that they have not known; I will make darkness light before, and crooked things straight: these things will I do, and not forsake them." "Israel is My glory." "Israel, thou art Mine." "I will place salvation in Zion for Israel My glory." "My kindness shall not depart from thee, neither shall the covenant of My peace be removed from thee." "I will be the God of all the families of Israel, and they shall be My people." "They are My inheritance, saith the Lord " ** They shall be as though I had not cast them off." "Lo, thy people shall dwell alone, and shall not be reckoned among the nations."

Now these prophecies have been fulfilled in the whole history of these people: when among the Assyrians as captives, when among the Medes and Persians, being punished in Babylon, or among the Greeks and Romans, they were still separated from the nations. It is also true of the same people when, as colonists, they were, in Egypt, Greece, Etruria, Italy, Spain, Germany, or the great wilderness; in all these places they were not reckoned among the nations. It is true now, in a secular point of view, as they stand among the French, Spanish, Portuguese, Italians, Austrians, Russians, they are not reckoned among them; they are exclusive to the last degree. They mingle among the nations in commerce, and use them in trade, but differ from them in manners, habits, social life, and in religion.

ISRAEL ALONE

Geographically, our people dwell alone; in their tastes and affinities, alone. It is a matter of bitter complaint on the continental countries that every- where we retain our identity as Saxons, our peculiar habits, and live to ourselves, as if in a spirit of exclusiveness.

It was not long ago a special correspondent wrote from the East, "You Englishmen always remain strangers among foreigners." No matter where they go, they retain their individuality. If we speak of the great religious systems of the nations, or of the races, the same peculiarities are clearly seen. The Latin Church, the Greek Church, and the Armenian Church, or the great systems of heathenism, we still, as Saxons, dwell alone, and as Protestants are not reckoned among them. We stand alone, too, in our sacred days, and times and seasons. The other nations and Gentile peoples have their holidays, we have our holy day. They (Israelites) are the Lord's inheritance. His vineyard, His people, His witnesses. They are not Jews, nor, as a rule, mingled with the Jews. They are not Gentiles, nor are they mingled or reckoned among them. See an illustration of this fact in the great monetary conference now in session. Every effort possible has been made to draw England into that conference, but she is not in that either “reckoned among the nations."

A reverend and dear brother waxed warm one day, and stated, "That the ten tribes returned from Babylon with the two tribes, and were mixed up with the captive Jews, and that they are with the Jews still." This is the most extraordinary statement of any on such a grave question. Turn to Ezra i. and read of Judah and Benjamin, and also in subsequent chapters of a correspondence with Artaxerxes and Bang Darius, and of the children of the transportation, and of the people carried captive by Nebuchadnezzar, and of a public meeting they held to consider their return to Jerusalem; and of the proclamation issued commanding their return, and yet there is not a word said about the ten tribes, while the return is expressly limited to the two tribes. When you take the figures as given in detail, and add thu^xi together, you have only 29,818. Even this number was considered so very small for two tribes, that they spake of them as a "remnant," and the “residue."

True, they are called Israel here, as in Ezekiel, because that was a generic term, but the ten tribes were in the Lo-Ammi, or the divorced state, for a time, and then the Jews were of Israel. But in all this correspondence, and in all this return, the ten tribes were not named, and they were not in any way connected with that captivity or that return. They had left their country 133 years before their brethren, the Jews, and they had no sympathy with each other. (See Josephus, Jerome, Kitto, Millman, and others previously quoted on this point.)

Another learned professor says, “As Ezra uses the words, ‘all Israel,' therefore the whole twelve tribes were included, and all went back with Ezra.” It is too bad to have to send another learned gentleman to the rear; but they should know what they are saying. I affirm that the words, “all Israel," do not mean in all cases the twelve tribes. For example, observe 1 Kings xii. 20, we are told that "*all Israel*" came and made Jeroboam king over “*all Israel.*" Was Judah and Benjamin there? They were not. The twelve tribes did no such thing.

Again, King Rehoboam sent his Lord Chancellor to collect tribute, and “*all Israel*" stoned him with stones, and he died (verse 18). Were the twelve tribes guilty? Judah and Benjamin would plead not guilty to the charge. Here, five times the words “*all Israel*" are used when the twelve tribes were not included. (See also 2 Chronicles xxx.)

Another gentleman makes quite a flourish over Ezra vi. 17, where it is said, “And for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel."

“This," he said, “proves that the whole nation were represented in that sacrifice, and must have returned after the decree by Cyrus." This is certainly no proof that they were all present. When in the days of Ahab,”Elijah, on Mount Carmel, took twelve stones, according to the number of

the twelve tribes of the sons of Jacob." Does this prove that the twelve tribes served Ahab? I shall not multiply references. Such objectors show an ostrich-like unconsciousness of the nakedness of their situation.

SPIRITUAL ISRAEL

I hear another objection from a dear friend of mine, who grows warm and noisy about what he calls “spiritual Israel," and he says that, " We, in claiming a literal fulfilment of certain promises made to Abraham and his seed, do dishonour to ‘spiritual Israel.’ "I have, however, never been able to persuade him to point out a single passage in the Word of God, where his favourite term is used. He might as well fret and fume about spiritual Jacob, or spiritual Esau, or spiritual Joseph. The fact is, the term has no place in the Scriptures. It is a piece of foreign metal. We read of "children of Abraham," "believers in Christ," "sons of God," the "faithful," "children of God," "righteous," of "children of the light," "citizens of God," of the "family of God," but spiritual Israel we don't find in the book.

That term sounds very much like one that a wealthy gentleman often uses. He says he belongs to the "invisible church." It is a very cheap church, certainly; there is no house of worship to build, or keep in order, no minister to support, no parsonage to furnish, and no poor members who have a claim on him. All his doings for God and community are invisible; no one ever saw him do the handsome thing. He never lets his left hand know what his right hand does; because neither hand ever does anything. He belongs, he says, to an invisible church.

Israelite is a generic term used to express the covenant people of God. A patronymic term expressing the name of our forefather Israel; one who descended from Jacob as an Israelite. .
A Gentile may become a Christian, and inherit the blessings of grace on earth and glory in heaven; but he cannot become an Israelite. A man may be an Israelite and be a lost sinner, or he may be an Israelite by birth, and a Christian by the new birth unto righteousness, which is, to me, the highest style of man, that would, in the estimate of Jesus, constitute him an "Israelite indeed," as was Nathanael.

The religion of a great many people is too ideal, too ethereal, too spiritual, for earthly duties, and temporalities; they seem to forget entirely that a large portion of the Bible relates to the things of time and earth. A very large portion of the promises God gave to Abraham were promises of temporal things, and we do the Holy Scriptures great violence when we under- take to spiritualise the temporal.

While rejoicing in our spiritual blessings, and special privileges promised to Israel, we must not overlook the temporal.

In that memorable promise of God to Abraham we have a trinity of blessings.

In that one there is a tripartite division: —

1. His seed should be a great nation and they should inherit the land of Canaan.
2. He should be the progenitor of the coming “Yaveh" — Jesus.
3. He should be the father of many nations, of multitudes of peoples; they should possess the ends of the earth, and the gates of their enemies (Gen. xxii. 17).

Now all that was included in these promises was transmitted to Isaac, and to Jacob, and to the twelve tribes. The first promise was literally fulfilled. The second also was literally made good, even to the most minute particulars of His life and labours, His death and resurrection.

Now, the third promise must be as truly and literally fulfilled as the first and second. Just at this point, some teachers have set up a mystical, figurative, symbolical system of interpretation, that claims to spiritualise the remainder of those promises. Upon whose authority are we to spiritualise one out of the three, taking the other two literally? The literal is the natural, and the figurative the exceptional method of interpretation. There are some passages which admit of a two-fold application, but we should first see if a promise will admit of a literal, before we seek for a figurative application.

If the first two were literally fulfilled we may reason- ably look for the third to be literal. If the prophecy regarding the captivity and dispersion were literal, we may safely look for the prophecy regarding the restoration to be literal. If the curses are literal, I claim that the blessings will be literal also. If the past be literal, so will the future. If you spiritualise Israel in nineteenth of Isaiah, you are bound to spiritualise Assyria and Egypt and Edom and Moab. Deal fairly and justly all round, do please. If you make a Christian Church of Jerusalem, what will you do with Noph and Zoan? If you spiritualise Israel, you must try and do the same with Judah. Of such teaching we have had enough.

A venerable Scotch minister said, in visiting his people he found three very great evils:

1. A misunderstanding of Scripture.
2. A misapprehension of Scripture.
3. A dislocation of Scripture.

It is recorded of a circuit in a certain conference that the people were far from being united, and that they used to quarrel with each other and with their minister, so that it was not an easy matter to find a minister willing to go to that charge. A volunteer was at last found; he arrived in due time, and at the first service, gave out the 310th hymn, Wesleyan hymn-book;

"Into a world of ruffians sent,
I walk on hostile ground,
While human bears on slaughter bent.
And ravening wolves surround."

That man must have had a wonderful penchant for spiritualising.

Now, Israel as a spiritual body, cannot in the nature of things be among the nations, since there is a manifest distinction drawn between Israel and those Gentile or heathen nations. There are special promises of blessings and comforts to Israel as a distinct and peculiar people and race, during their dispersion, that can have no meaning if applied to them in a mystical and spiritual way. For example (Isa. xix.):

24. *"In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:*

" Whom the Lord of hosts shall bless, saying. Blessed he Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

The promises named in Zech. xii. are applicable only to those people, and to that nation which pierced Him. See the promise:

10. "*And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his firstborn.*

"*In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.*

"And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

"The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

"All the families that remain, every family apart, and their wives apart."

The mourning shall be as literal as was the piercing. The return from the first captivity was literal, so will be the return when the Lord shall set His hand the second time to bring to a literal home a literal people. I have long ago adopted Hooker's very safe principle of interpretation, "that when a passage of the Word of God would bear a literal interpretation, the farthest from the letter was generally the worst. It is a dangerous kind of art, which, like alchemy, changeth the nature of metals; it maketh of anything what it list- eth, and in the end bringeth all truth to nothing." If you take the blessings to Israel spiritually to our- selves, pray, be honest, and take the curses of the Jews spiritually also. The book is full of the spiritual, without violating all the laws of interpretation.

They tell us of an aged Gaelic commentator who spiritualised the tabernacle and its furniture, etc. When he came to the snuffers and the snuff-dish he found that he had a hard nut to crack; however, being an ingenious "bodie," and having proved that the ministers were the light of the Church, he easily saw how the deacons and elders, whose office and duty it was to see after the stipend, and who were often found to nip and cut, and pinch and squeeze and trim down the income, could be made to represent the snuffers. So he applied his figure by saying, that many a good man had been effectually snuffed out by these ecclesiastical lamp-dressers.

Before we pass on, I will propose a few of those promises as a specimen for our expositors, who love that method of interpretation. Genesis xlviii. 19, "Manasseh shall be great, but truly his younger brother shall be greater than he, and his seed shall become Millo-ha-Goyim."

Isaiah xlix. 1, "*Listen, isles, unto me; and hearken, ye people, from far.*"

"*I will cause thee to inherit the desolate places, to make the desolate cities to be inhabited*."

(Isaiah Liv.): 1. *"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more art the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of the tent, and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.*"

"*I will make thee the mother of many nations, and kings shall come out of thee.*"

"*Thou shalt lend unto many nations, but thou shalt not borrow.*"

When our spiritualising expositor has succeeded with these, I hope he will be encouraged to try the following:

"*Thy seed shall possess the gates of his enemies.*"

"*The streets of Jerusalem shall be full of boys and girls playing in the streets* " (Zech. viii. 5.)

Deuteronomy xxxii. 30, "*One of you shall chase a thousand, and two put ten thousand to flight.*"

Exodus xxiii. 27, "*I will make all thine enemies turn their back unto thee.*"

Isaiah xli. 12, "*They that make war against Israel shall be as nothing, and as a thing of nought, for I am with thee.*"

(Nahum ii.): 4. *"The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."*

Jeremiah xlvi.: 27. "*But fear not thou, O my servant Jacob, and be not dismayed, O Isarael; for behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.*

"Fear thou not, O Jacob my servant, saith the Lord; for I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished."

Jeremiah li.: 19. "The portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of his inheritance; the Lord of hosts is his name Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will 1 destroy kingdoms. And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider."

Our expositor will need General Grant, or General Wolseley and a little Anglo-Saxon pluck to spiritualise the above. The fact is, they were not intended to be spiritualised; such men do more harm than good in their attempts to expound the Scriptures.

Dr. A. Clarke tells us of an exegete who preached one Sabbath on the word "nothing;" and after discoursing for two long hours on "nothing," he announced that next month he would give them the other half of the subject, so the dear people had to wait for a month for the rest of nothing, and when he concluded, there was nothing in it. It is so with many of the so-called expositions that are given, there is nothing in them.

The Rev. Dr. J. C. Kyle, now Lord Bishop of Liverpool, says, "I believe that the literal sense of the Old Testament prophecies has been far too much neglected by the Church, and is far too much neglected at the present day, and that under the mistaken system of spiritualising and accommodating Bible language, Christians have too often completely missed its meaning." Again, he says, "What I protest against is the habit of allegorising plain sayings of the Word of God concerning the future history of the nation Israel, and explaining away the fullness of their contents in order to accommodate them to the Gentile Church. I believe the habit to be unwarranted and most mischievous. Against that system I have long protested, and I hope! shall always protest as long as I live. To what may be attributed that loose system of interpreting the language of Psalms and Prophets? To nothing so much, I believe, as to the habit of inaccurately interpreting the word "Israel," and the consequent application of promises to the Gentile Church, with which they have nothing to do."

GENTILES INDEED

Our objectors continually affirm that we and our people are Gentiles, and not Israel; that we, and our people, and our father's house, are all Gentiles. Then, if so, are we prepared for the consequences?

There must arise some nation, or people, to take the place the Saxon race now occupies; some people who will fulfil the precious promises God has given to Israel, and the many prophecies

He has recorded. They must all be fulfilled by some nation, and if we be not that people, we must step down and out of the way of those more highly honoured who are Israel, and upon whom the covenant blessings are to rest, when the lost Israel is found. Moreover, if we be Gentiles, and not Israelites, there is a most painful humiliation in store for us, the prophet says:

(Jer. xvi.): 19. "*The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit."*

This is the future in store for us as Gentiles. It is clearly and distinctly stated, and, like the prophecies, is sure to be fulfilled. Can we say, “Our fathers have inherited lies." I do not look to the Gentiles, with all their idolatry as our forefathers; nor do I anticipate another nation or people at all likely to come up and take the place the Saxon race now occupies. What say our objectors?

PAUL IN BRITAIN

If, as we have clearly proved, that the tender branch of the royal house of David was planted on the British Isles, and that several portions of the lost sheep of the house of Israel had found their home there, and that God's special blessing had been upon them for centuries, as all history affirms. We may reasonably look for an early proclamation of the truth of the Gospel among that people by the apostles themselves. Now, there are eight years of Paul's ministerial life, to us, as yet shrouded in mystery. Would it be too much to say that Paul, in person, preached the Gospel upon those Islands? We shall be well rewarded if we give a patient search in the history of the Church on those isles. I cannot for one moment suppose that Paul's active mind and loving heart, combined with his ardent zeal for Christ, would allow him to remain eight years idle in the cause of Christianity. He tells us himself of his plan to visit Spain; he would most likely visit Britain also.

Stillingfleet, in his ***Origines Britannica***, affirms “that some of the apostles preached the Gospel in Britain."

Irenaeus says, "The apostles planted Christian churches among the Keltoi in Britain."

The Early Fathers, without any contrary testimony, inform us that the Church of Christ was founded in Britain by the apostles of our Lord personally. Theodore, Bishop of Cyprus, says, “The apostles persuaded even the Britons to receive the law of the crucified Lord, that St. Paul having gone into Spain, brought salvation to the islands that lie in the ocean."

Eusebius, Bishop of Caesarea, in 313 A.D., mentions the British Church as founded by the apostles in person. When speaking of the preaching of the Gospel to the Persians and the Romans, he also refers to the British Isles.

Tertullian, who flourished about seventy years after St. John, when enumerating the nations in which the religion and rule of Christ was received at that time, refers to Britain; thus, those places of Britain into which the Roman arms have not yet been able to penetrate, but which are subject to Christ.

Lucius, King of Britain, publicly confessed the Christian religion, and gave the privilege of country and tribe, with civil and ecclesiastical rights, to all who were Christians.

Origen, A.D. 230, says, “Then did Britain, before the coming of Christ, consent together in the worship of one God."

Gildas, the earliest Christian writer of Britain whose writings have come down to us, says “That upon this, our frozen isle, while shivering with the icy cold of ignorance and heathenish idolatry,

the cheering beams of the true sun — the Sun of Righteousness — shone out brightly, a little before the defeat of Boadicea by the Roman legions, A.D. 61."

Gildas and Bede tell us of the havoc of the last of the ten persecutions made in Britain: "Then it was, say they, that Britain enjoyed her highest glory by her devote confession of God, and the great number of the martyrs."

The names of three British bishops — namely Eborius, Bishop of York; Restitutus, Bishop of London; and Adelphius, Bishop of Caerleon-upon-Usk, with the names of a British presbyter and a deacon, are found attending at the Council of Aries, A.D. 314. British bishops also attended the Council of Nice, A.D. 325; the Council of Sardica, A.D. 347; the Council of Ariminum, A.D. 359. These facts are quite conclusive of the existence of a well-organized Christian Church in those islands centuries before St. Augustine landed on those shores. At the great Council in St. David's, in Wales, where St. David presided, there were 118 bishops present.

Verantius, Bishop of Poictiers in the sixth century, says, in express words, that St. Paul crossed the ocean and landed and preached in the countries which the Britons inhabit, and in the utmost Thule. Thule al- ways means Ireland.

Clement, Bishop of Rome, St. Paul's friend and companion and fellow-labourer, says, "Through zeal, Paul received the need of his perseverance, after he had taught righteousness to the whole world, and gone even to the utmost bounds of the west."

Catullus says, "He (Paul) preached on the utmost isles of the ocean" — the utmost isle was Ireland. Horace says, "Britain, the utmost people of the world."

Bishops and clergy from Gaul and Britain were present at the council at Aries, A.D. 314, also at the famous council of Nice, A.D. 325, and at those held at Sardica, A.D. 347, and A.D. 539 at Ariminum, in Italy. The Church had grown great and of great influence when those councils were held.

There are many circumstances of ^deep interest about our English visitors at Rome that would lend a most powerful influence to lead Paul to England. We know beyond a doubt, that Caractacus was one of the reigning kings of England, whom the Roman Emperor ordered to Rome, and the emperor's friend, Pudens, a distinguished officer in the Roman army, whose seat of government was at Dorchester, was selected to take Caractacus there. The king and his family found great favour with the emperor Claudius, and Pudena fell in love with the young and beautiful British princess, Claudia Rufina, and married her. The house of Pudens was a palace, and in the days of persecution! it was a hiding-place for the Christians, who used to meet in the great hall for worship. Linus, the son of Claudia and Pudens, became the first Bishop of Rome — the son of a British princess. Now, when. Caractacus, Pudens, and Claudia returned to Britain, would they not have a most powerful influence with Paul, in urging him to accompany or to follow them to Britain. We know that on the return of this king and his family to England, Christianity was introduced there; and how natural and proper that, having enjoyed the blessing of the Gospel in Rome, through Paul's instrumentality, they should, at their earliest moment, and in the most likely way, plant the standard of the cross in their own isle. Who can say that Paul would not be likely to aid them, and confirm them in the truth. This is Claudia and Pudens, her husband, and Linus, their son, whom Paul names in his second letter to Timothy (iv. 21).

That Claudia Ruffina was a great favourite during her residence in Rome is certified in many a record. I here quote a few lines translated from the Latin verse. They need no comment:

"Claudia Ruffina, raised beneath the sun
That shines on Britain's dark cerulean race,
Whence comes it ,that thy heart is like our own?

That thou hast such a beauteous form and face?

The Roman matrons readily believe
That thou from them thy birthright didst receive;
That, nurtured in this fair and smiling land,
Thy name to them a monument will stand,
When after ages shall have passed away —
And be as much commended as to-day!

The bird of song, the beauteous nightingale.
Would in its tribe thy presence gladly hail,
And claim thee as a warbler, sweet and fair.
As ever breathed its wild notes on the air!"

In the history of the Cymri of Wales, it is said that "Ilid," an Israelite, came with Caractacus and family and introduced the Gospel into these islands. I wish that some of our Welsh scholars would find out who this Ilid, an Israelite, was, who took the Gospel to Britain.

The Roman family of Pudentius was of the highest senatorial rank; and in the army of Plautus it is re- corded that his son Pudens commanded a cohort stationed at Regnum, now Chichester. About A.D. 67 the Epigrams of the poet Martial were the rage in Rome, and from them we extract the following:

"O Rufus, my friend Pudens marries the foreigner Claudia;
O Hymen, be propitious with thy nuptial torch."

Again:

" Claudia, the fair one. from a foreign shore.
Is with my Pudens bound in wedlock's band."

Again:

"Since Claudia Rufina has sprung from the azure Britons,
How comes she to have the feelings of a Latin maid?
What grace and beauty, with the daughters of Italy, she may pass
As a Roman; with those of Greece as an Athenian matron."

Cr:

"Our Claudia, named Rufina, sprang we know.
From blue-eyed Britons; yet, behold, she vies
In grace with all that Greece or Rome can show,
As born and bred beneath their glowing skies,

Archbishop Usher says that June 19th, A.D. 160, was the day of the *depositio* at Rome, of St. Novatus, son of the blessed Pudens, a senator, and the brother of St. Timothens, the presbyter, and of the holy virgins in Christ, Pudentia and Prussede; all of whom were instructed in the faith by the Apostles. Those persons named were the children of Claudia.

AUGUSTINE IN BRITAIN

We know that, A.D. 696, Augustine came in person to Britain to compel the Church to yield to the claims of Rome, but the Church in Britain was a very strong church, and strongly refused to yield. The Roman prelate demanded, "That they should celebrate Easter at the same time with

Rome; administer baptism after the Roman fashion; join him in preaching to the Saxons; receive him as their primate, and acknowledge the supremacy of the Pope." The answer the Britons gave was every way worthy of them. The place where he met the deputation was at Aust — the usual place for ferrying over the Severn into Wales. Dinoth, pastor of Bangor-ys-Coed, was the spokesman on the occasion, and his address to Augustine, translated, reads, "Be it known and certified to you that we, all and each, are obedient and subject to the Church of God, and the Pope of Rome, and to every pious Christian; to love every one in his place, with perfect love, and to assist every one of them, both in word and deed, as being the sons of God; but other obedience than this, I do not know should be claimed or demanded as due to him whom you call Pope, as the father of fathers; but this obedience we are prepared to give and pay to him, and to every Christian for ever. Besides, we are under the government of the Bishop of Caerleon-upon-Usk, whose business it is to superintend us under God, to cause US to keep the spiritual way." The haughty prelate, like many other dignitaries, lost the little temper he had, and told the Britons, "since they would not have peace with brethren, they should have war with enemies; and if they were unwilling to preach the way of life to the English, they should suffer by their hands the vengeance of death." And sure enough he made good his bloody threat, and sent the King of Northumbria to march against the unoffending Welsh pastors, and massacred in cold blood 1,200 unarmed ministers of the Welsh Church, burnt their college, and the school of the prophets, the splendid library, and the church of Bangor-ys-Coed, with many of the historic records of the people and nation which can never be reproduced. Thus were the people of Wales martyred for the truth. A people who, to their honour, be it said, never worshipped any God but *Jesu.*

Laurentius complained that the Scots were no better material to bend than the Britons; and as for the Irish, they would not come to any terms with Rome. Paul was held in great esteem by those people known as the Cymry or Welsh.

The British Church and its dependencies had, at this time, four archbishops and thirty bishops, with universities and colleges. We can well understand how Dinoth and his companions spake such strong words in the negative to the demands of Augustine. Tertullian says, "that those places of Britain into which the Roman arms had not been able to penetrate were subject to Christ."

WELSH TRIADS

It is worthy of note here to remind ourselves of Paul's preaching orders (Acts ix.):

15. "*But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:*

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Where was Paul to find the "children of Israel "?

The Welsh triads take up the sacred story where the Acts of the Apostles leave it, and we there read of Bran, an ex-king of Britain, who, with three of the children of Israel, received the Gospel of Christ. This man is called "Bran, the Blessed," because having found Jesus in Rome, when a prisoner there, he returned and preached Him among the Druids of England, Ireland and Wales. The old record says, "He was the son of Llyr Llediaith, who was the first of the nation of the Cymry that embraced Christianity." There were four missionaries who accompanied him to his native country. Ilid, Cyndav, and his son Mawau, and Artwystli-Heu. They were styled, "men of Israel"; they were Hebrews, and Bran an English born king; they were of the dispersion, some of those persons to whom Peter addressed his epistles. These three men of Israel seem an earnest of mercy to the whole race, through whom the world is to be saved. In Wales we might see the

place where Bran lived, and the church where Hid preached the Gospel. They are regarded as the oldest houses in Britain.

OUR BLINDNESS

We must not forget the fact, that a kind of blindness, a "*Porosis*," has fallen upon the people of Israel; the Lord said (Hos. ii. 6), "They would not find their paths." Paul says (Rom. xi. 26), "Blindness in part hath happened to Israel until the fullness of the Gentiles be come in." "God hath given them the spirit of slumber; eyes, that they should not see, and the rest were blinded."

Isaiah xxix. 10, *"For the Lord hath poured out upon you the spirit of a deep sleep, and hath closed your eyes: the prophets and rulers, the seers hath he covered."*

Isaiah xliii. 8, they are called, "The blind people that have eyes." They had lost their identity; they had lost all knowledge of themselves and of their ancestry. That blindness was judicial. It was a part of their punishment connected with their wanderings in the north and west, and it was necessary for the great future that lay before them, that they should be lost to themselves and to other nations.

But they were in safe keeping, for the Lord said:

(Isaiah xlii.): 16. "*And 1 will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake thorn."*

Ezekiel xi.: 14. "*Again the word of the Lord came unto me, saying: Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel."*

Here, the Jews, as the inhabitants of Jerusalem, are found claiming the land exclusively as theirs; but the Lord assures Israel of their return to the land, and of His protection as a "*little sanctuary*," until that return takes place.

The partial blindness still rests upon Israel, and it will remain more or less until "the fullness of the Gentiles be come in." The spirit of slumber rests to- day upon many of our churches; the deep sleep still closes the eyes. Oh, that our race and nation might awake, and arise and put on their strength.

THE RIVER NOAH

The Jews had a tradition on the subject of this great emigration, and that is, that the ten tribes went away west beyond the river Sabbatyon, or rest. It is worthy of note, that the Germans still call the Danube the river of Noah, or of rest. If we follow up those great valleys on either side of that river, " Best," we will be on one of the precise routes the Israelites took away to North Germany, Saxony, Denmark, etc. So far the Jewish testimony goes. Now it was in these very times, and in this very direction, that is, coming north-west from Media and the Caspian Sea, that our ancestors are first traced in history and tradition.

Sharon Turner, quoting Diodorus, says, "The Scythians, formerly an inconsiderable few, possessed a narrow region on the At axes, but by degrees they became more powerful in numbers

and in courage. They extended their boundaries on all sides, till at last they raised their nation to a great empire and to glory." Several hundred years before the captivity we read that several small colonies of the tribes went away north and east to find room and pasturage; they were called Scyths, or wanderers. Whence come those Scythians? They struck some terrible blows on the great despotisms of those days. One of their kings became valiant and skilful in war, and added to their territory the regions about Caucasus and the plains toward the sea, and the *Palus Maeotis,* Sea of Moses (now Sea of Azov), with the surrounding country. They subdued many nations there, and spread into Europe from the Don to the Danube, taking a westerly direction.

All along this route those people left traces of themselves. North of the Caucasian Mountains there are vast plains now covered by immense numbers of tumuli, or tombs. Dr. Clarke's travels describes those as beautiful in workmanship, and indicating great skill in the art of building. The rooms are arched, made of white marble. In the tombs are found pottery, jewellery, trinkets, bracelets, gold, and precious stones, and evidences of labour so prodigious, and expenditure 80 enormous, as to remind one of the Pyramids of Egypt, the caverns of Elephanta, and the first temples of the ancient world. (See a Paper on Archaeology.)

COSSACK AND GAW-THEI

These are way-marks by which we trace westward a powerful and intelligent people, who believed in God, and claimed Moses as their prophet; the connection of those grave-yards and tombstones with the He- brew race is indisputable; the inscriptions are largely Hebrew; here is one of them: "This is the tombstone of Budhi, son of Izchak, the priest, may his rest be Eden, at the time of the salvation of Israel. In the year of our exile 702. "Facsimiles of three of these monuments have been sent to St. Petersburg. Tischendorf, Olshausen and Dr. Geige all endorse their antiquity.

The same relation may also be established with the Cossacks, a fine race of people on the Don, whose free institutions have existed so long, although surrounded by all the blight of despotism. In their name we have "*Goi,*" sons of, and "*Saac*," *Goi-Isaac*, Cossack, sons of Isaac.

THE ISLES ADDRESSED

Now, if all this be true, as stated, and if God sent His Israel over to "*the isles of the West;*" the dispersed and the preserved of Israel to the far-off isles, to the isles of Tarshish, we will, most probably, have some intimation of His care over them. If He planted that new nation. He will certainly show them kindness, and speak words of comfort to them. Have we any near or remote evidence that He has done so? Listen! "*Listen, isles, unto me; and hearken, ye people, from far.*"

Isaiah li. 6, "The isles shall wait upon Me, and upon My arm shall they trust." Israel is always safe trusting on that arm.

When Eastern Europe and Western Asia were in their death throes, it was comforting to hear Him say:

Isaiah xxiii. 2, "*Be still ye inhabitants of the isles, thou whom the merchants of Sidon that pass over the sea, have replenished;*" The same people that carried on trade with Tyre and Sidon are here addressed.

Jeremiah xxxi. 10, "*Hear the word of the Lord, ye nations, and declare it in the farthest off isles*."

Yes! where are those isles to be found? Look on the map and examine most carefully.

"To the isles He will repay a recompense" (Isaiah lix. 18).

"*The isles saw it and feared, and the ends of the earth were afraid.*"

Isaiah lix. 19, "*So shall they fear the name of the Lord from the west*."

"Keep silence before Me, islands I" (Isaiah xli. 1).

"*They shall lift up their voice, they shall sing aloud from the sea."*

"Wherefore glorify the God of Israel in the isles of the sea." "Isles of the sea" is often read "Isles of the west." They must be worshippers of Israel's God who are here addressed. Listen, ye islands! and hearken, ye people from afar! i.e., from Yarish land.

"Let them declare His praise in the islands." It was most becoming that they should.

"Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles and the inhabitants thereof" (Isaiah xlii. 10).

God says of Israel, "I will set his dominion in the sea, and his right hand (the emblem of power) in the floods." To whom has God given the dominion of the seas?

What people are here addressed as having an island-home, and trusting on God, and glorifying Him? Has God forgotten the tree of His own right-hand planting? To what race and to what people does He speak in all those allusions?

And then, we have other special assurances from Him, referring to the country from which He would bring them when the time came. He would bring them from the west and from the north.

THE NORTH AND WEST

When on a former occasion God sent a message to them. He said (Jeremiah iii.):

12. *"Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to thine heart, which shall feed you with knowledge and understanding.*

'"And they shall come out of the land of the north to the laud that I have given for an inheritance to your fathers."

"So shall they fear the name of the Lord from the west."

Isaiah xxiii. 6, *"I will bring thy seed from the east, and gather them from the west.*"

Hos. xi. 10, *"They shall tremble from the west."*

Jeremiah xxxi. 8, *"Behold, I will bring them from the north country, and gather them from the coasts of the earth."*

Isaiah xlix. 12, "*Behold, these shall come from far (Yarish) and lo, these from the north and from the west; and these from the land of Sinim.*" The vulgate has it, *Australi.*

Zech. viii. 7, "*Behold, I will save My people from the east country, and from the west countr*y." The margin reads, "*From the going down of the sun*."

It is very evident that when they are to return to their own land, they are to come from the north and west, and from the islands and sea coasts. In the Hebrew there is no word to express north-west or north-east.

NEW EXPERIENCE

The prophet Jeremiah also tells us of a new experience which Israel would love to tell after their return. It would greatly help many of us to get a new experience; that old one is worn nearly threadbare (xvi.):

14. "*Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt. But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."*
And xxiii.:

5. "*Behold, the days come, saith the Lord, that t will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice to the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this m his name whereby he shall be called, THE LORD OUR RIGHTEOUSNES*S, *Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt. But the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them: and they shall dwell in their own land."*

Here, in two places, we have the same thing in a diversified form, some slight variations. The return from the north and west was to be on such a magnificent scale that it would quite exceed in glory the wondrous deliverance wrought out for our fathers when they left the land of Egypt,

THE PROMISES

We will now note some of those promises to Abraham, to Jacob and to Joseph, and inquire for their fulfilment in grand facts, as Tennyson says.

God promises that His Israel shall be as the stars in heaven for multitude, and as the sand upon the sea shore, etc. These promises are repeated several times, on down to the latest prophets. They were first given to Abraham on Mount Moriah; this marvellous multiplicity of increase may be sought for after the death of Christ, not before. It was after the lamb was slain that the promise was made, and we may not look for the fulfilment of that promise until after the sacrifice of Him who was the antitype. Gen. xlviii. 16, "*They shall grow into a multitude in the midst of the earth*;" the margin reads, "*as fishes grow.*" Well, how do fishes multiply? not by twos, or tens, but by shoals, or colonies. There is no nation that has at all approximated to a fulfilment of these promises but our own.

LIKE THE STARS

The Anglo-Israel theory is the only one that furnishes any reasonable explanation of the marvellous multiplicity of the Saxon race. The fact is patent to every thinker; but how do we account for the fact? To understand the question we must go back through the ages to the foundation promise made to Abraham, when, though heirless, he was assured that he should be "Heir of the World," the Father of many nations, and of multitudes of peoples, "That his children should be as the stars of the heaven, and as the sand which is upon the sea shore." The race in

Adam was tried in the garden and failed; that race was tried again out of the garden, and signally failed again. Noah was singularly preserved as the second federal head, and the command given to Adam, “Be fruitful and multiply," was transferred to Noah, and the race again failed a third time, and they were dispersed. Then God choose Abraham to be the head of His covenant people, and the command, “*Be fruitful and multiply*" was changed into a promise, and God assumes the whole responsibility, and He says (Gen. xvii. 2), “*I will multiply thee exceedingly*;" there is the promise. Now for its fulfilment. It is clearly proven, on highest authority, that England doubles her home population every 49 years, and her colonial population every 25 years. France doubles her population in 150 years, Spain in 142 years, Russia in 140 years, Italy in 165 years, Turkey in 555 years.

Mr. Gladstone says, “There is no parallel in all the records of the world to the case of that prolific British mother, who has sent forth her innumerable children over all the earth to be the founders of half a dozen empires. Her eldest daughter, the American Republic, has risen in round numbers in one single century from two to forty ‘five millions!' She now numbers sixty-five millions. You may philosophise as you please, as an Anglo-Israelite, I say it is God making good His promises to Israel.

COMPANY OF NATIONS

God promises that He would make Israel *"a nation and a company of nations*," that “*ye shall possess nations greater and mightier than yourselves,*" that “*people shall serve thee, and nations shall bow down to thee*.” (Deut. xi. 23).

Can these promises find a fulfilment in the Nestorians, Abyssinians, Mexicans, Peruvians, or our North American Indians? Every intelligent man says. No! In not one of them; but, in the British Queen's dominions, they are all fulfilled. See the company of nations in Canada, best and brightest gem in the crown of Her Majesty, a crown of many diadems; in the states of Australia, Tasmania, New Zealand, South African States, Transvaal, Fiji Islands, and in the six- teen heathen nations of India, with her thirty-six languages, arid 250 millions of people, and in Afghanistan and Persia, that must soon be under the dominion exclusively of the Saxon race.

In this family of nations, too, I claim the United States of America, for they are, one in race, and in language and religion, though politically independent of Great Britain; in the great family, in the great and glorious brotherhood of nations they are all one. And if these United States should only agree in their foreign policy with Great Britain we could then say to all the nations of the earth: “*Put up thy sword and learn war no more*." The Saxon race, now, if so disposed, could issue a mandate that there should be no more war. This Saxon race could, if now disposed, answer our many prayers and fulfil many of the most glorious prophecies on record. Now, if we can answer our own prayers, we must, some of these days, do it, or we must cease to pray. It will give plumage to our faith and our prayers to sing:

“Though ages long have passed
Since our fathers crossed the foam —
Since they braved the stormy blast
O'er untravelled seas to roam,
Still lives the blood of England in our veins!
And shall we not proclaim
That blood of honest fame
Which no tyranny can tame
By its chains!

While the manners, while the arts,
That mould a nation's. Soul
Still cling around our hearts,

Between let oceans roll.
Our joint communion breaking with the sun
Yet still, from either beach
The voice of blood shall reach,
More audible than speech —
We are one!"

The Mother Nation

God said to Israel, "*I will bless thee and make thee the mother of many nations, and kings of peoples shall come of thee*" (Gen. xvii. 16). A mother nation must have children, young nations growing up to strength and vigour and national life. Where do we find such a mother nation? In France? No 1 France has a few colonies but she does not succeed in multiplying her children; all her American colonies have sought a Saxon home. Spain makes a very poor mother, not even a good step-mother. Italy, no! worse and worse; the nearer you get to the Vatican, the less chance for motherhood; the pope and cardinals and monks and nuns may dress like grandmothers, and have very long pockets, but they are very poor mothers. Austria, no! Russia, no 1 Russia tried to colonize, but she could not, and she sold the small patch she had away north of us, to our enterprising speculators on which to build an ice-house, or something. But Great Britain has a flourishing family of seventy-seven colonies — young nations, stalwart boys, with brain, and heart, and soul, and well-developed muscle. There is that grand old mother of nations, fat and flourishing, loved by all her sons, and loved most by those who know her best. May her shadow never grow less!

In 1851 Prof. Wheat stone invented an optical instrument called the *Pseudoscope*. This instrument is so ingeniously constructed that it presents every object seen through it in a false light, or in a reverse position, conveying to the mind false impressions of all external objects, converting the appearance of a raised relief into a hollow cast, and that which is hollow into bold relief; thus, in looking through it at a hollow bowl it makes it appear like a globe, and a globe would resemble a bowl; a hat would appear to be turned completely inside out, and a bust regarded in front becomes a deep hollow mask. It appears to me that our old theologians and schoolmen have done something even more misleading than this by their systems of interpretation. Difficult portions of the Divine Word have been looked at through some such instrument, some mental *pseudoscope*, or creed, or catechism. Looking at the prophecies concerning Israel, the greatest nation and people under heaven are made to be the least and almost out of sight, and Gentile nations brought prominently into view. God says of Israel, "T*his people have I formed for Myself, they shall show forth My praise."*

THE GIRDLE

The colonial possessions of Israel were to encircle both continents. Deut. xxxii. 8, "*When the Most High divided the nations He set the bounds of the people according to their inheritance*." "*The Lord's portion is His people, Israel is the (measuring) rod of His inheritance,*" "*He hath determined the bounds of their habitation.*" The "*rod*" means girdle, belt, circle. So the possessions of Israel are to be so situated that they will bound, or encircle the other nations. Israel is to possess the "*sides of the earth*," the "*coasts of the earth,*" the "*ends of the earth*," the *"uttermost parts of the earth*," the "*uttermost boundaries of the everlasting hills*." This could not be said of two nations. If, therefore, we find a nation holding this position, we find Israel.

Now our vast possessions do positively encircle the great Gentile nations; we do occupy "t*he sea coasts;*" we do possess "*the ends of the earth.*" Upon the empire of Britain's Queen the sun never sets.

The great Daniel Webster once said of Britain, "*Her morning drum-beat, keeping time with the hours, encircles the earth with one unbroken strain of the martial airs of England."*

Look at the map, and note how fully God has made good His promise. We surround the Eastern Hemisphere with our possessions. Make the British Isles an observatory and look around. There is Heligoland, Gibraltar, Malta, Gambia, Sierra Leone, Gape of Good Hope, Natal, Mauritius, Aden, Perim, Straits Settlements, India, Ceylon, Labuan, Northern, Western, and Southern Australia, Queensland, Tasmania, HongKong, and fifteen Chinese ports; thus completing circle No. 1, The same is true of the Western Hemi- sphere. There is Canada, Manitoba, British Columbia, Vancouver's Island, United States of America, Fiji and other Pacific Islands, New Zealand, Falkland Islands, St. Helena and Ascension Islands, British Guiana, Trinidad, Windward Islands, Granada, Barbadoes, St. Lucia, St. Vincent, Tobago, Leeward Islands, Antigua, Montserrat, St. Christopher, Nevis, Virgin Islands, Dominica, Jamaica, British Honduras, Turk's Island, Bahamas, Bermuda, Nova Scotia, Prince Edward Island, New Brunswick, and Newfoundland; so we Saxons complete circle No. 2. Thus we become, in our national history, a living power to prove God's inspired word.

An American writer in Chicago four years ago said to his countrymen, “Let us not delude ourselves with fictitious greatness. There is another country at whose greatness we may pause for contemplation. Its area exceeds eight and a-half millions of miles; the basis of its power is not land, but water; its greatness is maritime, and its coast-line is twenty-eight thousand five hundred miles long,

“It lies on both sides of the equator, and its boundaries touch the extremes of heat and cold; its uncultivated area, which can be made to feed unborn millions without the help of the United States, covers millions of square miles.

“It contains one hundred thousand square miles of forest, which are being jealously preserved, while ours are ruthlessly sacrificed; its population amounts to 316,000,000 souls, including pretty nearly all the races known to man.

“Its revenue for government amounts to more than a thousand million dollars annually, only one fourth of which is levied in direct taxation.

“It has nearly a million of men under arms; it has one policeman for every sixteen square miles of its area. Its 264 war vessels are all in commission; its merchant navy consists of 30,000 ships, manned by 270,000 sailors. Its sea-going tonnage amounts to eight and a-half millions. It surpasses in steamers all other powers on the globe, and nearly equals their combined total in sailing vessels. Forty-nine per cent, of the carrying power of the world is under its flag. Nearly half the entire yearly cargo of the world is under that flag. More than half the ships' earnings from freights and passengers belong to it. Two-thirds of the tonnage annually built belong to it.

“The banks of that empire transact one-third the business of the entire world; its manufactures comprise one-third those of all Europe; it uses thirty per cent, of the horse-power of the globe; its enormous debt, which it uses as the most profitable investment of its own earnings, amounts to only nine per cent, of its wealth; it is the wealthiest State in the world, and its wealth has been made by its exports.

"Its name is Great Britain. It sends its ships to every clime; it offers its wares to every port; it asked no tax on articles offered in exchange, and the cargoes its ships carry back to their wharfs enriched it as much as those they had borne away." Here is another testimony to the truth of prophecy.

THE ISLES AND THE WASTES

Israel was to possess an extensive Gentile empire, and to possess the desolate or unoccupied lands and territories. Isaiah liv. 3, "For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

"Isaiah xlix., "*Listen, isles, unto Me, and hearken ye people from afar*."

8. "*'Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.*

"Thus saith the Lord God, Behold I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

"To establish the earth, to cause to inherit the desolate heritages," and the reason given is*, "For Israel is graven upon the palms of My hands.*" This is to be "*in the appointed time, in the latter days."*

When the Roman poet conjured up in his prophetic fancy a temple, and games, and a theatre for the honour of Augustus, triumphant over the East, he saw in ivory and gold upon the temple gates, the Nile surging with flood and war, Asia conquered, and the mighty Ganges witnessing the subjugation of her sons. But we, too, had a place in that vision. Gigantic Britons, posted on either side, seemed to draw the tapestry that revealed the ever-changing scene. Little did that poet think that those very Britons would on^ day raise the curtain, and present to the world a vast imperial assemblage such as met at Delhi in January 1877, to celebrate the assumption by Her Majesty Queen Victoria of the Eastern title of

EMPRESS OF INDIA

— the all-powerful successor of the great Mogul. Was not that occasion a literal fulfilment of the Divine promise, "*Ye shall possess nations greater and mightier than yourselves,*" and "*Thy seed shall inherit the Gentiles?* " Then and there one- sixth of the human race were cast upon our hands, no doubt for the wisest of purposes, and here recently there has been further inheriting of the Gentiles in the annexation of the Transvaal, a territory 400,000 square miles, also Fiji and Cyprus.

It ought to be remembered that all these immense territories are ours in answer to prayer. The time was to come when that Island-home would be too small for its inhabitants, and the cry was to go up to God, *"Give us room that we may dwell, for the place is too strait for us*" (Isaiah xUx. 20); and the answer to that prayer is (Isaiah liv. 3), "*For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.*"

In filling up the desolate territories they find room for the surplus population of those crowded Isles. How far-seeing was that venerable man of God, as he leaned upon his staff and called his sons to him, that he might tell them what would come "to pass in the latter days! " When he came to Joseph, and under a large measure of inspiration, he said (Gen. xlix. 22), " Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall; " the thrifty vine grew too rapidly to be controlled, and it ran over the wall of restraint, and away into a luxuriant and glorious independence of America.

NEW ENGLAND

Israel was to grow up a young nation, a colonial child — a daughter, like the mother, in nature, in language, in laws, in enterprise, in religion; and that daughter was to be lost to her mother, as a child is lost to parents when she leaves her home, and refuses parental restraint. I am not blaming either the mother or the daughter, but I think I see an Israelitish photograph in the facts of history, and I see the providence of God in the provision made for our surplus population. The prophet (Isaiah xlix.) saw that Island-home still crowded, and he says:

20. *"The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, the place is too strait for me: give place to me that I may dwell.*"

THE SAXON EVERYWHERE

That colonial child was lost to the mother, and still the cry was "Give us room!" and Canada became the lovely, and dutiful child, the home of millions of trusty hearts. “We want room!" and Australia in her desolation blooms as a beautiful rose; “We want room!" and British Columbia and Manitoba in their loneliness and desolation have learned to rejoice; and I fully believe that the “desolate heritages" away on the west and north of us, on and on, to the everlasting hills, and still on to the setting sun, must and will be peopled by those ever-conquering, ever-progressive Saxons. The command still is to our race, as I read it some years ago:

"Stretch forth! stretch forth from South to North;
From East to West, stretch forth! stretch forth!
Strengthen thy stakes, and lengthen thy cords,
The world is a tent for the world's true lords;
Break forth, and spread over every place,
The world is a world for the Saxon race.

Britain sowed the glorious seed,
In her wise old laws, and her pure old creed;
And her stout old heart, and her plain old tongue.
And her resolute energies ever young,
And her free bold hand, and her frank fair face
And her faith in the rule of the Saxon race.

Feebly dwindling day by day,
All other races are fading away;
The sensual South, and the servile East,
And the tottering throne of the treacherous priest.
And every land is in evil case,
But the wide-spread realm of the Saxon race.

Englishmen, Irishmen, Scotchmen all.
By one great name on your millions I call;
Norman, American, Gael, or Celt,
Into this, this fine mixed mass ye melt.
And all the best of your best, I trace,
In the gold and the brass of the Saxon race.

Britons everywhere, faithful and free.
Lords of the land and kings of the sea;
Anglo- Israelites, honest and true.
By hundreds of millions, my word is to you,
Love one another, as brothers embrace.
That the world may be blessed in the Saxon race."

OUR GATES

About 3,750 years ago, the promise was made to Israel's grandfather that “thy seed shall possess the gate of his enemies" (Genesis xxii. 17), Also Genesis xxiv,:

60. “*And they blessed Rebecca, and said unto her, thou art oar sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.*"

Bishop Patrick says, “Gates are cities, and consequently the 'country,' strongholds, or fortified places. If the gates are taken and cities surrendered, the country is conquered. What nation, or people, are now the gate-holders of the nations? We hold Gibraltar, Malta, Cyprus, Acre, Port Sayyud, Suez Canal, Aden, Perim, Socotra, Babelmandeb, or Gate of Tears, Bombay, Madras, Calcutta, Peshawer, Kurrachee, Rangoon, Penang, Malacca, Singapore, Sarawak, Hong-Kong, Austraha, Tasmania, New Zealand, nearly all the African Coast, Halifax, Quebec, Vancouver, etc. For 600 years Britain has been the gate-holder in the lands of those who hate her, and Constantinople is now virtually ours. But of our own gates the Lord says (Isaiah Ix. 11), “*Therefore thy gates shall be open continually; they shall not be shut day nor night*."

When did any one hear of London, or Liverpool, or Dublin, or Glasgow being blockaded or shut up? Some say this gate question refers to the passport system; doubtful, but, if so, the same is true still, the British Consul holds the key for all those Gentile countries. Go to any country in Europe and be sure you look well after your passports.

Did any one ever hear of a passport in order to travel in England, Ireland, Scotland, Canada or the United States? Not likely! Those Anglo-Israelites or Saxons can take care of themselves without passports. “Thy gates open continually;" the reason given is, “that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.” “Forces," the wealth of the Gentiles.

To the gates, ports, or strongholds named above we may add the silver gate, the golden gate, and a score or more alluded to in my lecture on "Our Gates." Every gate on this great continent belongs now, or soon will, to this wonderful Saxon people.

Mr. Froude says, "The home of the French peasant is France, and he will thrive nowhere else. The home of the Scot or the Englishman is the whole globe. Three centuries ago we were confined within our own four seas. Where are we now? We have spread over North America; we are filling Australia, New Zealand and South Africa. There is scarcely a seaport in any hemisphere where you will not find an English-speaking community. I once heard a discussion at a *table d'hote* at Madrid, between twenty or thirty commercial travellers, as to which language was of most use to them. There was not an Englishman in the party, but they all agreed that the English language would carry them farthest."

THE LION OF JUDAH

And inspiration used the same and similar language throughout. *“Israel hath the strength of a unicorn: he couched, he lay down as a lion, and as an old lion.*"

“Behold the people shall rise up as a great lion and lift himself up as a young lion."

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a young lion among a flock of sheep."

“Behold he shall come up as a lion."

“He hath the strength of a unicorn, his horns are like the horns of a unicorn.”

“My heritage is unto me as a lion of the forest."

“His glory is like the firstlings of his bullock ('a bullock!' that sounds like John Bull), *and his horns like the horns of unicorns."*

“With them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

THE STANDARD GOES TO ISRAEL

Judah was the recognized leader in all their journeys, marches and wars, and was known as the royal tribe, and the lion was the heraldry of Judah. This device was given to them by God, and by them retained until the event alluded to in Matthew xxi. 43. When the Jews killed the son and heir of the vineyard, Jesus said unto them, "*The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*" The Jews had borne the royal emblems until now; but rejecting the son and the heir, they lost the honour and the glory, and even the semblance of a national existence passed away from them. The disciples, who were Benjamites, so understood it, for they came together and asked Jesus, "*Lord, wilt thou at this time restore again the kingdom to Israel*?" Jesus did not inform them that it was merged in Judah, nor did He censure them for entertaining such an opinion; but He assured them of the promised baptism of power to aid them in the work demanding their attention. It was not for them to know when or how His Israel should be identified and fully reinstated; they had work to do.

THE HARP

As to the unicorn, it is an un-English animal. It is probably the *equicerous of Cuvier*, or the *hippelaphus* of Aristotle. It was usually sculptured in profile, on bas-reliefs; its two horns, being erect, looked like one. On our standard it combines somewhat the figure of a horse and of an antelope or hind. These were both emblems of the Saxons. In this combination we have the horse of Dan, and the hind of Naphtali (see Gen- esis xlix. 21), "*Naphtali is a hind let loose.*" (Dan is always seen on a fine-looking horse, like King William, Prince of Orange, in our day.)

The harp, on which David loved so well to play, was the national emblem of Ireland centuries before Christ, and, on down through the ages for 2,000 years it was seen floating on her castles. It was stamped upon her shields and upon her coin. That harp and its angel guardian was the only standard she would own until the union of the three realms of England, Ireland and Scotland in one kingdom. Then the harp is seen with its angel protector associated with nine lions, and an antelope, or unicorn. Then the cross of St. Andrew, the cross of St. George, and the cross of St. Patrick became the Union Jack.

UNION JACK

If you trace that word "*Jack*" to its origin, you will find the French Jacques, the Latin Jacobus, and the Hebrew Jacob. The "*Union*" that flag represents was the union of Jacob's posterity in the "*isles of the west.*"

Hayden says, "The Cumry of Wales had the harp on their coat of arms, which they received from Ireland." "The harp was brought into Ireland by the *Tuatha de Danaan*, 719 B.C. (See chapter on the "Harp of David," in ***books of Leacan and Ballymote***.)

That crowned lion is none other than the lion of the tribe of Judah. The other eight upon the British standard may represent the young nations, or colonies, in loving alliance to the power of the old lion — "*the young lions of Tarshish.*t" Sound the timbrel, tell it in France, publish it in Austria, send the echo to Besika Bay, to Constantinople, to all the Russias, to Egypt, to India, to the Ameer of Afghan, tell it to the hosts of Britain's might and chivalry on land and sea; that their heraldry, so proudly borne by army and navy, was given millenniums ago, by the God of Israel, to their forefathers, and has been handed down from generation to generation, as a grand security of His abiding presence with us and with our children forever!

I use the word "*Britain,*" rather than the minor word England; for Britain, like Israel of old, is formed out of many tribes, all resting peacefully under one flag. Her national character is powerful because composite; and England, Ireland, and Scotland equally have contributed to her glory. If

England gave Britain a Nelson, Ireland gave Britain a Wellington, and Scotland gave Britain a Colin Campbell. Each country increases the glory of the other.

The prophet Micah describes the prowess of Israel's arms (chap, v.):

8. "*And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as the young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.*"

Israel was not to be conquered by a Gentile nation, and indeed it stands to-day the only undefeated nation in Europe. It was necessary that the Saxons and Benjamites, or Normans, should be made a part of the confederacy, as in 1066 A.D. It was necessary that Benjamin — "little Benjamin their ruler" (Psa. Ixviii. 27) — should be admitted into the body politic. Since then, Austria, Portugal, Spain, Italy, Russia, and France, have all been made to own themselves "whipped," but Britain has had an assurance, as in the fate of the Spanish Armada and Napoleon's projected invasion, of the truth of God's word (Isaiah xvii.):

13. *"The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased AS the chaff of the mountains before the wind, and like a rolling thing before the whirlwind,"*

THE ROYAL STANDARD

All the great empires, or kingdoms, that have passed across the stage of this world's history, have had their national standards.

Israel received from God a Royal Standard, or Coat of Arms, and that standard is rightfully claimed to be the Royal Standard of Britain.

The Assyrians had a bull, the Macedonians the goat, Persia the sun, Turkey the moon, or crescent, Austria and Russia the double-headed vulture, France the eagle, etc.

Look at the National Standard of Britain.



This is the Coat of Arms affixed to every document proceeding from the supreme authorities of every British possession — an emblem commanding and obtaining respect from every British subject, and which, displayed on the breasts of their heroic kings, has struck terror and dismay to their enemies on the battle field. Let us proceed to analyse this time-honoured symbol of this great nation:

On the first quarter there are three lions, on the second the Scotch lion, on the third the harp that was taken from Mount Zion to Tara, Ireland, and on the fourth quarter, three more lions, then a lion and a unicorn rampant, and above all the crowned lion standing on a crown. Only nine lions and a unicorn, and a harp! How came all these lions here? The richly endowed, strangely gifted Israel, when leaning upon his staff, gave us the origin of all heraldry; as he blessed his sons he said (Genesis xlix.):

9. "*Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up!"*

That Hon of Judah has been the time-honoured symbol of Judah ever since, in all lands — the old lion of Judah.

THE LILY

The heraldic symbols of a family, tribe or nation, are among the things that know no change. People may change their country, their form of worship, and many things they hold dear; but their armorial symbols are to live on from generation to generation. Now, the lily was the emblem, or arms of Israel; it is a six-leaved flower, containing within it seven apices, six stamens, and one pistil. These thirteen parts composing the flower beautifully represent the thirteen tribes of the Hebrew nation. When Ephraim and Manasseh took Joseph's place there were thirteen. The whiteness of the lily denoted the purity of her love and allegiance to her Divine Sovereign, and its beauty aptly symbolized both the garments of righteousness in which all Israel shall at last be found, and the outward splendour of her national existence so long as she proved loyal to Him who is her life. From the fragility of the lily they might learn the necessity of entire dependence upon the true God.

We first find the lily used as a symbol by Solomon B.C. 1005, in the ornamentation of the temple. As all the details of the tabernacle and temple were made after the pattern given to Moses, we may conclude that the lily was a divinely chosen emblem of Israel. Solomon made two magnificent brazen columns to stand in the porch at the entrance of the temple. "The chapiters that were upon the top of the pillars were of lily work." "The brim of the molten sea was wrought like the brim of a cup with flowers of lilies," and the edge was like a lily flower. Solomon, in his peerless poem, compares Israel “Ho the lily of the valley," and when among enemies "to the lily among thorns." His “lips are like lilies," scented with the pure perfume of lilies. The old painters placed a lily in the hand of the Virgin Mary. Israel “shall grow as the lily." Jesus said, “Consider the lilies." As Israel in the East possessed the lily as a civil and ecclesiastical symbol, so does Israel in the West now, as found in the British Isles. The Saxon kings had lilies on their seals. Edward III. was the first since the Norman kings that bore lilies on his coat of arm or (1343), and the sovereigns of England continued to bear them on their armour down to George III. (1760). At first they were sowed, scattered on the field of the coat of arms without regard to number; but later on, the number was reduced to three.

The sceptre of Edward VI. bears a lily on the apex. While the royal crown of Great Britain is adorned with the lily alternately with the cross; and the orb of Richard I. supports the stalk with a lily flower.

The covers of the communion tables of the State Church, and their damask covers, are ornamented with lilies. The Saxon princesses wore state dresses sprinkled with lilies. The chancel pavements of many of the state churches are paved with tiles, each bearing a lily.

The Palace of Westminster is outwardly ornamented with a vast number of lilies, on shields, corbels, brackets, canopies, and its inside state apartments are similarly adorned with lilies worked into tapestry, wainscoting, carving, etc. As an architectural device the lily is constantly found carved in their cathedrals and palaces, as in King's College Chapel, Cambridge, the enormous stone key bosses in the roof are cut in lilies.

In these United States, and in all the colonies of Great Britain, we have the coat of arms of the Hebrew nation; we may not know its significance, or be able to give a reason why we have them, but they are here.

LAND AND SEA

Israel must be the first naval power in the world: “to possess the sea coasts,” “to possess the isles of the sea," “to possess many waters," "to go down to the sea in ships," "to do business in great waters." "He shall pour the water out of his buckets," i.e., shall use it, and control it; shall do a large ocean trade. Facts are stubborn things. The Board of Trade, in a report of 1875, shows that, when you compare the tonnage of the British steam and sailing vessels with the tonnage of France, Spain, Portugal, Italy, Austria, Turkey, Russia, China and all the other Gentile nations, their tonnage is to the whole of them put together, as fifteen and a half is to six and a half, or more than two to one. I need not enlarge here.

"Sing, my hearties," says the sailor to his mates, “Britannia Kules the Waves."

Israel was to conquer against the greatest odds. (Deut. XX. 1; Lev. xxvi. 7, 8; Joshua xxiii. 10; Deut. xxxii. 30):

1. “*When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them; for the Lord thy God is with thee.*

7. *"And ye shall chase your enemies, and they shall fall before you by the sword.*

8. *"And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.*

10. *"One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you.*

30. *"How should one chase a thousand, and two put ten thousand to flight, except their Bock had sold them, and the Lord had shut them up!*”

“And I will make all thine enemies turn their back upon thee" — Israel. For Jeremiah li. 20, "*Thou (Israel) art My battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms.*”

Great Britain as the battle-axe has been doing the work of God for ages.

How extraordinary those promises, and yet our history, from the first day until now, is one continued illustration of their fulfilment in our behalf 1 A few red coats and a few Scots Greys awed and conquered China. A very small detachment brought the Abyssinian hordes to terms without the loss of a single man.

Great Britain holds India with her teeming millions by a few soldiers, who, it is said, “if they did not drink whiskey, would thrash all creation."

The Duke of Wellington was the hero of one hundred battles, and every fight he fought he won, and never in any field did he lose a single cannon.

The late events in Egypt, which have added fresh laurels to the British army, are also clearly a fulfilment of the Divine promise. It is remarkable that General Wolseley ordered his men not to load their rifles as they ran to the terrible charge, not a bullet was to be fired. It was good policy, was it? I don't know; but I know that it was good prophecy. "Thou shalt break them with a rod of iron;” that surely looks like a British bayonet.

MONEY-LENDERS

The Lord appointed His Israel to be the great treasure-house of all nations and all peoples (Deut. XV. 6, and xxviii. 12, 13):

6 *“For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign orer many nations, but they shall not reign over thee*.

13. “*The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow*.

“And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them,"

These promises were forfeited once by disobedience, but when Israel returned to the Lord, and sought Him, and were restored to His favour, the promises all hold good, and all become ours. He says, “I will do better to you than at the beginning." “Lend unto many!” The Westminster Review says, “Foreign countries have, during the last thirty years, added three thousand million pounds sterling to their debts, and the British people are the great lenders!"

Emerson says, "The creation of wealth in England during the last century is a main fact in modem history. The wealth of England determines prices all over the globe."

Carpenter says, “The amount of interest paid on our enormous loans in England alone exceeds six millions sterling in a single month."

And while they have lent, and are lending, at two and three per cent., the amount of unemployed capital is so great that borrowers cannot be found. "Shall not borrow!" Who can tell me the time when Britain asked a loan from any Gentile nation? Why, such an idea would be laughed at all over the nation.

An English financier says, “One hundred million sterling a year finds its way to Britain from those nations."

It is well known that nearly all the nations of Europe are borrowers on a large scale from Britain. She lends to all; she borrows from none.

H. W. Beecher said, “Britain was the only nation in Europe that could pay her debts."

Our thinkers know that Britain and America today own and control the vast reservoirs of wealth, the immense gold fields, the silver mines, the oil wells, the constantly replenishing fisheries, called in the Divine promises "the blessings of the deep;" and the immense, the almost immeasurable, wheat fields. In addition to all this, we all know that the genius, the brain, the skill, the push, that employs the wind and water, the steam and electricity, is very largely possessed by the same people, I need not enlarge.

MONEY-MAKERS

This question has troubled many of our writers and thinkers. The student of the Bible, with the supe- rior light of this theory leading him on, has a valuable key in hand; he hears the Lord saying to Israel (the Saxons), " In the latter days I will bless thee abundantly." “I will do better to you than at the first." “I will bless thee as I have promised thee, and thou shalt lend unto many nations; but thou shalt not borrow;" and “the Lord shall open unto thee His good treasure." These promises explain the whole question. Our political economists will be greatly assisted by reading up on this question. The immense money available in Britain is one of the divinely appointed agencies by which she is to fulfil the glorious destiny God has assigned her. We do well to remember that

the ability to make money is a gift from Him, and is included among the special promises God made unto His Israel (Deut. viii.):

18. “But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth (in order) that he may (cause to stand) establish his covenant which he sware unto thy fathers, as it is this day."

Here the ability, power, or strength to make riches, or to acquire wealth, is from God; and the purpose, aim, or intention is clearly stated: that He may use it to fulfil the obligations of the Covenant. We Saxons are bound by the most solemn covenant to give to God's cause. In close proximity with the money question is that of:

SAXON SUPREMACY

This theory is the only one that answers the question so often asked, “How is it that that httle island on the rocks own and govern so many great nations and peoples on the other side of the globe?" An eminent writer says, “There is half a million of cities, towns, and villages now under British rule. India alone has over sixteen nations with a population of over 260,000,000 of people, and immense wealth and energy." The Anglo-Saxon everywhere is destined to rule. He has somehow or other a sort of instinct for governing. There is in him the right stuff to make governors of. It was the eloquent Lord Dufferin that once said in my hearing, when speaking of Irishmen and the honours thrust upon them in all lands, "We can show the Scotch and English how to govern."

Mr. Elisha S. Robinson, a British merchant in India, says, “That our Heaven-born mission is to rule the whole human race, and in ruling to elevate and benefit them."

You all know that passage in *Eothen* where King-lake tells us how the people of Cairo cleared the way for him as he rode on a donkey. The donkey boy ran ahead, shrieking as he ran: “Eh, Shiek! eh, bwit, reggelek, shumalek!" "O old man, old virgin, get out of the way on the right I virgin, O old man, get out of the way on the left I This Englishman comes, he comes, he comes!"

In some such way room is always made for an Anglo-Saxon. How does it come that our race is thus so honoured? Answer from the promise of God to Israel: "I will bless thee, and ye shall be the head and not the tail; ye shall be above only and not be beneath, for I am with thee." “I will make Israel a nation and a company of nations, and his seed shall become a multitude of nations." . . . “And ye shall possess nations greater and mightier than yourselves.” . . . “People shall serve thee and nations shall bow down to thee." If we be not Israel, we certainly, by some means or other, have in possession the wealth and honours, the riches and dignity, long ago promised unto Israel; and if we be not the rightful owners of all this wealth and honour, we must be prepared to sur- render these blessings to some one to whom they are promised. Those promises must and will all be fulfilled to some race or nation.

When the Saxon race shall have these promises fulfilled to her, there will not be much left for other peoples. We Israel, or Saxons, do now possess one half of the globe, and govern by the mild sway of Christian laws one-fourth of the world's population.

And if the British or American flag should he insulted in any land or any sea, to use the gorgeous language of Burke, when speaking of Britain, “a thousand swords would leap from their scabbards to avenge the wrong.” I have given you promises and prophecies spoken to Israel. We will invoke history as the key. I will summons here the most impartial testimony that can be desired. Our witnesses speak of Britain only, while the promises are as much to America as to Britain, because they are promises made to Britain as a whole, or to the Saxon race. To what our wit- nesses say of Britain, we must add what truthful testimony would say of America.

BRITAIN

I select from a paper published in California an article headed, "***Russia versus Britain***," December 20, 1874: "Britain holds the reins of the world, and it is no use for us to deny it. Her dominions cover more ground on this globe of ours than any other nation can lay claim to. On this very continent — the Monroe doctrine to the contrary notwithstanding — she possesses a greater extent of territory than this glorious Union. . . . Aside from this poor stretch of earth, how much does Britain own? We give it up. For, if we guessed aright to-day, our calculation would be set wrong by her new acquisitions to-morrow. The number of Victoria's subjects? Well, they quadruple those of any other earthly sovereign, and there we cease to answer conundrums." — Cambridge, M.A.

AN EMINENT FRENCH WRITER

next groups the facts for us. I quote his own words: "Are there any other seas, any other continents; seek an inhabited or an uninhabited spot where Britain has not planted her flag. All newly-discovered lands she unhesitatingly annexes to herself. When will this insolent usurpation cease? What balance of power can exist in the world in the face of such ambition, which increases with conquest and becomes extravagant by dint of impunity. It is not one nation, but every nation, which should open their eyes. It is essential not for one people, but for every people, to know whether the ocean itself is free, and if the whole universe is to fall back in the presence of the dominion of the shop-keeping Caesars."

A RUSSIAN WRITER.

Here is an extract from the pen of Mr. Veraadsky, a Russian writer, a real genuine hater of Britain. He says, "Britain is a menace to the safety of Europe.. She is the most aggressive power of modem times- There is no part of the world where she has not established her garrisons or her colonies. - Her .fleet dominates every sea. What power is there that has not suffered from her ambition? She has torn Gibraltar from Spain, Malta and Canada from France, Heligoland from Denmark, the Cape of Good Hope from the Dutch, the Gold Coast from the Portuguese, and Hong-Kong from China. She has built up by the sword a military power in Asia which secures her government over two hundred millions in India; at Aden she holds the gate of the Bed Sea; at Singapore she commands the road to China; from Fiji she dominates the Pacific. Her territory is vaster than that of Russia, and greater in extent than all Europe, without Russia. Russia annexes no populations except Slavs and a few tribes in Asia, while of 250,000,000 of Britain's subjects only 20,000,000 are Englishmen. What nationality has not some of its members under British rule? Italians at Malta, Spaniards at Gibral- tar, Arabs at Aden, Germans at Heligoland, Dutch at the Cape, Chinese at Hong-Kong, Malays at Malacca, Hindus in India, Kaffirs in South Africa, Maoris in New Zealand, and French and Indians in Canada. Britain is a spider whose web encompasses the whole world within her own dominions; she has all the resources of all the continents. Her empire is stronger and vaster than any coalition of other States. She is a standing menace to all other powers, and her in- creasing strength is destructive of the balance of power. Nevertheless, unsatisfied and insatiable, she is still grasping for more territory. Yesterday she seized Fiji; the day before she took the Diamond Fields; to-day she annexes Transvaal, and to-morrow she will clutch at Egypt. It is only too clear that the power of Britain is too great to be compatible with the general safety, and that the aggressive empire, unless speedily checked, will establish a universal dominion over all the peoples of the earth"

VICTOR HUGO

will be our next witness. He says, "Over that sea, in calm majesty, lies the proud island whose existence consoles me for a thousand continental crimes, and vindicates for me the goodness of Providence. Yes, yes, proud Britain, thou art justly proud of thy colossal strength — more justly

of thy God-like repose. Stretched upon the rock, but not like Prometheus, and with no evil bird to rend thy side, rests the genius of Britain. He waits his hour, but counts not the hours between. He knows that it is rolling up through the mystic gloom of ages, and that its chariot is guided by the iron hand of destiny. Dare I murmur that the mists will clear for me, that I shall not hear the rumbling wheels of the chariot of the hour of Britain. It will come — it is coming — it has come! The whole world, aroused as by some mighty galvanism, suddenly raises a wild cry of love and admiration, and throws itself into the bounteous bosom of Britain. Henceforth there are no nations, no peoples, but one and indivisible will be the world, and the world will be one Britain. Her virtue and her patience have triumphed. The lamp of her faith, kindled at the apostolic altars, bums as a beacon to mankind. Her example has regenerated the erring, her mildness has rebuked the rebellious, and her gentleness has enchanted the good. Her type and her temple shall be the Mecca and Jerusalem of a renewed universe."

I am sure that all who hear or read these testimonies from worthy pens will admit that the prophecy of the stone kingdom, already alluded to, has, to a .great extent, its fulfilment in the growth and power here so eloquently sketched. Those leading writers did not have before them the prophetic word respecting that "stone cut out without hands," and commissioned to conquer and subdue all those nations; and yet they could not more fully witness to the great facts that the stone is becoming a great mountain, and filling the whole earth. The prophecies of God are being rapidly fulfilled, our enemies themselves being judges. Who can tell the future that God has in reserve for the Saxon race?

MISSIONARIES

The Israel of God are to be the great missionary agency to the world: "*I will bless thee and thou shalt be a blessing." "In thy seed shall all the nations of the earth be blessed*." The primary meaning here is Christ, and His redeeming work; but as human instruments that agency is largely to be Israel: "*This people have I formed for Myself, they shall show forth My praise*;" "*I will send those that escape of them unto the nations to Tarshish. . . . Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles*" (Isaiah Ixvi. 19). This is the great work of our race, and of both Britain and America. Note the agency and the "*escaped*" who have found a home in Tarshish and the far-off isles. The mission is to be to the Gentiles. It could not mean the Jews, for they have not yet been "*bent*" to Christ. It must mean some portion of Abraham's family, and that portion of them must be Christianised.

To Israel the Lord says (Isaiah xlix. 6), "I *will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth.*" Hear Paul and Barnabas (Acts xiii.):

45. *But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*

For so hath the Lord commanded us, saying I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."

Here was Israel, and not Judah, at missionary work for God. And all the great missionary agencies of our century are sent by the Saxon race; the names alone of great missionary organizations would fill pages. It is literally Britain and America that are engaged in blessing all the families of the earth. They are the missionaries of the world. These two nations are the "l*ight of the*

Gentiles." They maintain more than twice as many foreign missions as all the Gentile nations put together.

America to-day is growing up immense interests in the East. Henry Ward Beecher said: "I will not undertake to be the laudator of England, but this I can say: through light and through dark, through good and through evil, she has proved herself to be the right hand of Almighty God for light, for liberty, and for victory."

GOD'S INHERITANCE

Israel is God's inheritance and possession, and we must be prepared to acknowledge the fact. Moses prayed, "*Lord, take us for Thine inheritance,*" and he said, "*The Lord hath taken you for an inheritance;*" and again, "*Lord, destroy not thine inheritance.*" "*For the Lord will not cast off His people, neither will He forsake His inheritance.*" "*They are Thy people and Thine inheritance.*" David prayed, "*Bless the inheritance of the Lord*," "*And the people whom Thou hast chosen for Thine inheritance.*" "*For Thou didst separate them from among all the people of the earth, to be Thine inheritance.*" Isaiah says, "*Lord, return the tribes of Thine inheritance*," "*Israel Mine inheritance,*" "*Ask of Me and I will give the heathen to thine inheritance*." "*For Thy people Israel didst Thou make Thine own people for ever; and Thou, Lord, becamest their God*." Now, note; our British people, through their national Church, claim to be the very people here spoken of. Hear them throughout all the land in the beautiful service of the Prayer-book. In the Confession they say, "*We have erred and strayed from His way like lost sheep;*" and they use the very terms by which God had all along spoken of them — "*lost sheep.*" "*His people — My people — My servants — Thy heritage* " — "*Thine inheritance*" — "*The sheep of Thy pasture*" — "*Thy chosen people*" — "*Thy people Israel*" — and the like, and they say, "*We are the people of Thy pasture and the sheep of Thy hand*" — "*O Lord, save Thy people and bless Thine inheritance*" — "*And make Thy chosen people joyful*" — "*O let Israel bless the Lord, bless ye the Lord God of Israel, for He hath visited and redeemed His people*" — "*And they call upon the Lord to remember His holy covenant, and to perform unto us the oath which He sware to OUR forefather Abraham.*" Indeed I That is pretty good. If Abraham be our forefather are we not his children? "*He hath holpen His servant Israel, as He promised to our forefather Abraham that He would give us*." "O *God, we have heard with our ears, and our fathers have told us the noble works that Thou didst in their days and in timed of old*." What fathers are here meant? Gentile chiefs? Indian chiefs? Anglo-Saxon idolaters? Old Druids? No! no! not by any means; farther back still; go to the patriarchs and prophets.

"*Lord, spare Thy people, and let not Thine heritage be brought to confusion, so that we that are Thy people and the sheep of Thy pasture, shall give Thee thanks for ever,*" etc. "*Lord, mercifully receive the prayers of Thy people.*"

In the service for the 20th of June, in a prayer for the Queen, they say, "*Let there never be one want- ing in her house to succeed her in the government of this kingdom, that our posterity may see her children's children, and peace upon Israel.*" What does all this mean? Coming from the archbishops, bishops, ministers, deans, curates, and the nation they represent, I would not for a moment think that they do not mean it. Many hundreds of them are among the most devoted of all God's people; and most devoutly they claim to be His people and His inheritance; and the whole Church and nation have good grounds for so doing.

Then note the Wesleyan Methodist minister as he calls upon his people by tens of thousands to sing the praises of God, and to mean what they sing, as he gives out the 546th Hymn:

"The sheep of Israel's fold
In England's pastures feed."

Of course they do, and it is safe and good pasturage too. And then the Presbyterians, of all branches, sing right lustily:

"We are His people, He doth us feed,
And for His sheep He doth us take.
We are His people, and the sheep
Within His pastures fed."

And the Baptists and Congregationalists catch the same strain, and indulge in the same sentiment; and I have no objection. But, while they sing it, and pray it, and read it, on Sunday in their churches and in their cathedrals, I think they should be manly enough to own it on Monday, and also in all the walks of life; and be prepared, always and everywhere, to incur the responsibilities of His Israel. The witnesses are multiplying every day. Every manly man will stand by his convictions.

VALUABLE TESTIMONY

The Rev. Bishop Gobat, of Jerusalem, expressed his views clearly and firmly, and said, "That a solid ground for the Anglo-Saxon Israelitish hypothesis existed in the fact, that nowhere else had Ephraim been found fulfilling the required conditions of the Scriptures."

Mr. Robert Mimpress says, "We are found as the posterity of Joseph were to be found, blessed through the cross, and in the name of the Redeemer of Israel; also with natural and providential blessings as promised to our fathers. And it is worthy of remark that the English race, in whom is so remarkably fulfilling the destiny of Ephraim, came from the very quarter where Ephraim was lost. Our best historians trace the Anglo-Saxon race back, eastward, to the borders of the Caspian Sea, in which neighbourhood our Israelitish ancestors were located by the Assyrians."

F. Tennyson, Esq., says, "It-has come to light within the past few years that the Anglo-Saxon race are really and truly those ten tribes of Israel carried away some seven centuries and a half before Christ; and deported by the king of Assyria to the country of the Medes, and non-apparent from that time to this; but who undoubtedly migrated north-west, and finally settled in the British Isles. The astonishing and multifarious evidences of this fact have already filled volumes. I may say this much, that the British people, or the Saxon race, have literally fulfilled all the great promises made by God to Abraham; which were never realized in Palestine. In reading the works you must not expect a polished style; look for facts, which I defy any man to explain away."

CHAIN-BREAKERS

Mr. Wesley was far in advance of his times. He called the slave trade "the sum of all villainies." God issued a high commission, a divine command to His Israel, "To loose the bands of wickedness, to undo heavy burdens, to let the oppressed go free, and that ye (Israel) break off every yoke."

Compare the death penalty incurred by a British subject infringing the laws of his country by engaging in the slave traffic, with the law laid down to Israel in Exodus xxi. 16: "*He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death.*" Other nations limit the punishment for this nefarious practice to imprisonment, when not absolutely winked at.

Britain is a high court of appeal for all lands and all nations, and with one voice her seventy-seven colonies do unite in singing, "Britons never shall be slaves."

At one of my lectures, having read this paper, a gentleman came to the front, somewhat excited, and said, '* Mr. Poole, you say, ' That the British people, consisting of the EngUsh, Irish, Scotch,

and the Americans and Canadians are to be put in possession of the land of Canaan, that land promised to Abraham and to his seed, why, they would not find standing room in such a small country as that," To quiet the fears of our friend, we read for him the promise of God found in Jeremiah iii. 14: *"I will take you one of a city, an4 two of a tribe, and I will bring you to Zion " — ^representatively,*

"The Lord's redeemed with joy shall come
From lands afar to Israel's home —
From every tribe a chosen band,
To worship in the Holy Land."

That looks very much like representation by population. Our excited friend grew more calm, and said that he would have no objection to go to Jerusalem.

There was no grander sight under the sun than the late terrible struggle in this country for the fulfilment of God's Word on the slave question on this continent. Israel must obey. "The bands of the slave must be unloosed;" "the oppressed must go free." The slave chain must be broken. True I When it came to blows, it was Saxon against Saxon; but it was more. It was right against wrong; it was Israel making a tremendous effort, at a terrible sacrifice, to obey the divine command to " break off every chain."

THE SABBATH

It was a divine appointment that Israel, wherever found, must have a Sabbath (Exodus xxxi.):

12. "*And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, verily my Sabbaths ye shall keep: for it M a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever.*"

"*Sabbath,*" says Bishop Ely, "was thus made a distinguishing badge, a bond for the whole people."

Greenhill says, "Sign ' here means proof, a note of your distinction from others, of your being My people. It is a sign that we are His, a mark or token that has great significance."

The Rev. Canon Brownrigg says, "I do not hesitate to say that our standing tradition respecting the observance of the entire Sabbath-day is founded upon some instinctive feeling of the nation; that the Sabbath, in respect of the nation possesses a special character as if there were resting upon us as a people a special reason why we should keep it holy."

When England and Scotland united under James I., a most stringent Sabbath observance law was put upon the Statute Book, and it has never been obliterated.

It is well known that the Jew's and Saxons are the only people that have a law for Sabbath observance; France, Spain, Italy, etc., have no Sabbath; the sons of Isaac are the only nations who keep the day sacred. When, in 1874, a motion w^as made in the House of Commons, England, to introduce the Continental Sab- bath, it was rejected by a vote of 271 against 68. The Commons said, we will keep the Sabbath of the Lord our God.

We do not keep it as it ought to be kept; we ought more sacredly to guard this, the token of our covenant with Israel's God. To Britain, and to all her colonial children, to the United States, and all the new territories, I would say, or sing:

"Arise ye nations, with rejoicing rise,

And tell your gladness to the listening skies;
Come out forgetful of the week's turmoil,
From halls of mirth, and iron gates of toil;
Come forth, come forth, and let your joy increase.
Till one loud pa'an hails the day of peace,
Sing, trembling age, ye youths and maidens sing,
Ring, ye sweet chimes, from every belfry ring,
Pour the grand anthem till it soars and swells.
And heaven seems full of lofty aerial bells.

Behold the inorn from Orient chambers glide,
With shining footsteps, like a radiant bride;
Rise, ye sweet maidens, strew her path with flowers.
With sacred lilies from your virgin bowers;
Go, youths, and meet her with your olive boughs,
Go, age, and meet her with your holiest vows;
See where she comes, her hands upon her breast.
The sainted Sabbath comes and smiles a world to rest"

"Six days may wealth divide the poor,
O, Dives, from thy banquet hall;
The seventh, the Father ope's the door,
And holds His feast for all:
Six days' stern labour shuts the poor
From nature's splendid banquet hall;
The seventh an angel ope's the door,
And smiling welcomes all"

It was my pleasure to give three lectures in the city of Montreal; at two of them the Very Rev. Dean Bond, now Bishop Bond, presided. It was a great joy to me to receive the following sermon, preached by him before the Saint George's Society. The Very Rev. Dean Bond preached from Isaiah xliii. 21: "*This people have I formed for Myself; they shall show forth My praise.*"

The reverend gentleman first asked if Englishmen claimed this promise, and stated there was no grander object in human life than this, to show forth the praise of God. These words were written primarily of Israel; how, then, could Englishmen claim them as their possession? There was a time when these questions would be dismissed with a good-natured laugh. That time has passed, and the controversy has now reached a point when the identity of the British people has to be met with serious and sound argument. The ridicule with which the theory was first received has been discarded, and the singular light thrown by the theory on much of Scripture, is now used for further quiet and thoughtful examination. When thoughtful men discover that a people speaking one tongue, by being scattered among a nation of another speech may lose their own language and adopt that of the people with whom they sojourn, these thoughtful men perceived that the change of language was no insuperable difficulty in receiving the theory. They felt that if, as the prophet Hosea declared, Israel was to lose its religion and become lost in paganism, it would eventually speak the tongue of the pagan masters. In like manner, when these thoughtful men learned that a change of climate and of manner of life had produced an entire change in the feature and form of the entire people — they saw that the physical difference between the inhabitants of the British Isles, the original of the ten lost tribes of Israel, was no sufficient argument for rejecting the theory. Again, when these same thoughtful men (guided by Scripture) sought for the lost tribes in the countries where the Assyrian had carried them captive, and found that history told of the migrations of these people north- ward, and of the way marks (here and there) left in the places of their sojourn, and proved by the graves of their dead, they perceived that history contributes its aid to remove the obstacles that seemed to exist in the way of identifying lost Israel with mighty England; and then, when these same thoughtful men began

to inquire, “Whence came these people who replenished the British Isles?” and (guided by history in their inquiry) traced back their origin to the very neighbourhood where Israel had been placed in captivity — they began to see that difficulties were vanishing, and probabilities were pointing them onward in their search. But then, when these same thoughtful men came to test all these things by the Word of God, and found that the one was singularly illustrated by the other; that light was thrown upon many predictions of the prophets by the possibility that Israel had found its way to England, and that the story of England's greatness, prosperity, and peculiar character was, in a great measure, accounted for by the thought that she had obtained the promises made to the lost tribes, then these thoughtful men felt that the question forced itself upon their attention. For example, the prophet Hosea speaks at large of Ephraim as an apostate, then as put away and cast out of the covenant, and driven forth (an utterly repudiated people) from the land of the covenant; but at last comes mercy, and Israel is to be brought home out of her captivity — converted and saved. But where are they to be found? Where are they to return? From the land wherein they were led captive? That would have been from the north, and that would have been fatal to the theory. No; Hosea says: “*They shall walk after the Lord; He shall roar like a lion! When He shall roar, then the children shall tremble from the west — they shall tremble. . . . and I will place them in their houses, saith the Lord*." And then Isaiah, prophesying of these same people, says of them (after the desolation of the land): “*They shall lift up their voice; they shall sing for the majesty of the Lord, they shall cry aloud from the sea; wherefore, glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea.*" So, it would seem that they shall come from the isles of the sea — and those isles shall be in the west. This (with- much more) points, to say the least, with singular significance to the British Isles. And then, again, where is the fulfilment of the prophecies which fore- told the future of Joseph's two sons, when Jacob set Ephraim, who became the head of the ten tribes, above Manasseh? Where is the *"multitude of nations* " that his seed should become? Where is the seed of Israel numbered as the sand of the sea? Where is there any sign of their pushing the people together to the ends of the earth with horns like the horns of unicorns? And where is the “*chief of nations"* whence there is to be a shout of song and glad- ness of Jacob?

He (the rev. preacher) can see that all this may be fulfilled in England; but where else to look for these ten tribes he did not know. It seems, at all events, generally admitted that Israel, as distinct from Judah, have been lost to human view as completely as if it had been in their power, and yet it is scarcely controverted that Israel shall return to their own God, and Judah shall meet them there, and they shall be re-united under one King and one Shepherd. And then he did not wonder that the idea that Israel should be found among the Anglo-Saxons has taken such hold on the minds of thoughtful men, for, passing by at this time the other branches of the Teutonic race, consider the position that the British nation occupied before the world. He referred to the East- em Question by way of example, in which wise men have maintained that her policy was eminently calculated to promote the well-being of the world; and we know that by her respectful attitude the great men of the earth point to her as the chief among the nations. Great Britain is a company of nations stretching round the world, with colonies growing daily into nations firmly welded together, and manifesting by interest and sympathy their oneness with the mother- land. He continued further to consider the position the British nation occupied in the world in the work of the British Church. The spread of the English tongue, piercing all lands, has made comparatively easy the toil of the missionary. And the toil of the English missionary has been made a hundredfold fruitful by that land which, above all others, honours the Word of God, sending that Word (translated into their own tongue) to almost all the nations under heaven. Where she has planted her foot, there she has remained, and, like a tree planted by the water, has blossomed and budded, and the fruit has been put forth and filled the land.

He next referred to his audience individually. Being an Englishman or an Israelite, after the flesh, will not save the soul. They might even yet live to share in those covenanted blessings — which he believed are still richly to be poured out on the British nation; but that will only enhance the guilt and increase the condemnation if they remain strangers to God's converting grace. There must be a new creation by the Holy Spirit, a personal interest in Jesus, and a relation to Jesus of

oneness by the indwelling of the Holy Spirit. Again, love of country and love of kindred was a passion with the Israelite, wherever he might be. Let this be the same with Englishmen, confident that in the strength of God she will fulfil (in the working out of God's purposes) her splendid des- tiny. One cannot doubt that she is a means, in the hands of God, for accomplishing mighty purposes in the earth. Her home in the isles of the sea is kept sacred from the invader; and that home has ever been the refuge, alike from every nation, of the down- trodden and the persecuted, and from that home her sons have gone forth to form colonies, until they have become "*a company of nations"* to take possession of prominent points until, as we trace her strongholds over the globe, we see her in possession of the gates of her enemies, and, above all (notwithstanding degenerate children) to carry the Gospel (with reverence for the Lord's Day and obedience to the Ten Commandments) into every new home which they have formed.

Jubilate! raise the song,
Loud with triumph deep and strong;
Let the trumpet swift and sharp,
Meet the soft and loving harp —
All ye sons of music, come.
Viol, comet, flute, and drum —
Clanging steeples, cannons' roar.
Hurl the joy from shore to shore.
Jubilate! shout the song,
Thrilling, joyous, loud, and long —
Jubilate! fling the sound.
All the startled nations round,
Israel lost, and Israel found!
Yea; for Mother England stands.
Girt with children in all lands.
And her tenfold tribes are seen.
Bringing homage to their Queen;
Thanking God for all the praise.
That has blest her many days.
And has brought her to this hour
Crowned with love, and throned in power.
— *Martin F. Tupper.*

SAXON, THE BLEST!

"A little one shall become a thousand and a small one a strong nation,"

" Saxon beloved! for thee we claim,
A blessing in Victoria's name —
A blessing as the royal heir,
Favoured with heaven's exalting care.

A little one thou wert and small,
A cypher on this earthly ball,
Till He whose word fulfilled must be,
Enthroned thee monarch of the sea.

A small one — till a hand Divine
Dominion gave thy sceptred line —
Thine heritage the wastes to tread,
The desolate build, the earth to spread.

Forth springing from thine island source,
'As willows from the water-course,'

Preserved to multiply and root,
To blossom o'er the world with fruit

A nation strong, established o'er
The plains of many a distant shore,
Not as a taunt, nor alien guest —
To people nations thy behest

Land of mercy! land of light!
Fair deeds adorn thy regal might —
To loose the captives, and assuage
The griefs that dim life's mortal page.

Saxon, the blest! thy horn hath been
Exalted by a Power unseen.
Who destined thee the earth to store.
And harvest fruits for Zion's shore.

Saxon, the blest! look forth and see
The wonders He hath wrought for thee—
Long-promised gifts have been thy dower,
Possessions, riches, fame, and power.

Saxon, the blest! thy greatness read
In covenant sealed to Israel's seed —
Thy feelings pledged, a witness light.
To keep the truth, maintain the right."

END OF SECOND LECTURE.

THIRD LECTURE

ANGLO-ISRAEL AND PHILOLOGY WHICH IT IS SHOWN THAT A LARGE PROPORTION OF "THE ENGLISH LANGUAGE COMES TO US EITHER DIRECTLY, OR INDIRECTLY, FROM THE LANGUAGES OF THE HEBREW RACE.

Prof. Max Muller says, “Man alone employs language; he alone comprehends himself; he alone has the power of abstraction; he alone possesses general ideas; he alone believes in God.”

“Great rivers are never really known unless you trace them to them springs,”

ANGLO-ISRAEL AND PHILOLOGY

Now gather all our Saxon bards, let harps and hearts be strung,
To celebrate the triumphs of our own good Saxon tongue;
For stronger far than hosts that march with battle flags unfurled,
It goes with Freedom, Thought and Truth, to rouse and rule the world.

It goes with all that prophets told and righteous kings desired,
With all that great apostles taught, and glorious Greeks admired;
With Shakespeare's deep and wondrous verse, and Milton's loftier mind,
With Alfred's laws, and Newton's lore, to cheer and bless mankind.

Mark as it spreads, how deserts bloom, and error flies away.
As vanishes the mist of night before the star of day!
But grand as are the virtues whose monuments we see.
These are but as the dawn, which speaks of noontide yet to be.

HE speech of man in his mother-tongue is not, like the song of birds, an instinct implanted by nature in the constitution of every individual of the species, and either exercised from the moment of birth, or spontaneously called into play at a certain period of growth.

If that were so, the same language would be spoken by all mankind, in the same way that the same species of bird utters the same notes in the most distant countries. The song of the lark in Germany or Italy is the same that is heard in the Irish or English skies.

Man speaks a thousand different dialects which he easily acquires from his mother, or his nurse. An indication of the manner in which man may have been led to the formation of a vocabulary is thought to have been given in Genesis ii. 19, when Adam gave names to the creatures God

had made. It is evident from the Scriptural account of Creation, when taken as a whole, that speech was coeval with the creation of man. Humboldt says, "Man is only man by speech, but in order to discover speech he must already be man." Max Muller adopts this opinion thus clearly expressed.

The origin of the various languages on the earth is traced to the dispersion of the people at the building of the tower of Babel, and the endowment of different tongues.

HISTORY OF LANGUAGE

The history of a language is in truth the history of a people. In seeking for the elements of which the one is composed, we are necessarily obliged to inquire carefully into the vicissitudes that the other has under- gone. Every change that has taken place in the con- dition of a people, and every revolution that has marked its existence, may as distinctly be traced in the structure of the language of that people, as the age of a tree may be known by the successive layers of which it is composed. In this investigation we turn away from the East, where luxury, avarice, intemperance and ambition had destroyed the Chaldean Empire, the once proud mistress of the nations, “the head of gold.”

LANGUAGE TO BE LOST

The love of conquest, novelty, and the guiding hand of that overruling Providence which led the “*strangers*" and “*wanderers*" into that great “*wilderness of the people,*" separated the ten tribes of Israel from under the yoke of the oppressor, shook off the trammels by which they had been bound, and said unto them (Isaiah xxiii. 6), “*Pass ye over to Tarshish*.” Pass through thy land as a river, daughter of Tarshish." He led them into the new country of Germania, now called Northern Europe. There, clearing its primeval forests, draining its pestilential marshes, and peopling its wild territories arose those nomadic tribes, to which modem Europe, modern languages, and modem civilisation are so much indebted for their present prosperous condition. In pursuing this line of interesting thought, I admit there are missing links in the historic chain of events. We are dealing with a people, as we have clearly proved, that were to lose their language, laws, religion, literature and even themselves; and yet, by means of modern discoveries in the science of ethnology and of language, we have ample proof to satisfy careful students that the Hebrew people went away west.

WANDERERS

The Kimmerians — a people whose name is mentioned by Homer (*Odyssey*, Bk. V., 14), nine hundred years before Christ — were the first of those three distinct races which successfully crossed the Bosphorus, and spread, themselves over Northern and Western Europe. Klipstein says, in his Anglo-Saxon grammar, “The earliest correct information we have of this people (in the west) locates one of their tribes in the Cimbric Chersonesus (the present Denmark), and another, the Kelts, or Galli, on the shores of the ocean, both situations admirably adapted for the con- quest and colonization of Britain."

WAVES OF PEOPLE

That they, a roving and restless people, passed over into the adjacent islands, the examination of the languages of Wales and of Ireland, when compared with the ancient Gaulish, abundantly testifies, and corroborates the faint outlines of history left, and the conclusions drawn from the relative position and habits of the people. It is to these tribes that we must trace those remnants of the ancient tongue to be found in our vernacular. It is impossible to say how long before the Kimmeri and the Kelts were followed by their kindred tribes that came in floods from Asia, sweeping over the continent, “as a river,” as the prophet had said; they came in floods, wave

upon wave, driving before them, with resistless force every impediment. The Goths composed the second inundation that rolled from beyond the Bosphorus.

Dr. Percy has so clearly established the distinction between the Celtic and the Gothic tribes, that we look upon it as a settled question among historians and philologists.

About the middle of the fifth century the sons of the Sacae, or Saxons, the Angles, and the Jutes — three Gothic tribes — began to drive the Kelts and Britons to the fastnesses and mountains of Wales, and across the sea into Ireland; and to establish them- selves permanently in the country now called Eng- land. So complete was this conquest by the Anglo- Saxons that they replaced the manners, religion, laws, and language of the conquered tribes by those which they had brought with them from the continent. Dwellings in caves yielded to more formal habitations, and the worship of the brazen bull, and of the Druids, gave way to the temples of Woden and Thor. Their language so entirely took the place of that of the former inhabitants, and so permanently fixed itself in the island-house God had promised His people Israel, that, although the manners and laws of the people have completely changed, and although the worship of Thor and Woden has long since given place to a purer and more rational religion, neither time nor sub- sequent invasion has been able to expel from those islands the language of the Anglo-Saxons, which, to this day, forms the bone and sinew of our glorious all- conquering mother-tongue. It is to the study of this ancient language that our attention is directed.

WHITNEY

William D. Whitney says, “The whole subject of linguistic investigation may be conveniently summed up in the single inquiry: Why do we speak as we do?" And his answer to this question is, “We speak English because we were taught it by those who surrounded us in our infancy and childhood.”

We did not originate a language for ourselves; we simply received and appropriated, as we were able, whatever our instructors were pleased to set before us. Our object was to understand those about us, and to be understood by them. In our efforts to accomplish this, how many of us learned inaccuracies of pronunciation, or inelegance of style, which do not in any sense belong to the English tongue; and how many individual words and current phrases are learned with a general tone of utterance, and a nasal twang, which are associated with “I guess," “Haow," “I calculate," “I 'spect,” “You know," and other colloquialisms and vulgarisms which are no more English than Indian.

Whitney asks again, “But what is the English language?" Answer: it is the immense aggregate of the articulated signs for thoughts accepted by, and current among, a certain vast community, which we call the English-speaking people. It is the sum of the separate languages of all the members of this community; or, since each one says some things, or says them in a way not to be accepted as in the highest sense English, it is the average rather than the sum; it is that part of the aggregate which is supported by the usage of the majority, but of a majority made in great part by culture and education, not by numbers alone. It is a mighty region of speech, of somewhat fluctuating and uncertain boundaries, whereof each speaker occupies a portion, and a certain central tract is included in the portion of all. There they meet on common ground; off it, they are strangers to one an- other. Although one language, it includes numerous varieties of greatly differing kind and degree: individual varieties, class varieties, and local varieties. The one fact which gives it unity is, that all who speak it may, to a considerable extent, talk so as to understand each other.

OUR LANGUAGE

This language is preserved by an uninterrupted tradition, and by a great body of literary works. Each generation hands it down to the coming one. But each work is, after all, only a single person

with his limitations and deficiencies, and with his restricted influence. Even Shakespeare, with his unrivalled wealth and variety of expression, uses but about fifteen thousand words; and Milton little more than had as many, mere fragments of the encyclopedic English tongue. The language would soon be shorn of no small part of its strength, if placed exclusively in the hands of any individual, or of any class. Nothing less than the combined effort of a whole community with all its classes and orders, in all its variety of characters, circumstances, and necessities, is capable of keeping in life a whole language.

But, while our English speech is thus passed on- ward from generation to generation of those who learn to speak it, and having learned themselves, teach others, it does not remain precisely the same; it is undergoing all the time a slow process of modification, new words are being introduced from the languages that are being spoken and read, as generation after generation comes and goes. Technical terms are being constantly called into existence and incorporated into our daily speech. Antiquated phrases and obsolete terms, are every few years denied a place in our vocabulary, while many words formerly esteemed as antiquated and obsolete, are again being countenanced and employed; so that the English language now used by our standard writers is, in many respects, very different from the spoken and written language of King Alfred's time, and indeed, it differs widely since the time of Queen Elizabeth. Important changes are constantly going on, and will, in the nature of things, go on as long as trade, and art, and science invent new terms, and modify their technical dialect accordingly. Such has been the elasticity of our English tongue in the past, and such is the omnivorous tendencies in our day, that we are safe in anticipating for it in the future an absorption of the living languages of our time, as it drew in the past from those we now call the dead languages.

That it may be seen at a glance how our English language has, in its early history, taken the place of the Asiatic tongues, we will present to the reader a brief glance at the principal of those languages and a few of the many words that have come to us directly, almost from the very lips of our Asiatic grandfathers. Any allusion I may make to those ancient languages must, of necessity, be brief indeed, and any words I may produce will only be a very few of the many thousands that can be presented.

SANSKRIT

The Sanskrit language is considered to be the most primitive of all the idioms of the great Indo-European family, which more or less reflect the internal features of that language.

The word "*Sanskrit,*" means "*perfected*" the language is founded on a vast logical system of grammar, whose equal cannot be found in any other language. Its alphabet consists of fifty letters, of which sixteen are vowels, and thirty-four consonants. "Though in a rude state," says Botta, "long antecedent to the fifteenth century B.C., it must have been spoken in India." It is held in great reverence by the Hindus, and used by them as the sacred and literary language of the country. Many of the other dialects spoken and written in India are derived from the Sanskrit.

The literary monuments of the Sanskrit language are ranked among the most ancient in the world, and they correspond to the great eras of the history of India, when those tribes of the Aryan race speaking Sanskrit emigrated to the north-western portion of India and established themselves there, an agricultural and pastoral people. Botta says, "That was the age in which were composed the prayers, hymns and precepts, afterwards collected in the form of the *Vedas*, the sacred books of the country."

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The chronologists of our day differ very widely as to the date of those sacred writings, all admit them to be among the first literary productions of India. They are usually dated twelve or fifteen centuries B.C. Other sacred books and commentaries founded upon them were produced in after years. That age in India is known as the period of the Vedas.

Colebrooke supposes them to have been written in the fourteenth century before Christ. Sir William Jones in the sixteenth. Neither of them seem to have any data upon which to form an opinion. Niebuha gives us a much later date. The Rig-Veda, which is the earliest of those sacred hymns, is believed to have been written B.C. 1200.

It does seem to me that the Holy Bible gives us a true key to this question — the origin of those sacred hymns and prayers that are, in themselves, so far above anything produced in the East in more modem times. In these sacred odes we have much of the same style as is found in the writings of the prophets of Israel. In those hymns there is the absence of many of the doctrines that form so large a proportion of the other, so-called, sacred books of India. In these hymns there is nothing of caste — nothing about the transmigration of souls — nothing about the incarnations so often spoken of in Hinduism — the authors of the Vedas had a faith too pure to utter an expression on any of these topics.

Where do we find in the Scriptures any allusion to a people that could reasonably be supposed to have any connection with those sacred writings. In Botta, and in the writings of others, we are told of tribes speaking the Sanskrit language establishing them- selves in the north-western portion of India, their object being to cultivate the soil and find ample pasturage for their flocks and herds. About that time we are informed of certain families of the tribe of Simeon named in 1 Chron. iv. and v., who were princes among their families, and they had increased greatly in numbers and in wealth. They went away eastward from Palestine to the fertile valleys, “to seek pasture for their flocks.” “And they found fat pasture and good, and the land was wide, and quiet and peaceable," the former inhabitants having immigrated away from that country.

We are also informed of the Reubenites forming an alliance with other tribes, and mustering a large army of valiant men, “men able to bear the buckler and sword, and to shoot with bow, and skilful in war." “They numbered four and forty thousand seven hundred and three score, and they went out united a band of men of one heart, and they prayed to the God of Israel as they went, and He was entreated of them because they put their trust in Him, and they slew an hundred thousand, for the war was of God, and they took many spoils, of camels fifty thousand, of sheep two hundred and fifty thousand, and of asses two thousand, and they dwelt in that country until the time of the Captivity when the ten tribes, their brethren, were carried away into captivity." Here are two colonies from Israel at that early day who have found farms ready for cultivation, and immense pasture fields in the north-western portion of India.

Again, in the days of Hezekiah there went off another colony in the same direction, and conquered the nations of the place and smote their tents and destroyed them utterly and dwelt in their room; be- cause there was pasture there for their flocks. Here are three strong and united peoples, blood relations of each other and of those whom they left behind, all speaking the Hebrew, or the Sanskrit language, all worshippers of the one living and true God, to whom the sacred hymns, and odes, and prayers called the Vedas make so many allusions. It is not too much to say, that, going out to those great valleys in the spirit of prayer, and under the Divine guidance, that they hymned their gratitude in song and psalm to Him who gave them success and prosperity.

I may here make a suggestion to the lover of East- em philosophy and literature. Have we not, in the history of those Hebrew colonists away in the East, a clue to the origin of that great system of Brahmanism, founded on so much truth, and yet built up with so much error. Those colonists believed in the existence of “*one living and true God*" — without beginning or ond, eternal; without dimensions, infinite; without parts, immaterial, invisible, omnipotent, omniscient, omnipresent; enjoying ineffable felicity. This is part of the Brahmin's faith even to-day. Planted in the East in that remote period, it has survived through all the ages.

We could hardly expect that the Sanskrit language would have come down to us when we knew how many times our forefathers changed their speech in their migrations westward to the isles of Tarshish, and thence to the western continent of America. Yet we have a great many words

of this ancient tongue in popular use in our day. When I enter the nursery and see the mother interesting her babe by playing with its feet, I hear her in the most earnest and loving way speaking of baby's 'pada' foot. I hear her using the pure Sanskrit which has come down in the nursery talk through all the ages for more than 3,000 years. There is a *patha* (path) through the field; my *duhitar* (daughter) will dress in *swhita* (white) to-day; the *grasa* (grass) looks beautiful to-day; cows *ghars* (graze) in the pasture; there are *sapta* (seven) days in the week; my *matar* (mother) loves me. We have tri fox three, *dwa* for two, bhratar for brother, and s*wyster* for sister. These words in italics are all Sanskrit. The Sanskrit is the basis of several languages, thus, vadar for father; *matar*, is the same in Persian; in Greek, *meter;* in Latin, mater; in Celtic, *mathair*; in Sclavonic, mater; in high German, *mutter*; in Icelandic, *modhir*; in Dutch, *moeder;* in English, mother. Examples might be given by the thousand.

PERSIAN

The Persian language is classed as an Indo-Euro- pean tongue. There are several languages called Persic or Persian, viz., the Zend, Parsee, Pehlvi, and the Arabic. These, as might be expected, are all more or less founded on the Sanskrit aad Chaldaic.

There are many elements in these languages in common with the Sanskrit and German, and our English language has derived many words from these branches of the Persian. I will only point out a few:

PERSIAN.	ENGLISH.	PERSIAN.	ENGLISH.
Murder.	Murder.	Puff	Puff
Gri,	Cry.	Mam,	Mamma
Hulk	Hulk	Tunder,	Thunder,
Duo,	Two	Aray,	Array,

To these we add a few from the Arabic;

ARABIC.	ENGLISH	ARABIC.	ENGLISH
Abot (Father)	Abbot	Nass	Nose
Abid	Abide	Naal (hoof).	Nail
Aajam (Persian)	Ogham	Wasit	Waist.
Dall (to fondle)	Dally	Wahim,	Whim.
Rawd,	Raid.	Watar,	Water.
Sidn,	Sidan.	Wadd,	Wed
Sunnat,	Senate.	Washi	Wash.
Shariff	Sheriff	Waad (Promise),	Wedding
Sakaa, Sacae	Scythian Saxon	Waft (thin cake)	Waffle, Whiffle.
Tawl (high).	Tall.	Waf,	Waif.
Aadd	Add.	Walk,	Walk,
Ghars	Grass.	Wann,	Wan
Kuraa	Curragh	Haaha,	Ha ha
Irish Race Course		Hubbub	Hubbub
Karn (Scotch)	Cairn	Taarif	Tariff
Kasm	Chasm	Wah (Scotch wae)	Woe

ARABIC.	ENGLISH	ARABIC.	ENGLISH
Kamis (French)	Chemise.	Tsar	Csar
Karshaf	Kerchief	Raj (Sanskrit)	King
Markhzan	Magazine storehouse	Rajni (Sanskrit)	Queen
		Shah	King
Marsh	Marsh	Ereb	Erebus
Nabil	Noble		

I produce a few words to show the resemblance between the Persian, German and English:

PERSIAN	GERMAN.	ENGLISH.
Pader	Vader,	Father.
Mader	Morder	Mother.
Brader	Breeder	Brother
Dochter	Dochter	Daughter
Tounder	Tonder	Thunder
Barber	Barbier	Barber

The very name Himalayas, or the "heavenly mountains," is in itself a link which shows that the Germanic and Saxon races must have come from the cradle of the human race in Central Asia; for "*heaven*" in German, is *himmel;* in Alemannie, *himele*; in French, *himile,* and in old Saxon, *himil*. The eastern nations associated sacred ideas with the immaculate purity of those snowy and inaccessible heights. Historians trace home the original streams of the Gothic and Saxon races who call their heaven, *himmel,* by the Oriental name.

In proof of the Asiatic derivation of the English language and of the Saxon race, Sharon Turner records one hundred and sixty-two words in the modem Persian, fifty-seven in the Zend, and forty-three in the Pehlvi, that are similar in form, sound, and meaning to as many words in the Anglo-Saxon tongue. The Rev. Canon Lysons, in his work. ***Our British Ancestors***, supports very strongly this view, and so do many other writers of note.

The English word first and most naturally learned, viz., *maa,* or *maha*, is the Sanskrit for mother, and is found with little change of form in almost all the languages through which our Saxon race has passed since they left the cradle valley in Armenia. Mam is Persian; *em* is Hebrew; *mam*, Arabic and Welsh; *mamma* is Albanian; *mama* is Iberian; *ma* is Celtic; man is Coptic; *ab* is Hebrew for father, also Arabic, Ethiopic, Siberian; *abba* is Chaldaic, Syriac, Greek; *tat* is Celtic, Bengalee; *tad* is Welsh for father; *dad* is English, and *dada.*

HEBREW

The Hebrew literature expresses the national character of that ancient people who were included in the covenant God made with Abraham, and confirmed by many promises to His children, who were chosen as the conservators of the revelations God made with man. For a period of four thousand years, through captivity, dispersion, and persecution of every kind, they present the wonderful spectacle of. a race preserving its nationality, its peculiarity of worship, of doctrine, and of literature. The history of this people reaches back to the earliest period of the world; its code of laws has been studied and imitated by the legislators of all ages and countries, and its literary monuments surpass in credibility, originality, poetic strength, and religious importance, those of any other nation, race, or people.

The Hebrew language of Semitic origin is supposed by many to be a mixture of the Chaldean and Phoenician, or Sanscrit language. It lacks the flowery and luxuriant elements of the other oriental idioms; yet no one of these can be compared with the Hebrew tongue for the richness of its figures and imagery, for its depth, and for its majestic and imposing features. The literary productions of the Hebrews are collected in the sacred books of the Old Testament, in which, according to the learned Orientalist, Sir William Jones, we can find more eloquence, more historical and moral truth, more poetry — in a word, more beauties than we could gather from all other books together, of whatever country or language. The Jews have made several attempts to restore their language to its original purity and strength, and we find a large proportion of our Saxon tongue having the Hebrew as its roots and stems. But. few persons are aware of the close affinity existing between the Hebrew and the English tongues.

Rev. Jacob Tomlin, M.A., wrote a curious work of Forty-eight ***Languages Analysed and Compared,*** in which it was shown that the early literature of Britain was "largely in the Hebrew, with several modifications." He also says, "One-fourth part of the words of the Saxon tongue bear a close affinity with the Hebrew."

Rev. Canon Lysons, in ***Our British Ancestors***, concludes that the Hebraeo-Kymric is the superstructure upon which our present language is built up. He gives a list of Hebrew words to the number of 6,000.

Professor Max Muller shows that the old Armenian tongue belongs to the Indo-European family. If so, we see how easily the Israelites might drop their own Semitic and take up with the Aryan forms of speech instead. In this way the old forms of Armenian, Gautheic, Angli, and Saxon may have gradually developed into English.

In Ptolemy's map of Ireland, there are several names of places given in the old Hebrew form. On the spot, where, on our maps we have Carrickfergus, he had *Dan-sobarce,* Dan's refuge, or resting-place, and there stands the ruins of a fortress of immense strength. The name Tara is a pure Hebrew name, which means the Two Tables. The grave of Tephi, the Hebrew princess, is not called a grave in the acceptation of the usual word, as was Sarah's, which is called *Kavar,* but it is called *Mergech*, the repository, or receptacle. In the ***Early Irish Antiquities Archaeological, Vol. VII.,*** Governor Pownall, says, "My surprise was great when I found in Buxtorf that "*Jodhan Morain*" was the Chaldee name for *Urim* and **Thummim**. Not satisfied with Buxtorf, I wrote to the learned Rabbi Heideck, now in London; his answer was satisfactory, and contained a dozen quotations from various Talmud commentaries. In short, my friend the Rabbi will have it, "that none but Jews or Chaldees could have brought the name or the thing to Ireland." The name Jodhan Morain occurs very often in the early Irish literature.

C. W. Kennedy, in a paper read before the Ethnological Society, proved most clearly that the early inhabitants of Ireland and Scotland were Hebrews.

Rev. John Wilson says, "It may be remarked, that the very names and order, and even the number of the Greek letters, give evidence of their being taught them by the Hebrews; thus from the Hebrew "*Aleph*" we have the Greek "*Alpha*"; from the Hebrew "*Beth*" the Greek "*Beta"*; from the Hebrew "*Gimel*" we have the Greek "*Gamma*," etc. Even their letters, so essential to the very existence of their literature, speak thus plainly of the quarter from which the Greeks derived much of what they were wont to boast themselves."

A learned French Abbot said he used the Hebrew as a key to the languages of the west.

I find eminent philologists willing to stand up and lecture before the London Philological Society, giving evidence of strong affinities existing between the Hebrew and the Anglo-Saxon languages. If men like the Rev. J. Davies, Phil. Soc. Trans., and Rev. F. Crawford, Phil. Soc. Trans., find such affinities, and others whom I will quote from briefly, find a strong resemblance — an

Anglo-Israelite may be excused if he fancies that the sneers of men, who have only dabbled in the science, are of no great weight in the contention.

Having presented so many names of eminent scholars, in various departments of learning, I will now produce a few words to confirm and illustrate the subject:

HEBREW	ENGLISH	HEBREW	ENGLISH
Bash,	Bashful	Zab	Sap
Gedi	Kid	Azh	Ash
Golah	Goal, Jail	Alm	Elm
Dura	Dumb	Wirro	Willow
Haras	Harass.	Hollel	Holly
Chebel, [gold]	Cable.	Juiper	Juniper
Charoots of	Carats.	Qedar	Cedar
Tit	Tit-bit	Maltosh	Mistletoe
Caeph,	Cephas	Camfoor	Camphor
Metil,	Metal	Rosh	Rush
Nut (to shake).	Nod.	H'rad	Reed
Amas (pile up),	Amass	Graze,	Grass
Koll,	Call.	Malooh,	Mallow
Basam	Balsam	Ro,	Rue.
Cro-cum	Cro-cus	Rozah,	Rose
Ge-dar	Gar-den	Asuff	Hyssop
Ha-b	Hob.	Quasha	Squash
Tar	Tar	Qabazh	Cabbage.
Laht,	Light	Oin	Onion.
Shaver	Sever.	Opa	Hop
Shab-bath	Sab-bath	Opi	Ivy
Quiton	Kitten	Hadal,	Idle
Sha-kel	Scale.	Cochas	Coax
Gam	Gum	Dush	Dash
Zhrub	Shrub		(French Douche)
Brod (to spread)	Bread.	Tabbal	Dabble
Peri	Berry.	Pheain,	Fair
	(fruit in general)		
Ghatsab,	Gasp	Yerak	Yoke
Galabh,	Glib	Bar	Bairn
Haphak	Havoc	Bosh	Bosh
Hebbel	Hobble	Sud	Suds
Huch	Hook	Rechush	Riches
Chag	Jig	Abba	Father
Notach	Notch	Phar	Hei-fer
Noom	Numb	Gala (a feast)	Gala
Pathar	Patter	Astem	Bone

HEBREW	ENGLISH	HEBREW	ENGLISH
Rapash	Rubbish	Tan	Tan
Shelabh	Slab	Chartah	Charta
Shoobh	Shove	Lavai	Lava
Tsoot	Soot	Tang (taste)	Tang
Satar	Store	Bak	Bag
Shakat	Squat	Balk	Balk
Yoad	Wed	Geresh (to grind)	Crush
Chitten	Wheaten	M'kel	Muckle
Heret	Write	Eled*	Lad
Roong	Wrong	Aledae*	Girl
Esh, esh	Yes, yes	* A young man or woman	

Iaor, river, so yar, yore, ire, dir, names of rivers. The ancient name of York was "Caer Elrauch, the Hebrew City."

Bath has the same meaning in Hebrew as in English — the name of a Hebrew city.

Bit in Hebrew means a well or fountain. Birmingham means a place of fountains. In Erse, Birmein-cum means a place of fountains.

The names Span-*ish*, Engl-*ish*, Scott-*ish,* Ir-*ish*, comes from the Hebrew *ish*, a man.

Lech is the Hebrew word for stone, hence Leckey- hill for Stony-hill. In Erse, *Lech-e-ail*, means Stony- hill.

The verb *is* is the same in Erse, English, and Hebrew.

One of the oldest seaport towns in Cornwall is called by the Hebrew name Marazion, and another Port Isaac.

The Rev. Bishop Titcomb says, "That after the ten tribes were taken into captivity they gradually became paganized, as foretold by Hosea, 'Ephraim is joined to his idols; let him alone.'" This admitted, we see at once how, without any violation of scientific principles, they easily lost their Hebrew and took up the language of the heathen among whom they lived. They were not likely to keep their language long after they lost their religion — the old faith and the language would go together. During "the many days of their wanderings" they ceased to use the Hebrew, and spoke the language of the people among whom they lived, just as we see the Jews do now—the English Jews speak English, the German Jews speak German.

Captain Nichols says, "There can be no doubt but that the early inhabitants of Britain were children of the captive tribes of Israel — the stone monuments of the country prove it. I know some places where the churches are built with stones having Hebrew characters and mottoes carved upon them. In the church at Lancaster every stone is so carved, our town is called "market Jew" — the names of lands, houses, farms, villas, and towns bearing precisely the same names as among the Israelites of old. Even the names of Devonshire and Cornwall were for a long time a kind of broken Hebrew. All our English fruit and produce is bought and sold by the use of Hebrew weights and measures, and in the same manner. The moors and commons abound, like the valleys in Canaan and the surrounding country, with Hebrew carvings, and old stone pillars filled with carvings of names, sentiments and facts, that clearly indicate the hand of an Hebrew

artist. The names of patriarchs, prophets, and apostles are to be found everywhere on those isles. I am also reminded of certain current words and phrases in use in the west of England that were in current use in the palmy days of Israel; such words as '*goad, gourd, barm, leaven, comrade, lattice, chambering, flay, score, gallon, cruse, lintel, latchet, girdle, pitcher, platter, glean,*' etc. Other sayings and proverbs are also quite common that had a Hebrew origin, as '*I am in a strait*;' ' *settle*,' a long seat with a high back; '*to wit*', '*put him in ward;' 'ensign and standard;' 'four fingers,'* a measure; '*reprobate silver;' 'like priest like people*;' '*like mother like daughter;*' '*saddle and pillion*,' — the exact pattern of the Jewish mode of travelling for male and female is in Cornwall to this day; *'sandals'* for shoes; '*stuff*' for goods; '*fray'* and '*defray*;' '*meet to do so;*' '*crumbs of comfort;' 'freedom of the city;' 'penny, pounds, farthings;' 'peeped;' 'shambles*;' *'sun-set;' 'vestry and vestments;' 'kinsfolk;' 'come and dine;' 'a chest for offerings;' 'nether,*' for lower; *'brook;' 'garden;' 'coals;' 'barked my tree;' 'girl' — 'is it a boy or a chield?*' is the question in Cornwall; in Palestine, *'is it a boy or a child?' 'Heifer' — 'don't you plough with my heife*r' is a common saying in the west of England; '*mortar untempered;' 'fray,'* I will fray you; '*knead the dough*;' '*a plat of ground;*' '*put to the worst*;' '*sheath*' for '*sword.*'" Who brought all this Hebrew into the western isles?

W. J. Cockbum-Muir, M.A., says, "We are led to the conclusion of a derivation of the Erse of Ireland, the Gaelic of Scotland, and Kymric of Wales, from a closely allied dialect of early Hebrew. Gaelic is so slightly variant from Erse as to be still practically the same language. The Erse may have been Aryanised by an obscure contact at some remote period, with Zend on one side and probably with Greek on the other. But the talk of the Phoenician slave in the ***Poenulus of Plautus*** is intelligible when translated equally in Hebrew or the Erse.

Sir W. Temple says, "It is absurd to suppose that a people who were so imbued with the spirit of government, that they have with little difficulty made laws for the great part of Europe, if not for the world, could be as they were called by the Romans, a barbarous people." He further adds, "They had their national records, which were called '*Runes*' written in the *Runic* character, and because they excited the jealousy of the Romish priests they ordered the people to burn them. The *Voluspa* and the *Edda* have been preserved. In their system of jurisprudence; in the administration of law by twelve Judges; in their social order; in the rights of property; in the provision made for ministers of religion; in the institutions of chivalry; in the science of heraldry, or symbols; in the association of freemasonry, linking the architecture of Solomon with modern times; in architecture, carving, gilding, in the use of metals, in needlework, poetry and music, we trace our Israelitish origin."

Extract from a paper by Prof. Govett, on "***The English language derived from the Hebrew;***" this paper was presented at the Anthropological Society, London, Dr. E. S. Chamock, President, in the chair:

"What is the Hebrew name for the hare? *Arnbit*. Now, may not these letters at once hint to us whence the name of an allied animal is derived? Reverse the order of the A and the B and you have *Ranbit*, whence our word rabbit comes.

"What is the Hebrew for the terrible serpent — the deceiver of our race? *Na-kas.* Change the last letter to the foremost place, and you have snake. Hence, too, by A prefixed, we get the Latin *Anguis*, and the Greek *Echis* — the letter N being dropped, as is very often in Hebrew. If the Scripture be true, we might expect this word to be retained; and so it is. The Greek word for viper is *Aspis*, whence our word *asp*. It comes from the Hebrew ZPA transposed, which also means a viper.

"Whence comes our English word kitten? From the Hebrew word *Qui-**T**on* which signifies a little one.

"Whence is our word camel? From the Hebrew *Ge-mel*, which signifies the same animal. Here the Q of the Hebrew is changed into C or K of the English, Latin and Greek. The Hebrew *shoor*, and Chaldee *stoor,* signifies an ox, whence our English word steer.

“Whence have we the word *giraffe*? From the Hebrew *GaRaPH*, which signifies '*the neck*,' and any one who has seen that creature knows that its great peculiarity is the enormous elongation of its neck.

“Turn to the vegetable kingdom. The word shrub is derived from the Hebrew *ZhRuB*, signifying to be straightened; the shrub being smaller than a tree.

“The Latin word for leaf is folium; the Greek, *fullon;* the French, *feuille*. We have ourselves adopted the word tre-foil, or the three-leaved plant. This word is derived from the Hebrew of *OLI*. Now the Hebrew letter *Oin* is very peculiar, and, when transferred into other languages, often takes before it what grammarians call ‘the digamma,’ or F, in place of aspiration. This then gives us the Latin ‘*folium*’, with Greek and French forms. Leaf is derived from the same letters transposed — foil, leaf. From the same root we derive the word loaf. The bread made in early times, and in Eastern lands, was in the form of a broad, thin cake, as the Irish or Scotch oatmeal cakes. These cakes were stuck up against the sides of the oven, and so baked. From their thin leaf-like form came the word loaf. This gives us also the derivation of the word bread; it comes from broad. In German, the word *brod* signifies both loaf and bread.

The botanic word frond, taken from the Latin, is derived from the Hebrew, *frod*, to spread; *n* being added, as is frequently the case, to strengthen the root. The English berry has its origin in the Hebrew *peri,* which means fruit in general. Our word fruit, in the French represented by the same letters, in Spanish *fruto*, in the Italian *frutto,* is derived, through the Latin f*ructus* from the Hebrew *fruch*, which means to bud and blossom. The Greek *opora* is evidently the offspring of the first of the two words. It signifies tree fruits, as pears, apples, grapes, etc. Observe the *o* at the commencement is not an uncommon addition in Greek.

Our word branch takes its rise from *brach*, to reach across, a bar, a cross-beam; *n* is added, as in former instances, to strengthen the root.

Bark is derived from *book*, to roll round; hence comes our book, which Was formerly a roll or scroll. Sap owes its origin to the Hebrew *zab*, to flow; gum to the Hebrew gam, to join together. The old English wort — in German, *wurz*; in Swedish, *ort*; in French, *vert,Verd*; in Latin, *virdis* — is derived from the Hebrew, *yrok,* to be green, the first letter here is usually the English *w*. Then the vowel is taken out of its place in order to follow the *w*; here is another example of a word of two syllables in Hebrew being shortened into one in English. The term wort is familiar to botanists, as forming an association with many names of plants, star-*wort*, mug-*wort*, spleen-*wort*. The final *k* has become *t* in English, to distinguish it from work.

Names of trees. The ash with us signifies a special kind of tree. In Hebrew *azh* is the general name for tree. The word elm, as denoting a kind of tree, is widely-spread, the Dutch has *olm*; the German, *ulme*; the Swedish, aim; the Danish, *alm*; the Spanish, *olmo*; the Russian, *ilma*; the Latin, *Ulmus*. Whence are all these names derived? From the Hebrew, *alou*, an oak.

The common people sometimes pronounce the English word *ellum,* which is nearer to the Hebrew than any so-called civilized pronunciation. It also furnishes another example of a Hebrew word of two syllables being shortened into one. The change of *n* into *m* is common enough. From the same root comes the Latin *alnus,* the alder.

An ash tree is in Hebrew *arn*. The Maxoretic pronunciation is *oren*. The mountain-ash in Latin was *ornus*. The Scotch have transposed the letters, and call the tree *rowan*, or *roan*. Our cypress

— in, Latin, *cypressus*; in Greek, kyorparissos, is evidently the progeny of the Hebrew *gopher*, from the wood of which Noah's ark was made.

Our aspen, the underside of whose leaves is white, takes its name from the Hebrew *seebah*, which means hoary. The internal vowel is transferred to the. commencement; and all allow the *b* and *p* are letters closely related. The thorny sloe of our Irish hedges owes its name to the Hebrew slou, which means a thorn.

The common willow is a curious example of the transposition of letters. The willow in Hebrew is *oriv*. We have taken the letters in reverse and out of *viro* have formed willow; the change of *v* into *w*, and *r* into *l,* being quite according to rule. The holly takes its name from its prickly leaves; that which pierces being in Hebrew *hollel*.

Our juniper, in Latin, *juniperus;* Italian, *ginepro,* comes from the Hebrew *juper,* which signifies nails and sharp points. The *n* is added to strengthen the root. The additional letter produces a third syllable, for euphony's sake,

The fir is called bush in the sacred tongues. Hence also our word furze; and the *ze* being dropped, our fir.

Cedar might be traced to the Hebrew *qedar*; as if its title were derived from its foliage. But me-thinks it more truly owes its name to the root *que-tar*, perfume, owing to the fragrance of its wood. Here is the Hebrew word for citron. From this word comes the wine of the heathen gods, nectar, the perfumed. Hence also our word nectarine, the fruit of fragrance.

Whence comes our mistletoe? The derivation I propose is rather startling, as it would seem to account for the freedoms to which it gives license at Christmas time. Certainly *masl-toh* in Hebrew means Lord of misrule.

We turn to a few plants — crocus is very clearly from the Hebrew word *crocum,* or *CRocuM*, which indicates the herb saffron; one of the crocus tribe. *Camphire*, or *camphor*, is pure Hebrew, from *cafoor*; whence also is derived the Greek *kyoopros.* The *m* is a complementary letter, which is added by several languages before *p* and *f* of which see other examples. Thence also our word caper plant, and, as I suppose, our clover.

The herb cummine and the spice cinnamon are simply transferred into other languages from the Hebrew. The word cane has a very wide field of meaning. It is nearly the same in most languages. In Hebrew Syriac, Chaldaic and Arabic, *qanneh*, it becomes in Latin and Greek, *canna;* French, *canne*; Welsh, *cawn*; Spanish, *cana*; Portuguese, c*arta*; Italian, *canna*; Armenian, *canen*.

The Hebrew word for plant is *netto,* whence our nettle. Rush takes its name from the Hebrew *r'osh,* to tremble. Our word reed, in Saxon, *he'eod,* is *hhrad*, to tremble. From the same root springs the Latin, *arundo*, which also means a reed. Our word grass is clearly derivable from the Hebrew *gazr,* to cut off. Hence it is originally applied to hay, the two last letters are transposed. From the same source comes our graze. The gorse, or furze, arises, as we may see, from another root.

Our English words mallow and mullein, take their rise from the Hebrew root *malloohh*, which in Job XXX. 4, is translated mallow. The Latins, Spaniards, and Italians call the plant *malva*; the Greeks made the last letter of the Hebrew root hard, and called it *mallachee.* The harsh-tasted rue derives its name from the root *r'o,* which signifies evil. By the Latins it is called *ruta,* and its name in many other languages is nearly the same.

Our rose — in Latin, Italian, and Spanish, *rosa,* repeated in nearly the same sound through most languages. Whence comes its name? From the Hebrew *rozah*, to give pleasure, beautiful.

In Eden God threatened "*thorns also and thistles shall it (the ground) bring forth to thee;* " and the words used are in Hebrew *RooZ* and *DaRDar*. Do not these words reproduce themselves as couch and dodder? Couch-grass is a weed well known to the farmer as extremely troublesome. And dodder is a parasitical creeper most destructive to hops, flax and clover, as also other plants. The flower balsam derives its name from the Hebrew, *basam,* which signifies to smell aromatically. The strengthening I was added by the Greeks and Romans. In their language it means the fragrant resin of the balsam tree.

Whence comes the word hyssop — in Latin, *hyssopus*; in Greek, *hyoossopus*? From the Hebrew *EZOB*. which signifies the caper plant. In Arabic it is named *asuf.*

Shall we look at some of the names of our vegetables. Our squash comes from the root *Qua Sha,* a cucumber. Our cucumber and the Latin *cucumis* from the Hebrew *PuQU'o,* a gourd. Hence with *r* interposed by the Chaldaic, comes our gherkin. The Latin cucurhita clearly springs from two Hebrew words, *CicuR*, round, and *ABTeHH*, a gourd or melon. From the first of these roots we get the Latin *cicer,* a vetch.

The English pumpkin is clearly traceable to the Hebrew *PuQU'o,* a wild gourd, the *m* and *p* are complimentary letters.

The cabbage, with its many-leaved heart, takes its name from *QaBazH,* to gather together, a heap.. The leek is derived from *lehh*, green, succulent. The onion derives its name from its^ resemblance, when cut through, to the eye; which is in Hebrew *OIN.*

The hop, ivy, and pea appear to be derived from the pronunciations of the root *OPA* and *OPI*, which means to grow luxuriantly.

Whence are derived our words turnip and parsnip? Their last syllable speaks a common source. The first springs from the Hebrew *toor*,to be round, and *niib,* a plant. The second from *pars* a horse. It is horse- wort. So we apply the terms *horse*-chestnut and *horse*-radish.

We read in Scripture of the *algum,* as the wood of a very precious tree; the root seems clearly to reappear in the Latin *legumen*, and the French and English *legume*.

The cereals, whence man derives his principal food, take their origin from the Hebrew. Whence comes the English wheat? The Saxon *hwoet,* the Gothic *hwit*, the German *weitzen*, the Swedish *hvete,* the Danish *hvede*, the Dutch *weit,* Max Muller says, from the root, white. But will that stand comparison with the Hebrew *HHeTaH,* which signifies wheat? This origin Webster gives it in his dictionary, while Parkhurst had previously traced it to this root. Very remarkable it is, in such connection, to see that in the old Saxon the *h* preceded the *w*; and so also in several of the allied languages.

What is the origin of rye? It comes from the Hebrew *R'oH,* fodder. The words corn and grain, come from the Hebrew *QeRN*, a horn. Our word rice has its compeers in the French, *riz*; Italian, *riss;* Spanish and Portuguese, *arroz*; German, *reiz* or *reiss;* Dutch, *ryst*; Danish, *ris*; Latin and Greek, *oryza*. Do not all these come from the Hebrew *Ras*, which means a head? Its ear greatly resembles that of barley.

The Hebrew for lentils is *ODS*. Thence is derived our English word oats; and with the *v* prefixed to *oin,* the word vetch. The Hebrew for barley is *SH'OR*, whence springs, by the Chaldaic substitute of *t* for *s,* our word tare. What is peculiar in barley? Its drooping head. If we turn its letters into Hebrew it becomes weary corn. *Bar LacH*; while maize, or Indian com, the strongest in stem of all the cereals, takes its name from *maiz*, to be strong. Whence comes our word farina? From the Latin far, which signifies all corn that is made into bread. In Greek the answering word is *pyooros.* Whence are both derived? From the Hebrew *Bar*, which signifies corn.

Glance at some of our fruits. Whence comes the word fig, with its cognates in Latin, *ficus*; Italian, *fico;* Spanish, f*igo;* French, *figue*; German, *feige*; Dutch, *vyg, f* From the Hebrew *fag*, a fig (Cant. ii. 13). The pomegranate in Hebrew is *rimmon*; hence springs our lemon; and by transposition melon. Our almond is derived from the Hebrew *ARkon,* and *Hon*.

In Hebrew the word for grape may be written *GNaBe.* From these letters grape would easily spring. The first letter in the Hebrew word is *oin,* that singular one, that is sometimes written with a *g*, as in *Gaza, Gomorrah*. Whence do we obtain the raisin, which in French and Irish is spelt in the same way; in Dutch, *razyn;* in German, *rosine?* It is clearly seen to take its origin from the Hebrew *HHRaZIN*, which means a kernel. A cluster of grapes is in Greek, *BotR-us*; in Hebrew, *P Rot.* Hence are the consonants transposed. Our word peach comes from the Hebrew *NePeCH*, a citron. Here the commencing *N* is lost; that being, as we have observed, the most unstable letter of the Hebrew alphabet. The tamarisk and tamarind evidently derive their two first syllables from the Hebrew *tamar,* a palm. The last syllable of *tamarisk* is from *sahh,* to be low. The low palm, as distinguished from the lofty tree, properly called the palm. The tamarind would be the Indian palm.

The Hebrew word for nut is *ButN,* by omitting the first letter and transposing the last two. We generally regard our word raspberry as derived from *rasp*, a species of file, because of the roughness of the fruit; so Webster gives it. But may it not be taken from Hebrew *Rasp*, a red-hot coal? Certainly the colour of the fruit greatly countenances the idea. Still, if it takes its name from the file-like instrument, that also springs from the Hebrew ***Razp***, a cooking stone.

The learned professor concluded his second paper on this subject, thanking all those who had supported him in his vindication of the Israelitish theory; and that, as no logical argument had been brought against it by the eminent scientific men present at either of the meetings, the theory must be held to be unassailable from a scientific point of view, and therefore, that the Israelitish origin of the English must be taken as proved.

Ish is the Hebrew word for man; *Isha* for woman; *Ishi* for husband. Ish is rather an important root in both Hebrew and English. Take this root and commence at the first letter of both languages, and formulate prefixes and affixes and see the list of formulatives: aish, bish, cish, dish, eish, fish, gish, hish, iish, jish, kish, Iish, mish, nish, oish, pish, qish, rish, sish, tish, uish, vish, wish, xish, yish, zish, and note also how this root ish changes nouns into adjectives, and is in some way spliced on a large number of words. Fool-ish means a fool-man; wise-ish, tough-ish, rough- ish, strong-ish, rubb-ish, blue-ish, grey-ish, embell-ish, furn-ish, light-ish, Engl-ish, Ir-ish, Scott-ish, furb-ish, establ-ish, demol-ish, Span-ish, Dan-ish, Swede-ish, Turk-ish, Pole-ish, pol-ish, hell-ish, devil-ish, lav-ish, pun-ish, good-ish, long-ish, short-ish, thick-ish, thin- ish, wide-ish, narrow-ish, deep-ish, shallow-ish, high-ish, soft-ish, hard-ish, weak-ish, gare-ish, gam-ish, dull-ish, brack-ish, brute-ish, clown-ish, swine-ish, sick-ish, water-ish, Brit-ish, and many others.

Will some learned opponent to my argument inform US how came this Hebrew word *ish* (man) to be cast with such reckless prodigality into and all through the English language, and into no other that we know of, otherwise than by the agency of flesh and blood, directly and lineally descendent? How came those proud islanders, those so-called Gentile-British, to make such a universal and lavish use of this little Hebrew word *ish* instead of some Gentile word? What truly wonderful blind people those Gentile-Eng-*lish* are to be sure, to be having so much more Hebrew in them, and over them, and with them, and around them, and coming from them, than of anything else. How is it?

Bai is a prefixional formulative upon the Hebrew root and word *Ai.* Ai was the Hebrew name of a city near Jericho. It is also a Cymric word. From the root *Ai* we have the prefixional formulatives of bai, cai, dai, eai; fai, gai, had, iai, jai, kai, lai, mai, nai, oai, pai, qai, rai, sad, tai, uai, vai, wai, xai, yai, zai; and when written in its original form, Ay, fay, gay, hay, iay, jay, kay, lay, may, nay,

oay, pay, qay, ray, say, tay, way, vay, xay, yay, zay. What an immense amount of English and of Hebrew have we derived from this one, solitary root. The English language alone produces this remarkable identity with the He- brew. Why are these prefixional formulatives such universal favourites among us that they are a necessity wherever our language is spoken, and why do we persist in Hebraizing all such words as nation, caution, ablution, adoption, etc., by pronouncing them na-shun, cau-shun, ablu-shun, adop-shun, etc. Hhan, shen, shin, shon, shunj shyh, are every one Hebrew roots. Everyone knows they are also English, as witness shan-on, shen-stone, shin, shone, shem, shyne.

Beer is a well-known Hebrew word for well or fountain, as *Beer-La-Hai-Roi*, the well of the living one. *Beer-sheba*, the well of the oath. Does the Englishman know that when he calls for his glass of beer he is talking pure Hebrew?

UD is a Hebrew word and root. It is Cymric also, and it is English as well. *Hud* means *howl*, yell, or blast; from it we have *hud* and *Ab-I-Hud* in Hebrew, *Hud* and *Ab-hud* in Cymraeg, and hud and Hudson in English.

Another primary Hebrew root is *eth*, from which we have a large number of English words: Eth, aeth, beth, ceth, deth, feth, geth, heth, ieth jeth, keth, leth, meth, neth, oeth, peth, queth, reth, seth, teth, ueth, veth, weth, xeth, yeth, zeth; this a most prolific source of Hebrew, Cymric, and English words — as abandoneth, abateth, abbreviateth, abhorreth, abolish- eth, abstaineth, abuseth, loveth, ascendeth, thinketh. Hethy heath, heather, hetherington; methy method, methodical, Methodism; neth, nether, nethermost; these are all Hebrew.

The Hebrew name *Telphi,* daughter of Zedekiah, still lives in the name given to the Welsh people — they are called *Taffys*, after the noble young queen who went from the East as “the tender branch of the lofty cedar." There is also a river in Glamogan named *Taph*, after her.

The name of the rock in the neighbourhood of Simeon in Palestine, where Jonathan and his armour- bearer accomplished that great feat of arms. The *San-eh* was transplanted at an early day in South Wales, and lives and will live for ever in the Sen-y and Sen-ny.

The name of David has been most prominent among the illustrious men of Wales from time immemorial; many of the Royal House were called David and Solomon. There must be some reason for this. Savages do not go the Holy Bible to find names for their men, their cities, and favourite rivers.

The Hebrew word *altar*, and the Cymric *alltar*, means a height, an eminence, a high place. They show a close relation, and account for the word in English.

Dr. E. S. Chamock, F.S.A., President of the London Anthropological Society, said at one of the meetings, “If absolutely necessary to show that the British people are descended from the Hebrew nation, we might call in the aid of philology, and prove that some of the most ancient geographical names in England are of Hebrew origin, for example: among many other names, the rivers "*Nar* and *Tere* in Norfolk, and the *Yare* in the Isle of Wight, might be traced respectively to the Hebrew *Nahar* and *Jar*, Coptic *Jaro,* a river; and Yarmouth might be compared with Yarmuth, a town in the tribe of Judah. “Indeed,” Bochart says, “the name of Britain was originally from *Barat-anac* — the land of tin."’

We have a Hyde Park near Chicago. The Indians never gave it that name — some Englishman no doubt. Many of the names in America came from the same source, just as many of the names of rivers, hills and valleys, fruits and plants, in England came from Asia, and there is no disputing the fact.

Captain H. E. Nicholls has devoted much time and ability in collecting the surnames of the Saxon people, who are of Israelitish origin. He has collected names which, giving a fair average for each family, would, he maintains, represent thirty-five millions of our people. He very logically argues that if you discover a nation with her colonies, having the names of Israel before they were lost, you surely have the lost Israel. We produce here a list of British people bearing Israelitish names:

Abihail, Arab, Andrew, Addy, Adey, Allie, Aden, Ater, Athil, Anidjah, Abby, Abdi, Adecy, Adrian, , Adnam, Amason, Abda, Anan, Anus, Ayes, Ahaz, Adlam, Agar, Ascher, Agg, Amon, Ahiken, Aiken, Akam, Aikam, Aschen, Assor, Asser.

Boos, Bowes, Binnie, Beby, Banham, Bebai, Becher, Baptist, Bartholomew, Bartholomu, Bezze, Bezai, Bale, Bussy, Bazley, Bessie, Bane, Bunny, Bunnie, Bani, Buyne, Budd, Bud, Bagham, Bezzi, Bessy, Bussey, Buzi, Bamaby, Barabas, Bernes, Beladan, Bela, Belas, Bemice, Buhep.

CsBsar, Carme, Cosby, Chilion, Caleb, Careah.

Delahay, Delaiah, Dorkis, Dorkes, Dorkas.

Esther, Elicom, Eleakum, Elay.

Gibbon, Gibeon, Gideon, Gabb, Gahair.

Hen, Henn, Hose, Haman, Hanan, Hanin, Harim, Harrer, Hanam, Haram, Hatch, Hatash, Hamsan, Hammon, Hester.

Imrie, Imlech, Imlach, Isaac, Ido, Ivah, Isack.

Jalla, Julia, Julius, Julian, Jove, Jarram, Jerrom, Jephson, Jehcil, Jeal, Jair, Jayer, Jeula, Jarrame, Janes, John, Judge, James.

Kerie, Kielli, Ker, Kaiser, Kohath, Kain, Kishon, Keran.

Leban, Loton, Lucies, Leah, Lea, Lydia.

Malluch, Michau, Meres, Mico, Mathias, Malcham, Mica, Mordecai, Massie, Mashia, Malichi.

Nicholas, Nebe, Nebo, Nee, Nott, Not.

Peter, Pelahi, Pechard, Peckah, Palles
.
Eamie, Eamiah, Bannie, Beson, Bezin, Baab, Bemus, Bamuz, Bahil, Bachel, Buth, Bamm.

Simon, Shilton, Shilham, Sotty, Siera, Sheil, Sheal, Salla, Shethan, Segar, Seger, Sargon, Shapton, Shebua, Satton, Sherar, Shebear, Sampson.

Thomas, Tobiah, Tobit, Thame, Terah.

Ure, Unna, Unni, Urea, Uria, Ullins.

The English word Kenneth, so often found among the records of the Scottish kings and the Irish chronicles of their kings, comes from the Hebrew Kenath. Malcom comes from Malchom. Bane from Barmas, Donald from Daood. Mac-beth from *David Ibn-Beth*. These are all Hebrew names, which no savage could have invented, and passed on to royal houses of a great people. The clan Ibn-Gregor, or MacGregor, was in ancient time the clan Alpine. The chiefs motto, " Royal is my

tribe," his coat of arms is purely Hebrew; then his crown, and sword, and an oak tree, taken up by the roots, uninjured, as if ready for transplanting, tell their own tale, and as the clan springs from the third son of Alpin, *vel* Alpinnah, a king of Scotia-Minor in the eighth century, the claim is fully sustained.

The Hebrew name *Moreh*, and Moray or Murray, are decidedly identical; and even in 1130 A.D. Moraymen are historically referred to as "*people of the East.*" The mottoes on the coat of arms of many of those ancient chiefs (as Atholl, Duke). are Hebrew, The quartering of the Isle of Man secret royal arch Masonic landmark, and therefore royal sacerdotal Hebrew, may be seen by any scholar. The Hebrew proper name *Iscah* was the name applied to a river, as well as to the Hebrew town built on its bank. When the Romans took the place,

the Welsh, descended from Hebrew parentage on the father's side, called it *Coer-Wise*. The Eomans Latinised this into *Isca*, which was Teutonised into Exancester. History says, it was a walled city before the birth of Christ, and after Athelstan's time Exancester was abbreviated into the modern Exeter. This name, some one says will remain until Russia will overrun England and call it *Exteroff* or *Iscahnople.*

The MacNaughton clan are pronounced to be the proudest of Scotch Highlanders in all the west of Scotland. Beth Naughton, or more properly Beth. Nauchtan, was accounted chief in rank and distinction, in the reign of Malcolm Canmore, A.D. 1093.

Now, *Cahn-Bal* is ancient Chaldean and Hebrew for priest of Baal, and *Cahn-Mawr,* abbreviated to. *Can-More,* means high or head-priest, the supreme or great chief, whose name and arms were in Hebrew.. It is said, on good authority, that the ancient name of York, England, was Hebor, and the letter *H* being dropped it passed into Ebor, and its citizens were Eborites; after the Roman invasion they were known as Eburones and *vel Ehorones*; many of them went over to Belgium. The Hebrew would not always pronounce the letter *J*, hence Judah passed into *Yahooda,* and *Udah.* The Isles of the West were styled Hebrides, Heberites or Heberides, and their Roman name *Eb-Udae* is but an inflection of *Udah* into *Udae*. *Abu-dah*, Romanised, becomes *Ab*, or *Eb-Udah*.

The Hebrew and Arabic word *Abu* or *Aba*, means father, or parent, hence *Abu-Shar*, means parent or cities. Its change into Bushire is due to the Hebrews. In the United Kingdom there are many places where pure Hebrew names are found with shar or shire attached, as York-shire, Berk-shire, Hamp-shire, Ayr-shire, Che-shire, Shrop-shire, Lanca-shire. The Hebrew name *Balah* is identical with Balain, Merionethshire. *Meres* is Hebrew; *eth* and *shire* are the same meaning. Beth and Beith; Lambeth is pure Hebrew, meaning the house or place founded by Lam, an abbreviation of Lamech.

Boos-castle, Cornwall, was once the property of Booz, a Hebrew. The cathedral city of Ely was founded by a Hebrew, named Eli. Esher, in Surrey, stand related to *Eshek* and *Eshton*, two Hebrew names. Tain, the capital of Ross-shire, is a child of *Tanis. El-phineas*, after a storm, became *El-phine* or *El- phin.*

The town Nar-beth, in Pembrokeshire, is as truly Hebrew as Nazareth, of Galilee;

The Welsh, for some reason I have not yet been able to ascertain, pronounce the letter B as P, hence in their pedigrees we have Cymric *Vychan*, ap Cymric, ap Llowarch, ap Heilin, ap Tyfid, and numerous other *aps*. If the word *Ab*, abbreviated from *Abu* had been used instead of *ap*, the connection with the Hebrew and Phoenician ancestors, would, as in many other places, have been complete.

Since writing the above, I have found aai article written by Cymru, which I copy here, it is so much to the point: "*Ab* is a Hebrew word, audit is also a Cymric word; and whenever used in

reference to proper names, whether of person or of place, means exactly the same thing in both languages. In the Cymraeg, *Ab* (or, as all Englishmen call it), *Ap* signifies son, or daughter, or immediate descendant. For example, the Cymric sentence, Gwytum, ab Dafydd, ab Gyffydd, ab Iwel, ab Brychan, reads literally in English thus: William, son David, son Griffith, son Joel, son Brecon. For example, Ner ab-Ner, in Hebrew, runs, literally, in English thus: Ner, son-Ner."

It is worthy of remark that the name appropriated to the Deity by the Saxons is not equalled by any other, excepting His most venerated Hebrew appellation; they call Him God, which is, literally, "the good."

The same word signifies the Deity in His most endearing qualities. They never lost their faith in Him, and in His glorious attributes and perfections. This may account in part for the rapidity with which they embraced the Christian faith.

Professor T. C. Balmer says, “With respect to language, I have little to say, but, bearing in mind that it was the purpose of God that Israel should be lost as to their origin — which could not have taken place had they retained their language — therefore, the Hebrew has been replaced by another tongue; but, according to the results of recent research, there is not that great difference between the Hebrew and Saxon as is generally supposed. A great many Saxon words (have been found to be rooted in the Hebrew. And when we consider that the Anglo-Saxon was an unwritten language previous to their occupation of Britain, the process necessary to reduce it to writing must have altered it considerably. But the Welsh and the kindred ancient tongues of Ireland and Scotland have been clearly identified as dialects of the Hebrew; and it is well known that the English language, in its grammatical construction, bears a close resemblance to the Hebrew, and is the only language into which it can be almost literally translated."

Again, on the question of language, he says, “We observe, that the diversity between the Hebrew and the Anglo-Saxon, of which the English is mainly composed, is not so great as is assumed. There are, it appears from: the researches, no less than six hundred words purely derived from the Hebrew." In Sharon Turner's History, we find that he traces eighty-four words in the Anglo-Saxon that have an affinity with as many in Hebrew; and many more that have an affinity between the Anglo-Saxon and the Sanskrit.

Professor Max MuUer shows that the old Armenian tongue belongs to the Indo-European family. If so, we see how easily the Israelites might drop their own Semitic and take up with the Aryan forms of speech instead. In this way the old forms of Armenian Gautheic, Angli, and Saxon, may have gradually developed into English.

The Saxons, if Hebrews, as we contend, were, during a period of several centuries slowly moving from their Semitic home to their home in the “*isles of the west.*" They came constantly into contact with other nations and languages. Their language, while it held most tenaciously its Hebrew grammatical and idiomatic structure, retained a large number of Hebrew, Arabic, and Sanskrit words, as it was sure to do; it also appropriated, more or less, from the nations by whom the strangers were surrounded, and by whom they came in contact on their westward way. Not in words only does this strong affinity exist, but also in the arrangement of ideas and in the simple structure of sentences. Hence, as all scholars know, it is comparatively easy to translate the Hebrew Scriptures into English. Testimony to this is given by William Tyndal, who won for himself an imperishable name, as, by his translation of the New Testament, the foundation was laid for subsequent versions. He says, “*The Greek agreeth more with the Englyshe than with the Latyne, and the properties of the Hebrew tongue agreeth a thousand times more with the Englyshe than with the Latyne;”* written A.D. 1530.

Professor E. W. Bird says, "In regard to the assumption that the Anglo-Saxon is Aryan, and one with the Germanic, Teutonic and Latin family of tongues, we deny that the evidence is conclusive of the facts assumed. We assert, on the contrary, that the Anglo-Saxon, in grammatical structure

and idiomatic texture, differs materially from the so-called cognate German, or Aryan languages. The truth rather seems to be that English is a Semitic tongue, which has long been in contact with Aryan tongues, and has thereby suffered a large transfusion of verbal roots and dialectic forms. It exhibits just such a transformation as one would expect Hebrew would have sustained by subjection to the domination of the Aryan tongues, during a period of more than thirteen centuries. The Saxons, if Hebrews, were, during that long period, migrating slowly ' westward across the Aryan territories of Europe from their Semitic centre; and their language, while it tenaciously retains its Hebrew grammatical and idiomatic structure, besides a really large number of Hebrew roots, has adopted, as it was sure to do, the very considerable amount of Aryan verbal roots and dialectic forms we know to exist in it. This we believe to be the true theory of the affinity of the Anglo-Saxon with the Teutonic, or Germanic language, erroneously assumed to be its foundation. Such affinity of language as exists is proof of contact not of affinity of race." In Mr. Gladstone's work on Homer and the Horneric Age, he says, "That the phrase *Dan-oi* occurs 147 times in the Iliad, and thirteen times in the Odyssey; that it never occurs in the singular number, is never applied to women, but always to soldiers and lovers of war. That Homer used the name as a standing appellation as we use the word Cambrian for a Welshman, or Caledonian for a Scotchman, or Gael for a Highlander, or son of Albion for an Englishman."

Rev. J. Tomlin, D.D., affirms that one-quarter of the words of our Saxon tongue bear a close affinity with the Hebrew, either in a primary or secondary degree. He says, "This marked affinity exists, not only in words, but in the arrangement of ideas and the simple structure of sentences." In proof of the Asiatic derivation of the British, Sharon Turner says that he found one hundred and sixty words in the modern Persian similar in sound and meaning to as many in the Anglo-Saxon. He also found fifty- seven in the Zend and forty-three in the Pehlvi. From these facts and others he concluded that our progenitors came from the regions of Central Asia.

Parkhurst, the learned lexicographer, says, "It seems not a little remarkable that the northern nations should have retained the Hebrew word nearly in its physical sense. The Saxon Bael signifies a fire. Bel, Bal, or Bael, was the name of the chief deity of the ancient Irish, which, according to Col. Vallancey, they derived from the Punic."

Prof. E. Govett, in a valuable work, entitled '***English Derived from the Hebrew***', in which there are ample illustrations on this point: "A Polish Jew, a thorough Hebrew scholar, informed Mr. Edward Hind, that he had collected six hundred English words purely derived from the Hebrew."

Again, in the British Anthropological Society, there was a discussion on this very question. Dr. R. S. Charnock, F.R.A., President, in the chair. At that conference there were some of the most eminent philologists of the day, and they took an active part in the discussion. There were Dr. Leitner, Dr. C. Blake, Dr. C. O. G. Napier, Dr. F. C. Lewis, Rev. J. G. Tipper, M.A., Bishop Titcomb. They all admitted "that the English language is derived in part from the Hebrew. The learned bishop last named says, "The Kelts and Teutons formed cognate branches of the same great Aryan race, who swept over Europe in successive waves of immigration. They all came from one parent stock, whose home was in the East, and whose languages all centre in the Hebrew." General Valiancy, LL.Ii., whom Pinnock ranks as a great linguist and antiquarian, says, "The language of the early inhabitants of Ireland was a compound of Hebrew and Phoenician." He collected several thousand words of Hebrew origin. I have now before me a grammar written by this man.

In a learned paper on philology by C**** H**** , in speaking on certain characteristics of the old Aryan tongues, he says, "But, for the most part, these are not typical characteristics of the Semitic languages, as the Chaldee and Hebrew; and the general aspect of the English language, to my mind, is that of a Semitic tongue which had been for a long period in contact with Aryan tongues, and suffered a large transfusion of verbal roots and dialectic forms, whilst it had preserved with tenacity the primitive basis of its grammatical and idiomatic structure."

“It does, indeed, seem to have undergone precisely such changes as might be a ' priori anticipated would occur, if we supposed the Hebrew tongue to have been subjected to the domination of Aryan tongues during a period of twenty-five centuries, in the course of the slow westward migration of a Hebrew-speaking people, from the Semitic centre across the Aryan territories of Western Asia and Europe.”

"In Hebrew and Arabic, and other Semitic tongues, the theta sound is as common and characteristic as in English. The ut sound is characteristic also in Semitic languages, as Hebrew and Arabic."

There is no evidence stronger than that which is supplied by proper names, both of person and of place. For instance, look at the word *Beth*, the Hebrew word for house; as in Beth-el, Beth-any, Beth-aven, Beth- esda, Beth-Horon, Beth-lehem, Beth-peor, Beth-saida, Beth-shan, and hundreds more. This word Beth is pure Hebrew, and it is as common in Wales as it is in the land of Canaan; Beth-Gelert, Beth-ersden, Beth- nal, Lam-beth, Mor-beth. It has its equivalent in the Cymric Bedel. The primitive meaning of both Beth and Bedd, signifies space, capacity to contain, as house or grave, the house of the dead.

So we have the Hebrew word Baal, as in Baal-Gad^ Baal-Hazor, Baal-peor, Baal-berith, Baal-zephon, Baal-zebub. In all these and hundreds more Baal means, lord or master, and in Ireland and Scotland the land of Palestine is completely outswarmed; as in Baal-y- mena, Baal-y-Shannon, Baal-y-tir, Baal-meon, Baal-briggan, Baal-moral, Baal-y-Nah-insh, Baal-Gibbon, Baal-y-Bai, Baal-y-Gowan, Baal-y-Castle, Baaly-y-Moni, Baal-y-Ner, Baal-y-Garai, Baal-y-Nah, Baal-y- Hul-ish, Baal-Nah-Brach, Baal-Athi, Baal-Dagon, and many more. These names all came from the land of Israel; or land of Canaan, and are unquestionably the result of naval transportation; and this is another fact that points most conclusively to the Israelitish origin and exclusive ownership of the Scriptural ships of Tarshish. All Hebrew names or traces of names, whether real or coincident, to be found at any time in Spain or elsewhere, are purely of a generic order — such as *Ebro* for Hebrew, but it is only in the Yarish isles that the Beths and Baals out swarm those of Palestine itself. I would like to have a sensible answer to the query. If the early Irish, Scotch and English were not Hebrews, but a mere offshoot of some Gallic, Greek, or other nation, how came those Bens, Pens, Betlis and Baals to swarm down upon those islands, and not leave any trace at all anywhere between their eastern and western home? We have names all through this American continent, from Plymouth Rock to British Columbia, and from Hudson's Bay to the Gulf of Mexico, of British towns and villages almost innumerable; set, rock-like, and immovable. The new exemplifies the old. It is only a British people who could, or would, plant British names all round the earth; British names never could swarm all over New England unless brought from Old England, and Hebrew names could not come like locusts and settle down in the isles of the west, and nowhere else, unless a Hebrew-speaking people carried them; and Hebrew men never got there at any time unless by means of the Hebrew ships, the ships of Tarshish. Turn Greece, Italy, France, Spain, Portugal, Belgium, Holland, Prussia and Austria, over and over again, and, look carefully for a swarm of Hebrew Betlis, Peths, Baals, Bens, and Pens, and when you have wearied yourself in the search, you will agree with me, that they are not to be found there.

The etymology of the Ancient Saxon names of persons is based upon the same principle as that of the Israehtes. Many of those Saxon names are neither Latin, Greek, nor Hebrew, and yet they show a striking identity, as may be seen by comparing, say, twenty names of Hebrew, and the same number of the Saxon.

HEBREW NAMES	THEIR MEANING	SAXON NAMES	THEIR MEANING
Asher	Happy	Alewin,	Beloved of all
Abel	Feeder	Aldread	Dreaded of all
Benoni	Son of my sorrow	Baldread	Bold in council
Benjamin	Son of my right hand	Bartuloh	Aiding in advice
Dan	Judging	Charles,	Wholly noble.
Dinah	Judgment	De Whtric	Rich in virtue.
Ephraim	Fruitful	Cunigund	In the King's favour
Eliezer	My God is my help	Dunstane	Constancy
Gershom	A stranger there	Ednswyd	Once sacred
Gad	A troop	Edgar	Keeper of his oath
Jacob	A supplanter	Frederyc,	Rich in peace
Judah	Praise	Gartrude	All truth
Joseph	Adding	Godswin,	Beloved of God
Levi	Joined	Henry,	Hater of wealth
Mannassha	Forgetting.	Leofstan,	Most beloved
Naomi	Pleasant	Rainfred,	Pure peace
Rueben	See a son.	Rosamund	Sweetness of the lips
Simeon	Hearing.	Winfred	Obtainer of peace
Zebulon	Dwelling	Wydmean	Far famed

Many others might be shown. Is it possible for such a parallelism to exist, as in many other lines of thought, without arriving at the conclusion they are one and the same people.

Neither Greek, Roman, Spaniard, Gaul, Saxon, Angle, Dane, Jute, Frisian or Norman brought them there, they were there long before any of these invaders trod English or Irish soil; and they are there now, rock-like, unmoved and immovable. The men who brought them came from the Lions, and Marahs, and Tarahs, and the Senehs, the Moels, the Mors, the Gils and Gals of Hebrew-Asian land and of Hebrew- Asian people. I want an answer to that question: How came all this Hebrew to the farthest-off land? please give us a plain, definite answer; do not put us off with any learned or unlearned ifs, or and, buts, supposes, maybes, or possibilities, or any such twaddle — of these we have had enough. Please give us a little common sense.

I have unspeakable pleasure in inserting here a copy of a paper read by the Rev. Dr. Margoliouth, the learned editor of the Hebrew Christian Witness. The learned Doctor is a minister of the Church of England, highly esteemed as a Judah-Christian Israelite. This admirable paper is found in the October number of the Witness, from whence it was taken by permission for the Banner of Israel. I give the paper in full.

WHENCE THE APPELLATION KYMRY

A paper read at the last congress of the British Archaeological Association, at Llangollen, England, on September 29th, by the Rev. Dr. Margoliouth, Vicar of Little Linford, when the Right Rev. Dr. N. J. Merriman, Bishop of Grahamstown, occupied the chair.

"Thus from a mixture of all kinds began
That heterogeneous thing, an Englishman."

"Fate jumbled them together, God knows how,
What e're they were, they're true-born English now."

Many a serious truth is now and then enunciated in a stinging satire. Daniel Defoe has, unwittingly maybe, indited the two distiches which I have just quoted. They, however, have an important bearing on the problem which I am about to submit to the present congress. This bearing will appear patent in the course of my propounding my proposition. When I had the honour last year to address the Congress in connection with this learned association, which was held at Bodmin, in Cornwall, I choose as my theme a branch of philological archaeology, which Cornwall suggested. I then dwelt with the "pros and cons on the etymology of certain words in the now obsolete Cornish language." As this Congress is held in Wales, the subject which naturally suggests itself to one interested in the archaeology of nomenclature is the problem. Whence the appellation kymry?

With all due deference and diffidence, I propose to advance a few suggestions which may aid to forward its solution. I would premise by stating a fact which may serve as a postulate, that we are now-a-days in a far better position — especially in this country — than were our predecessors of former centuries. The archaeological treasures from almost every country under heaven, which have been accumulated since the beginning of this century in the British Museum — the eighth and greatest wonder of the world — furnishes the students of such questions as those which I venture to bring before you, with terrible arguments in discussing or propounding those questions. To a sober-minded thinker and student of historical developments, there seems something startling in a certain coincidence which appears to me at least to deserve more consideration than being dismissed with a pretentious shrug or flippant and supercilious remark just at the time when searching inquiries are being made and discussed as to whence came the ancestors of the "true-born English now." Just at the time that the minds of many in this country are being aroused to analyse that "mixture of all kinds which produce that heterogeneous thing, an Englishman," just at the same time should the researches of the learned be directed to the archaeology of the East and to ancient Oriental lore. The results of those searches do much toward the analysis alluded to. Let the problem I propose serve as an illustration.

Taliesin, known as the prince of the Druid bards, who flourished in the sixth century of our era, left on record one of his poems, ***Angar Cyryndawd,*** the following asseveration: "My lore has been declared in Hebrew —in the Hebraic tongue."

At last year's Congress I adduced examples of positive archaic Hebraisms in the now obsolete Cornish religious language. I traced the incorporation of whole Hebrew sentences from some portions of Sacred Writ, as well as from the early Jewish liturgies, into the religious exercises of Cornishmen through several ages. This time, I propose as a question the origin of the most archaic word in the so-called Gaelic, or Welsh language, in which the word Kymry has retained its prominency to the present time. Whence its origin or appellation? It is a striking feature, both in the history of the sacred race and of that in the sacred tongue, that neither the one nor the other is destructible. The destiny of the Hebrew language as that of the Hebrew people, has been to be "sifted" — using an inspired figure of speech — "*amongst all nations, as corn is sifted in a sieve, yet was not the least grain to fall to the earth*." I should not be permitted to indulge in analytical processes in the various processes and domains of ethnology and philology, or to invite

you to my ethnological and philological laboratories, and bid you behold the mixture of all kinds "which fate jumbled together," which I put in my various crucibles, and then bring you face to face with scions of the race of whom it was divinely foretold that it should become " thousands of myriads" or "a fullness of nations;" and. with words coined in that mint, whence came the richest gift to the patriarchs and prophets, in primeval days. I eschew all these disquisitions at present. I simply confine myself now to the time-honoured appellation "*Kymry.*" The appellation *Kymry* is no more true-born English than is the term Gael or Welsh. The nomenclature of both owe their true birth to a parentage and a country far more ancient than those which are called British, or English; all those languages, known by the nomenclature which I have just enumerated as we have them now, consist of a "jumble" and "mixture of all kinds." But those two terms, Gcd (which became Weal and then Welsh), and Kymry (which by the Greek became Kimmerioi, amongst the Teutons Kimhriy and Latinised into Cambria) are of purely Hebrew origin. It is interesting to note that both these terms are now convertible with reference to the cluster of provinces, in one of which we are now met together, which faces St. George's channel. Gael, the same as *Gaer* in the Hebrew language, in which *L* and *R* frequently interchange, means stranger, or foreigner; a term by which the overbearing Saxon invaders nicknamed the early settlers on the island, now familiar to us as Great Britain. Kymro, in the same language, means a priest of an idolatrous system. Analysis of Oriental archaeological fragments now in the British Museum led me to conclude that the term Kymri, was closely allied to Omri the notorious King of Israel, who consummated the idolatrous system among the ten tribes, who seceded from the house of Jacob. One of the curiosities of the great national Museum consists of an interesting obelisk of black basalt, of about five feet in height. It was discovered by Mr. Layard in one of the mounds among the ruins of Nineveh. The obelisk is covered on all sides with inscriptions, which, when deciphered, bring to light some memoranda in the history of Shalmaneser II., who reigned over Assyria B.C. 858 to 823. Among the various memoranda is found the following: "The tribute of Yahaa ab-il Khumry" (that is, Jehu the son of Omri: note incidentally the origin of the Kymric term ap for son). "Silver, gold, vessels, goblets, and pitchers, and other things all of gold, have I received."

The late Dr. Hincks, one of the most accomplished paleographers of this century, aptly remarked, "The title, '*son of Omri,*' is equivalent to king of Samaria. Samaria being the metropolis of the kingdom of Israel, which *Omri* built, and which was known to the Assyrians as Beth Omri — the house of Omri." The latter appellation, Beth Omri, may be seen in the British Museum, in the third volume, page 10, of the Western Asiatic Inscriptions which records the conquest of Samaria by Tiglath Pileser, and of the deportation of the ten tribes by him.

In the first volume of those inscriptions, page 47, there is one of the time of Esarhaddon, son of Sennacherib (B.C. 680 to 667), which speaks of a certain Tuispa, a leader of the Khumry, a roving warrior, whose native land was Khubucina. Anent to this, I quote one more inscription, also from the archives of the British Museum. The inscription is on a hexaonal prism of baked clay, one of Mr. Layard's finds in the vicinity of ancient N'ineveh. Its purport is, that in the reign of Esarhaddon, the Kimmerians, evidently an adaptation of Khumrym, which the Greek converted into Kimmerioi, were under the rulership of one Tuispa, a nomadic warrior.

I think that I have demonstrated, at our last year's congress, that there were traces in the archaic Cornish language, which proved an early intercourse between the primeval inhabitants of this island and the scions of the Hebrew tribes, to the disruption of the kingdom which was consolidated by Solomon. Might it not be proposed as probable, if not more so, that the strong' Israelitish sound Kymry argued that the earliest priests — the Druid bards, as they are styled — who conducted the religious worship of this country, were supplied by idolatrous Israel, the followers of Khymry Omri.

Rabbi David Kimchi, who flourished in the twelfth and thirteenth centuries, one of the most learned Hebrew grammarians and commentators of his time, gives as a reason for the term Khymry, because those priests were robed in black vestments, "instead of being arrayed in white

linen," as were the orthodox church at Jerusalem. Those interested in the etymology of the term may consult the Rabbi's comments on 2 Kings xxiii. 5; Hosea x. 6, and Zephaniah i. 4. Such as make the archaeology of ecclesiastical vestments an absorbing question may set their wits to work to solve out the following problem: Whence the origin of the garb of the so-called "Black Friars" of the Middle Ages? or what suggested the modern black preaching gown?

I proved last year that some of the dispersed of Judah had found their way to this island not long after the conquest of Palestine by Nebuchadnezzar: I hold it probable that about the same time some of the captive Israelites, with some of the teachers of their religious system, had also found their way hither from the regions of Halah and Habor and Gozan. If so, I should think it a problem well worth considering, whether the dispersed of Judah, who were previously domiciled in this island, did not by way of disparagement, describe the new comers and their teachers by the soubriquet Khymary Omri — that is, the idolatrous priests and followers of Omri. Hence the term Kymry. Some Hebrew student might pro- pose as a difficulty that the masculine plural form of the sacred tongue required the word to read Kymrim, or Kym-arim, So it would if it stood by itself. But I hold that appellation was originally employed in regimen with Omri, when, according to the genius of the Hebrew language, it would become apocopate, and stand Kymry or Kymaray. I am aware that a *y* at the end of a noun in the Welsh language is the characteristic of the plural in that language. But I would submit, diffidently and deferentially, might not the very theme of my proposed problem have been the basis of that plural form in the Kymric language? Anyhow, what did Taliesin, the king, or prince of the Druid bards, as he is called, mean by his grand assertion, "*My lore has been declared in Hebrew — in the Hebraic tongue*." I would conclude the propounding of my problem with a suggestive sentence from Sharon Turner's History of the Anglo-Saxons (Vol. I., p. 94). Thus writes this trustworthy historian and learned ethnologist: "It is peculiarly interesting for us to consider the immigration of the Cymry, the Goths, and the Saxons, because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of modem Europe have un- questionably descended." This sentence does, indeed, suggest a momentous consideration, the discussion of which I must reserve for a future occasion. I cannot, however, resist the impulsive desire to quote the con- cluding sentence from a letter which I have recently received from a cherished friend who is both witty and wise. It is the following: "*When the high priest, with the Urim and Thummim, stands up, perhaps we may all be pronounced Israelites.*" I consider this clever satire, for I suppose the epigram was intended as satire, contains an important truth of no mean significance. On all questions of Hebrew words and roots Dr. Margoliouth is a tower of strength.

LANGUAGE

Sir William Betham says, "Etruria is one of the great, and as yet ' unsolved, problems of ancient history." He says, "all their inscriptions, memorials, and devices, and they are many, were written in the ancient Irish character, and that through the Irish tongue alone could he unlock the hidden history of that polished and illustrious people, who once filled Italy, Gaul, Spain and Ireland with memorials of their arts and labour, which still remain, outliving the countless generations of man that have washed over them as the ocean beats over the lasting rocks of Erin's old promontories."

Sir William gives upwards of fifty plates of accurate drawings of many of their ancient coins, curiosities, weapons, etc., with inscriptions translated, first from the old Etrusco-Phoenician language.

He says, "It is repugnant to common sense to suppose that this remote island was the means by which civilization was, in the beginning, communicated to the countries surrounding the Mediterranean Sea and the East; which is implied, when we assert that the roots of many words in the Greek and Latin are to be found in the Irish language; but if we are able to show that the language is the same as that spoken by the people who occupied Italy and the countries bordering on that sea before Greece and Borne were heard of, the absurdity vanishes, and the fact ceases

to surprise us." A man will laugh in your face if you assert that the Latin is mostly derived from the Irish; but if you are able to show that Etruscan inhabitants of Italy spoke the same kindred language before the Latin had an existence; if he be not convinced, his sarcasm and ridicule will certainly be deprived of all its point.

Thomas Mooney in his ***History of Ireland***, says, “Ireland maintained her independence against the arms of Rome during the whole of her six or seven centuries of conquest. Though Britain, Gaul, Spain, Greece, and all the nations of the East submitted to Imperial Rome, Ireland alone, amongst them all, remained independent, presenting to the eyes of posterity a splendid picture of freedom amidst the universal desolations of slavery. Her schools and colleges, sustained by national grants and cherished by national hospitality, offered sanctuaries from tumult and slaughter; carrying with them such valuable fragments as they could secure of the intellectual industry of previous generations.

Sir Wm. Betham says, “It is well known that the Romans continued in military possession of England for centuries without a single Roman during that whole period having been known to set foot on Irish soil. It is well known that Ptolemy gives the historical tradition of Gaul and Ireland as identical, and shows the early notoriety that Ireland acquired from her connection with the Phoenician colonies.

"It is also known that when the Belgic Gauls gained footing in Britain they found the same language there.

“The examination of the language, laws, religion, customs, and institutions of the people of Gaul was my first object, and the result was that the Irish,. Britons, and Gauls, of Caesar's day all spoke the same language, had the same origin, religion, laws, institutions and customs, and, were in fact, but different branches of the same people."

The earliest authorities derive the word Scot from Scoti, Scyth, Scythian. The Anglo-Saxon writers called them Scyts and Scytise, which means dispersed, wanderers.

Chalmers says, it came from the Gaelic word Scuite, a wanderer. The Irish were at one time called Scoti.

Bede calls the Picts Scythians, they were wanderers from the north of Europe.

The Phoenicians were called wanderers, from two words, which mean ploughmen of the sea.

Thomas Moore's ***History of Ireland, B.C. 1,000 years*** says, "There can be no doubt that the first in- habitants of Ireland came from the East, from Chaldea, and were called Keltae; the *ch* being changed into *k* and the *d* into *t*, as *d* in English answers *t* in German, bed is *beth*, God is *Gott*, good is *gut*, so Chaldea becomes Kaltea, or Keltea."

The Right Hon. and Most Rev. Dr. Trench in a lecture delivered at King's College, treated of the grand future in store for our mother-tongue — the English, quoting, with approbation and pardonable pride, the deliberate opinion of the great German grammarian, historiographer, and philologist, Jacob L. Grimm.

Dr. Trench says, “The scholar who in our days is most profoundly acquainted with the great group of the Gothic languages of Europe and a devoted lover, if ever there was one of his own, of his native German, I mean Jacob L. Grimm, has expressed himself very nearly to the same effect. He adds, he gives the palm, over all languages to our English in words which you will not grudge to hear quoted, and with which I will bring this lecture to a close. After ascribing to our language a veritable power of expression, such as, perhaps, never stood at the command of any other language of men, he goes on to say, "its highly spiritual genius and wonderful

development and condition have been the result of a surprisingly intimate union of the two noblest languages in modem Europe, the Teutonic and the Romance. It is well known in what relation these two stand to one another in the English tongue — the former supplying in far larger proportion the material groundwork, the latter the spiritual conceptions. In truth, the English language, which, by no mere accident, has produced and upborne the greatest and most predominant poet of modern times, as distinguished from ancient classical poetry (I can only mean Shakespeare), may with all right be called a world language; and, like the English people, appears destined hereafter to prevail with a sway, more extensive even than its present, over all the portions of the globe. For in wealth, good sense, and closeness of structure, no other of the languages, at the present day spoken, deserves to be compared with it; not even our German, which is torn, even as we are torn, and must first rid itself of many defects before it can boldly enter into the lists as a competitor with the English."

Here, two giants in the science of language, Trench and Grimm — able, disinterested, and impartial — vie with each other in declaring that the Saxon tongue, which, like the race,who use it, is destined to direct, control and govern all the portions of our globe. They are, saith the prophet, "*to blossom and fill the face of the world with fruit,*" and "*to them is to be given the kingdom and greatness of the kingdom under the whole heaven*." The Lord said, "*I will turn to the people a pure language that they may call upon the name of the Lord, to serve him with one consent.*" This incomparable tongue I fully believe to be the one so clearly promised.

"And who, in time, knows whether we may vent
The treasure of our tongue, to what strange shores
This gain of our best glory shall be sent,
To enrich unknowing nations of our stores?

What mischief it may powerfully withstand,
And what fair ends may thereby be attained?
What powers it shall bring in, what spirits command,
What thoughts let out, what humours keep restrained?"

Having produced the highest authority known in science, and the strongest facts accompanied by the clearest illustrations, I rest my cause here, and call upon the muses to sing:

"Greek's a harp we love to hear,
Latin is a trumpet clear,
Spanish, like an organ swells,
Italian rings its bridal bells.
France, with many a frolic mien.
Tunes her sprightly violin.
Loud the German rolls his drum.
When Russia's clashing cymbals come,
But Britain's sons may well rejoice,
For English is the human voice."

There are supplementary considerations bordering on philology which strongly support my argument.

Besides the Hebrew language, imperishably fixed on the British Isles, as I have shown, we have also stone monuments, masonry structures, stone sculptures, drawings and statuary on stone on a given scale; remarkable geometric pottery existing in England, Ireland, Scotland, Isle of Man, Anglesea, and all the surrounding isles, and all these giving clearest evidence of a certain mathematical and geometrical knowledge belonging to the Hebrew system of mathematics and mensuration. And now, in 1888, we apply our tests of standard weight and measure that have been in use for 2,500 years, and those in every instance correspond with our British standards

now established among us. I think it must be admitted that the people who have left these imperishable Hebrew antiquities behind them were the descendants of Hebrew ancestors, who, with their families and selected households, constituted "*the remnant of Israel,*" "*the escaped of Israel*," and "*the preserved of Israel*;" who were given for a "*light to the Gentiles, that they may be My salvation unto the end of the earth;*" and that they should take root, blossom and bud, and fill the face of the world with fruit. Can savages excel in art and science, in mathematics and geometry, in painting and statuary, in masonry and mensuration, in war chariots and cutlery? It is too absurd I The sculptured rocks of Scotland existed ages before the time of Ceasar. Examine the remarkable carved representations of the war chariots used by the original inhabitants of the country, now at Meigle, and the entire and curious specimens of men and animals in various forms at Aberlemne, in Forfarshire; and the remarkable specimens of carved stones at Forres, and then inquire who used hammer and chisel so skilfully in such work as this? How came the ancestors of Caesar's savages to be weavers, dyers, ironsmiths, and bronze-founders, carvers and sculptors? Have our travellers in the dark continent found any evidence of such savages? Where are they? They are not to be reported.

There is another consideration which must not be lost sight of in this contention, which is, of itself, a strong argument in favour of our Anglo-Israel theory: I mean the fundamental principles upon which the British Constitution rests. It will be seen that the laws and customs which constitute the true elements of England's greatness, and which have raised her to the proud pre-eminence she now occupies above all other nations of Europe, have come down to us through the Saxons, Angles, Jutes, etc., who first brought these principles to Britain, and who left similar institutions in the less favourable soil of northern Europe, where for centuries they had sojourned. In referring to those fundamental principles, I mean to a limited monarchy, constitutional law, representative government, trial by jury, and the free institutions growing out of these. These principles, it must be remembered, belonged originally to the Hebrew nation^ and were, among them, the growth of centuries under the fostering hand of an ever-watchful Providence. The reader has only to take the laws and customs of the Anglo-Saxons, and compare them with the laws and customs of ancient Israel, and note the strong points of resemblance. Those principles I have named did not in any sense come to Britain from the Romans. The Romans had no such gifts to bestow. Nor did those institutions find an origin in the Saxon common- wealth after that people became acquainted with Christianity. Christianity fostered and nurtured those principles, and gave them a greater hold and a more commanding power among the people. The lost house of Israel had those very principles among them when, according to the prophet Hosea, they were in their *Lo-ammi* condition, "*not My people*" (Hosea i. 9). I have shown in a previous paper that the people of Israel had lost their language, their religion, their sacred laws, their worship, and their nationality, because they had abandoned their first husband, the Lord Jehovah, and had gone after other lovers, Baal, etc. But they had retained their love of freedom; they still retained their political principles, which had grown with their growth, and strengthened with their strength, and which are so strikingly similar to the institutions of Moses as to lead us to the inevitable conclusion that these Saxon forefathers must have been the legal inheritors of the rich legacy of laws and institutions which God gave to His people, as the rule and guide of their political and social life, as well an the royal heirs of all the covenant blessings included in the promise and oath of God to Abraham.

The origin of. the free institutions, of representative and responsible governments of the Saxon every- where, is to be found in the laws and regulations which are distinctly brought before us in the valedictory address of the great Hebrew lawgiver, Moses, when about to leave them (Deut. i.):

9. "*And I spake unto jou at that time, saying, I am not able to bear you myself alone:*

"The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.

"The Lord God of your fathers make you a thousand times so many more as ye are and bless you, as he hath promised you!

"*How can I myself alone bear your cumbrance, and your burden, and your strife?*

"Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

"And ye answered me, and said, The thing which thou hast spoken is good for this to do.

"So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

"And I charged your judges at that time, saying. Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

"Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it.

"And I commanded you at that time all the things which ye should do."

Here is the basis of a representative government— of representation by population — of responsibility to the people. The people were to look out from among themselves men qualified to wear the honours, and discharge the duties of office. It was a kind of primary caucus on true patriotic principles; the persons so nominated were to be brought to the chief governor ruling by the grace of God, and he gave them authority, and inducted them to office and instructed them as to their duty. The people were numbered and divided into thousands, and elders appointed to be rulers of thousands, and rulers of hundreds, and rulers of tens. The terms hundreds and ty thing, or tens, exist to this day in England in regard to civil divisions of the people. Among the Anglo-Saxons, self-government prevailed to a large extent, every ten men or heads of families, chose one of their number to act for them in the council, which council was composed of ten wards or districts forming a tithing or parish. Ten of these tithings were called a hundred, as Chiltern Hundreds. The elders chosen by each tithing met together and managed the affairs of the municipality they represented, as the elders of Israel were wont to do in former years. The laws and customs securing the mutual rights of the governed and the magistrate owed their origin, existence and inspiration from the existence of principles deeply imbedded in the Hebrew thought, in the Hebrew life, and expressed in the Hebrew language.

Historians have conferred well-merited honour on King Alfred (*All-vred,* all peace, for *vred* or red means peace) for the wisdom of the laws and regulations, and the establishment of institutions among his people which were unknown to the surrounding nations. This king of peace himself was no doubt one of the honoured sons of renowned sires, he might have said, as did the great Irish poet Taliesin, '* My lore has been in Hebrew." He drew his laws, and many of his proverbs, and wise sayings, from the Hebrew fountain of law and love. There are several of his statutes taken almost verbatim from the laws of Moses: Statute xxxiii., for example, "*Vex thou not comers from afar, and strangers: for ye were formerly strangers in the land of the Egyptians."* This statute would be neither true nor appropriate unless indeed their Saxon ancestors were literal descendants of those honoured strangers whom the Lord led like a flock from Egypt. Read the poems of Alfred as he sang his songs to a well- tuned harp, and note how much of the Hebrew melody there is in their form and constitution, as well as in their sentiment and devotion. The laws which bear his name were not framed by him, for he himself informs us they were handed down to him from other Saxon rulers. He with the sanction of his Wit-te-na-ge-mot, or general

parliament, only made selections from certain codes of law which had existed long before. Who can doubt their ancient origin as he compares them with the laws of Moses.

Rapin says, “Alfred the Great, perhaps, did no more than renew, or amend customs established, time out of mind among the Saxons."

THE CORSNED

I may here produce one example of the law of Moses that has been handed down to our Saxon ancestors. Let the reader turn to the fifth chapter of Numbers, and read carefully of the bitter waters of purgation, by means of which a supernatural efficacy and power was wrought out by God for the punishment of crime, and for the terror and caution of others.

I quote from Rapin: “The Corsned, from *Cors*, a curse, and *snoed* or *snide,* to cut, or a slice cut. This was a fourth manner of purgation by a piece of bread, or cheese, which, consecrated by many ceremonies, was given to the accused person to eat. It was believed if he was guilty, this piece of bread or cheese would stick in his throat and choke him. But, on the contrary, he would swallow it easily if innocent.” The following is part of the execration pronounced at giving him the morsel, after his having received the sacrament: “That in the offering him this piece of bread (or cheese) for the discovery of the truth, his windpipe may close if he is guilty, and that he may not be able to swallow the morsel; but, on the contrary, if he is innocent of the crime of which he stands accused, may he swallow with ease this piece of bread (or cheese) consecrated in Thy name, that all may know."

It was finally believed by our Saxon ancestors that this morsel brought a curse upon the guilty; the Church not only approved of these sorts of trial, but even prescribed the ceremonies, and ordered a form of prayers to be used on the occasion when the trial was held, on which occasion the bishops and priests assisted.

The following is a law of Canutus the Great, concerning the Corsned: “If any is accused of homicide, or of having been an accomplice in the crime, let him justify himself to his relations, or to those who are interested in the murder committed, and, if it is necessary, let him be put to the trial of the Corsned, and the will of God be done."

In this mode of trial we plainly see the hand of the great lawgiver of Israel.

Meni says, “Like Israel, the Anglo-Saxons were very fond of their genealogies. The ***Saxon Kronicle*** traces the genealogy of Alfred up to Adam, and in the same manner as the Jewish Talmud."

Ingram writes, “England can boast of two substantial monuments in its early history, to either of which it would not be easy to produce a parallel in any nation, ancient or modern; these are the ***Record of Doomsday*** and the ***Saxon Kronicle***.”

The ***Saxon Kronicle*** contains the original and authentic testimony of contemporary writers to the most important transactions of our forefathers, both by sea and land, from their first arrival in Britain to the year 1164. In it the reader will find many interesting facts relative to our architecture, our agriculture, our coinage, our commerce, our naval and military glory, our language, our laws, our liberty and our religion.

I have here on hand a copy of Rapin’s ***History of England***, and his historical and political discourses on the laws and government of England. This celebrated French historian says, “The revolution caused by the conquest of the Anglo-Saxons introduced a new phase of things into Great Britain. The very names of towns and provinces were changed, and the country was divided in a very different manner from what it was by the Romans. The Saxons, Angles, and Jutes, who

are all to be considered as one people, had conquered all the southern part of the island from the English Channel to the Wall of Severus, and a little beyond that toward the east. This part of Great Britain was, by these tribes, divided into seven kingdoms, called the *Heptarchy*. These kingdoms established a form of government not unlike what they had lived under in Germany: that is, they considered themselves as brethren and countrymen; they conceived it necessary to assist one another, and act in common for the good of all. To that end they judged it proper to appoint a general-in-chief, or a monarch invested with certain prerogatives. Upon the death of the general or monarch, another was chosen by the unanimous consent of the seven kingdoms. Besides this monarch they had also, as the centre of the Heptarchal government, an assembly general, consisting of the principal members of the seven kingdoms, or their deputies. This is what was called the *Wittenagemot,* or general parliament, where the concerns of the whole nation were considered. Each kingdom had its own particular parliament, and," he adds, "that their laws were as if in imitation of the laws of God without their knowing it, and that Alfred the Great did not originate, but merely reformed and restored the English Constitution, which had been thrown into confusion by the incursions of the Danes. It was a beautiful composure, mutually dependent iu every part from the Crown to the clown, the magistrates being all choice men, and the king the choicest of the chosen: election being the birth of esteem and that of merit. This bred love and mutual trust, which made them as comer-stones pointed forward to break the wave of danger. Thus the Saxons became some- what like the Jews, distinct from all other people; their laws honourable for the king and easy for the subject."

Having said so much on the constitution in general, we may notice a few points in which the laws of the Saxons and the Israelites are beyond question. Among the Israelites, for petty offences, there were punishments proportionate to their crimes, as fines, by way of compensation for wrongs done to person or property. So among the Saxons, pecuniary compensation was the usual mode of redressing personal injuries and of punishing criminal offences.

Among the children of Israel, the punishment of adultery was death by stoning or by strangling. It was by then called a capital offence, and both parties were punished accordingly. The punishment of that crime among the Saxons was personal and sanguinary — the woman was compelled to hang herself, and her body was burned, and over her ashes the adulterer was executed.

Among the Israelites, the land, or real estate, was divided according to the families, each family according to their number. Among the Saxons, the land was allotted by families of twelve, ten families being 120 persons, according to their computation.

The people of Israel held their *Feast of Expiation*, or day of atonement, in the month of September. The day of atonement was observed as a strict fast, abstaining from all servile work and afflicting their souls. The sacrifice of the atonement was the most solemn and important.

The Anglo-Saxons called September the holy month, and in this month they offered sacrifices and cattle, and made peace-offerings; during this time they laid by their arms and abstained from work and fasted.

The law compelled Israel to hold the Feast of Tabernacles about the same time. It must continue for eight days; the people dwelt in tents, or in the arbors made of the branches of trees, and made great rejoicings, etc.

The Anglo-Saxons kept the Feast of Tabernacles, and we prove this by a letter from Pope Gregory, for he wrote a letter to Abbot, or Father Mellitus, then on his way to Britain, as to how they celebrated this feast, etc. He says, "Because they (the Saxons of Britain) have been used to slaughter many oxen in their sacrifices, some solemnity must be exchanged for them, as on the day of dedication, and they may build themselves huts of boughs of trees about those churches which have been turned to that use from temples, and celebrate the solemnity with religious

feasting; for there is no doubt it is impossible to efface everything at once from their obdurate minds " (Bede, p. 66).

Rome pursues the same policy to-day among the heathen nations.

The children of Israel kept the Feast of Dedication in November; it was also called the Feast of Illumination; for eight days the temple was illuminated, and there was great singing of hymns and hallel (i.«., Psalms cxv. and cxviii. inclusive), and offering sacrifices.

The Anglo-Saxons kept this feast also, using wax candles on their illumination, and they sang many hymns and sacred melodies, offering to God the cattle they sacrificed. Those Irish and Scotch melodies are the grand old Hebrew songs transplanted from Mount Zion to the isles of the west.

The Hebrews from the days of Queen Esther observed the feast of Purim in the month *Adar* or *Vedar*, answering to our February. (See Esther ix):

17. "*On the thirteenth day of the month Adar; and on the fourteenth day of the same rested there, and made it a day of feasting and gladness.*

"But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

"Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

"And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, bath nigh and far.

"To stablish there among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

"As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

"And the Jews undertook to do as they had begun, and as Mordecai had written unto them:

"Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;

"But when Esther came before the kin, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own bead, and that he and his sons should be hanged on the gallows.

"Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

"The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year:

"And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed."

The Jews still hold their Feast of Purim, and so do the Anglo-Saxons. 8. Turner, Bk. V., p. 641, informs us how they were accustomed to celebrate this feast, in February, when they offered cakes unto their Deity, and sent presents. This was also the custom of the Scotch and Irish. For many centuries the Anglo-Saxons kept up the festal with great gladness and general rejoicing, all furnishing their tables with every luxury their circumstances could command. In our days and times we have not wholly lost the idea of the day. We have named it Valentine's day, and are satisfied with sending photographs, picture cards, love-letters, and such tokens of Mendship.

The Hebrew people celebrated the Feast of the Passover, as all Bible readers know. This feast was held in the month Nisan, answering to our March and April. With our Anglo-Saxons this feast was called "*Eostri,*" or Easter. Acts xii. 4, "Intending after Easter to bring him forth" — this Easter feast took the place of the Passover feast.

The Rev. Dr. Adam Clarke says, "Ireland received the Christian religion not from the West, or the Roman Church, but from the East. The Irish were, from time immemorial, accustomed to Eastern rites, and celebrated their Easter after the Asiatic manner. I have myself noticed among this people a number of customs, both sacred and civil, that are of mere Asiatic origin, and not a few exact counterparts of some among the Patriarchs and ancient Jews, as mentioned in the sacred writings; and were historians .and chronologers to look more to the East, than toward the West, not only for the origin of the religion of Ireland in its early days, but for the origin of the nation itself, they would probably get nearer the source.

It is known to all historians that the Irish Church was the last of the churches westward to submit to the claims of the Roman Pontiff. She held firmly by the customs and festivals of the Church in Jerusalem. The See of Rome saw the importance of obliterating as speedily as possible the last evidence of their Hebrew origin of those early Irish churches. Hence a controversy that threatened an entire repudiation of Rome and all Roman interference. I quote one brief line of a letter from the so-called Holy See of Rome. "*Some in your province do, through ignorance, reject our Easter, when Christ was sacrificed, and contend that the same should be kept on the fourteenth moon with the Hebrews.*" (Bede, chap, xix.) another, Pope Gregory, says, "Behold a tongue of Britain, which only knew how to utter barbarous language, has long since began to resound the Hebrew hallelujah." Gregory, of course, speaks of the islanders, as did Caesar and others, who called them barbarians. Gregory & Co. never taught those islanders the Hebrew hallel.

The following letter from Pope Vitalian to King Osway, A.D. 666, clearly acknowledges that the Saxons were of the Hebrew race, and were heirs to the covenant promises of God to His prophets: "We have received your Excellency's pleasing letters, by reading whereof we understand your most pious devotions and fervent love to obtain everlasting life, and that, by the protecting hand of God you have been converted to the true and apostolic faith, hoping that as you reign in your nation, so you will hereafter reign in Christ."

Blessed be the nation that has been found worthy to have such a wise king and worshipper of God. Who will not be rejoiced to hear such pleasant things, who will not be delighted at such work? Because your nation has believed in Christ the Almighty God, according to the word of the divine prophet as it is written in Isaiah:

"*Listen, O isles unto me, and hearken ye people from afar.*" "*Is it a light thing that thou shouldest be My servant, to raise up the tribes of Jacob, and to restore the preserved of Israel.*" *I will also give thee for a light to the Gentiles, that thou mayest be My salvation to the ends of the earth." "Kings shall see, and princes also shall arise and worship*."

“I have given thee for a covenant of the people, to establish the earth, and possess the desolate heritages. That thou mightest say to the prisoners. Go forth! and to them that are in darkness. Show yourselves.”

Pope Vitalian concludes this excellent Anglo-Saxon letter by intimating that the Anglo-Saxons then converted were not all Israel, but that other tribes of the Hebrew race would also be gathered in. He says, "Behold, most excellent son, how plain it is not only of you, but also of all the nations of the prophets, that they shall believe in Christ, the Creator of all things.”

JOHN BULL AND BROTHER JONATHAN

"Oh I brother, could we both be one,
In nation and in name,
How gladly would the very sun
Lie basking in our fame!
In either world to lead the van!
And go-ahead for good;
While earth to John and Jonathan
Yields tribute gratitude.

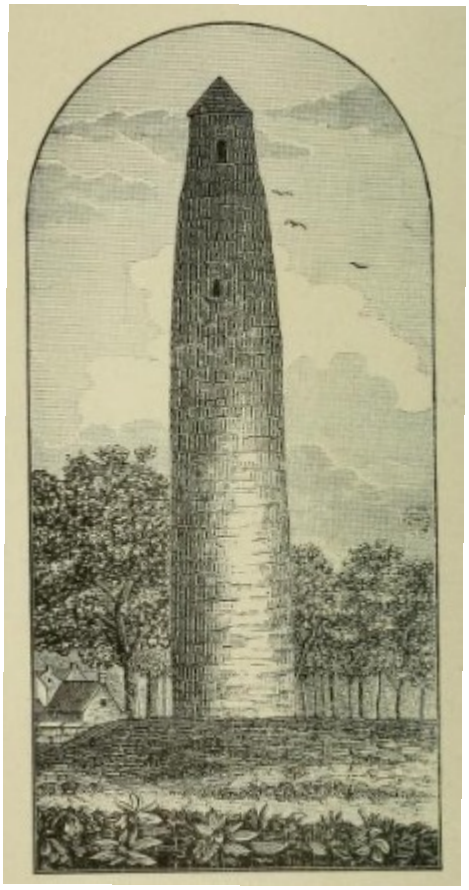
Join but your stripes and golden bars
To brave St. George's Cross;
And never dream of mutual wars —
Two dunces' mutual loss;
Let us two bless where others ban,
And love where others hate:
And so my cordial Jonathan
We'll fit, I calculate.

I What more? I touch not holier strings
A nobler praise to win;
Nor speak of prophets, priests and kings,
And heavenly kith and kin;
As friend with friend, as man with man,
Oh! let our hearts be thus!
As David's love to Jonathan
Be Jonathan's to us."
— By *Martin F. Tupper.*

FOURTH LECTURE

DRUIDISM.
A COMPOUND OF JUDAISM AND BAAL WORSHIP.

"There it a great difference between being in the world and having the world in us. Let a ship be in the water, and it is alright; but let the water be in the ship and down she goes."



AT SWORDS, COUNTY DUBLIN, IRELAND.

FOURTH LECTURE

DRUIDISM A COMPOUND OF JUDAISM AND BAALISM

IN the first centuries of our race God was pleased to manifest Himself to His children. No sooner had they persisted in wrong-doing than He withdrew His presence from them, warning them of the consequences of their own way.

Having wilfully sinned, they began woefully to wander. Under the conscious sense of want they began to worship the sun, moon, and stars, as the best representative they had of Him who had

so often appeared to their fathers under the emblem of fire. As early as the days of Abraham, we read that Terah, Abram's father, worshipped other gods.

This fact gives us a very forcible reason why Abram was called to "get out of his country, and from his kindred, and from his father's house, into another land." Job was contemporary with Abram, and he alludes to the worship of the heavenly bodies. He says (chap. xxxi. 26-28), "*If I beheld the sun when it shined, or the moon walking in brightness; And my heart hath been secretly enticed, or my mouth hath kissed my hand: This also were an iniquity to be punished by the judge, for I should have denied the God that is above.*" Sun and moon worship were of a very early date. The sun was regarded as the fountain and source of light, the great reviver of nature, and the chief emblem of Him who is the life of all things.

The early tendency to idol worship gives peculiar force to the great words announced from Sinai, "*I am the Lord thy God, thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the water under the earth,*" etc;

Notwithstanding the law written, and frequently read, the history of the Israelites shows how many and how powerful their temptations to the gods and to the worship of the surrounding nations. The prevailing worship of their time in those nations was the honour given to Baal and his gods. We find the name Baal, among the Canaanites and Phoenicians, as the greatest and most popular idol of the times. His name means owner, or possessor, proprietor, occupant. When Melchisedek addressed Jehovah, he used language expressly designed to distinguish Him from Baal, hence he said, "*The Most High God, possessor of heaven and earth*."

The great prominence given to this deity is seen in the multitude of names of men and places named after him: Eth-baal means with Baal; Hasdru-hal, help of Baal; Hannibal, grace of Baal; Methum-baal, man of Baal. Baal-Gad, Baal-Hannon, Baal-Hazor,. Baal-Hermon, Baal-Meon, Baal-Peor, Baal-Tamar, Baal-Zebub, Baal-Zephon, Baal-Berith.

This name is found in several of the languages of the East, and in various forms. Baal, Bel, Baalim, Baaltis, Belus, Behnus; Beel is the word in the Aramaic. This god was called Bel by the Babylonians: Bel boweth down; Bel is confounded. Baal by the Phoenicians. Zeus by the Greeks. Jupiter by the Romans. Baalsamin by the Carthaginians. Belus by the Assyrians and Chaldeans.

Wherever there was a Baal there was also an Ashtaroth, his wife or companion, or a Baaltis. The Moabites had high places to Baal. The young man, Gideon, had a personal conflict with the worshippers of Baal. So Elijah and Elisha. The complaint of God against Israel was, "that they worshipped Baal under the oaks;" "inflamed themselves under forests of oaks;" "burned incense upon the hills under oaks." Isaiah said, "Ye shall be ashamed of the oaks;" "the day of the Lord shall be upon the oaks;" "their idols under the thick oaks." "And the children of Israel did evil in the sight of the Lord, and served Baahm" (Judges ii. 11).

Isaiah speaks (xvii. 8), of groves and images of the sun (see margin xxvii. 9). Ezekiel vi. 6, sun images. Jeremiah (xliii. 13), speaks of the "house of the sun" — Beth-shemesh.

Herodotus speaks of the temple of Belus at Babylon, also of Zeus, another name for the sun-god. In this there was an image of gold in human shape twelve cubits high; and again a great image of him, 800 talents of gold having been spent on it and its adornings— $21,900,000. The Greeks identified the Belus of Tyre with Hercules, to whom Jason (high priest) sent magnificent gifts of 300 drachms of silver. The Tyrians gave Baal the name of *Malk-quereth*, king of the city. At Palmyra he was known as Baal-shemesh, owner of the sun. At Carthage he was called Beel-shamain or Balsamen, owner of heaven. So we see that from Babylon to Spain, in all the colonies of Phoenicia, Baal took the place of Jehovah, and was adored as chief deity.

It was this turning of the nation's heart after Baal that caused Jehovah to say, "*The pastors have transgressed against Me, and the prophets have prophesied by Baal*" (Jer. ii. 8). "*I planted thee a noble vine, wholly a right seed, how then hast thou turned into the degenerate plant of a strange vine unto me?"* (21). "Israel hath committed adultery, she had played the harlot," "*Israel slideth back like a backsliding heifer,*" "*She hath gone after other lovers.*" (Hosea iv.):

13. "They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good."

Jer. xix. 6. "*They have built also the high places of Baal,*" on those high places of Baal fire was continually burning. On mount Carmel there were 460 prophets of Baal, "*They built high places to Baal to burn their sons as offerings unto Baal.*" The Gods made choice of the oak, hence it was sacred to Jupiter.

The prophet Jeremiah speaks of the two kingdoms of Judah and Israel as two sisters, who were married to Jehovah. Israel turned away from her husband, and sought other lovers, with gadding around, changed the apparel of wife to maiden, committed adultery with stones and stocks on high places, under green trees, and her sister Judah saw it. The iniquity of Israel, the kingdom of Israel, defiled the land, and polluted the country with her whoredoms, and I put her away, gave her a bill of divorce, and her sister Judah saw it. The Lord said (Hosea i. 9), "Call her *Lo-ammi,* not my people." God would not own her. He will punish her. "Hedge up her way with thorns, make a wall that she shall not find her paths." She shall be lost. "Many days without king, prince, sacrifice, image, ephod, teraphim," shall become heathen, Gentilised.

The Lord said (Deut. xxxii. 26), *"I will scatter them into corners, I will make the remembrance of them to cease."* He was not any more to speak to them in their own tongue, but by another tongue will I speak to this people (Isa. xxviii. 11). They shall no more be called Israel, He will call them by another name (Isa. Ixii. 2), "*And thou shalt be called by a new name which the mouth of the Lord shall name."* Isa. Ixv. 16, "*The Lord shall call His servants by another name*." Psalm Ixxxiii. 4, "*The name of Israel shall be no more in remembrance*." "*And ye shall lose, or leave, your name, and the Lord shall call His servants by another name.*" Isa. xl. 27, "*Why sayest thou, O Jacob 1 and speakest, Israel! my way is hid from the Lord, and my judgment is passed over firom my God.*"

Isa. liv. 7, "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face fi-om thee for a moment; but with everlasting kindness will I have mercy upon thee."

In Hosea i. 4, 7, the Lord says, "*1 will cause to cease the kingdoms of the house of Israel.*" and "*I will no more have mercy upon the house of Israel, but I will utterly take them away*," *"But I will have mercy upon the house of Judah*."

"*My sheep wandered through all the mountains, yea, my flock was scattered upon all the face of the earth, my flock became a prey*." Amos viii. 12, "*They shall wander from sea to sea.*" Amos ix. 9, *"For, lo, I will command, and I will sift the house of Israel among all nations, like as com is sifted in a sieve; yet shall not the least grain fall upon the earth.*" Hosea ii. 6, "*Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shaJl not find her path*." Hosea viii. 8, 9, *"Israel is swallowed up; now shall they be among the Gentiles as a vessel wherein is no pleasure,*" i.e., they shall be hidden from view, or put out of sight. "*For they have gone up to Assyria, a wild ass alone by himself.*" Hosea ix. 1, "*Rejoice not, Israel, for joy, as other people; for thou hast gone a whoring from thy God.*" 17; "*My God will cast them away; and they shall be wanderers among the nations.*" Hosea xiii. 3, "*Therefore they shall be as the morning cloud, and as the early dew that passeth away; as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney*." All this surely means to be lost, lost to themselves, and to other nations.

OUR BLINDNESS

We must not forget the fact, that a kind of blindness, a porosis has fallen upon the people of Israel; the Lord said (Hosea ii. 6), "*They would not find their paths.*" Paul says (Romans xi. 25), "*Blindness in part hath happened to Israel until the fullness of the Gentiles be come in*." "*God hath given them the spirit of slumber; eyes, that they should not see, and the rest were blinded.*" Isaiah xxix. 10, "*For the Lord hath poured out upon you the spirit of a deep sleep, and hath closed your eyes: the prophets and rulers, the seers hath He covered."*

Isaiah xliii. 8, they are called "The blind people that have eyes." They had lost their identity; they had lost ail knowledge of themselves and of their ancestry. That blindness was judicial. It was a part of their punishment connected with their *lo-ammi* condition. They became heathen, Gentiles by name. Sin blinds as nothing else can do.

The history of their captivity by Shalmaneser and their captivity into the East is well known. The last reference of history is found in:

JEWISH RECORDS

The testimony of those last witnesses will have due influence in any court. It may be proper here to draw on Jewish tradition for a last glimpse of the ten tribes as they disappeared from their view. This we have in the second book of Esdras xiii. 10. There we are informed that the ten tribes were carried away prisoners out of their own land, "in the time of Osea, the King, whom Shalmanasar, the King of Assyria, led away captive, and he carried them over the waters; and so came they into another land. But they took counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country where never mankind dwelt, that they might keep their statutes which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for. them, and held still the flood till they were passed over. For through that country there was a great way to go, namely, of a year and a half, and the same region is called Arsareth. They dwelt there until the latter time, and now when they shall begin to come, the Highest shall stay the springs of the stream again that they may go through. This is not an inspired book, and yet its history is valuable. To us, this is valuable so far as that it records the opinion some entertained two hundred years after their captivity. It seems also like a resolution of men of some independence. It was a national act. They were free to decide for themselves, and the distance to that country and its locality is of some interest. We omit this for the present.

Guizot , in his *History of France*, says, "When Christianity began to penetrate into Gaul, it encountered there two religions very different from the Christian religion; these were Druidism and Paganism, each hostile to the other. Druidism, considered as a religion, was a mass of confusion. A strong and general belief in the immortality of the soul was its noblest characteristic."

Although the Israelites were carried away captive into Assyria in consequence of their idolatry, yet they did not altogether relinquish the worship of the true God. Jeroboam set up shrines in Bethel and in Dan, to wean away the people from the Temple of Jerusalem. Hence, the great sin of the Israelites was, "They mingled the worship of God with the worship of Baal.*' So that after their captivity we find the same combination of worship continued. Even on their arrival in Britain, after a century or more, we see a similar mixture of divine and idolatrous worship. Compare Druidism, the religion of the north-west of Europe, with the religious ceremonies imposed by God upon the Hebrews, and we cannot fail to perceive many striking resemblances. The ten tribes of Israel having been removed from their own land, now become the lost tribes. They had lost their land, their religion, their language, name and themselves. They became worshippers of Baal, in a great measure, and yet they retained enough Judaism to incorporate it with Baalism.

We must now trace their wanderings and find out their future home. Westward, by land and by water, the star of empire continued to wend its way, and as it went it took the religion of the East to the Isles of the West, and there grew up in the west, in Tarshish and in the isles of Tarshish, a vast system of religion known as Druidism. It was a vast system of Baal, or sun-worship compounded with Judaism. The gods were the gods of Baalism, while the ritual and priest- hood were of the Hebrew religion. The temples and towers of that system of worship are still standing in the British Isles. The round towers in Ireland were temples of the sun.

On page 370 is an illustration of one. Those towers were usually from one hundred to one hundred and thirty feet high, and from ten to eighteen feet wide. They are to-day specimens of the best masonry known in any country. They were covered with plates of shining metal, some say gold, and a shield of gold on the top, which could be seen sparking in the sunbeams at all hours of the day. Their situation is such that they can be seen from a great distance and from various directions. They were called *Cill-Cagh*, from *Cill* a temple, and *Cagh,* sun or fire, a temple of the sun. They usually stood connected with some sacred grove, cathedral, monastery or school.

Druidism was a rare patchwork of various systems of Judaism, heathenism and Baal-worship.

The doctrines of the Druids were of a two-fold character. Secret and public. The secret, or esoteric, doctrines were reserved exclusively for the initiated, who were bound by solemn oath to keep them concealed from all men. They had themselves been instructed and initiated in the sacred groves, or in the mountain caves. In this, they resembled the priests of Egypt, who had a secret language and mysteries of their own. The hieroglyphics of Egypt constituted the written language of the priesthood. The public doctrines were freely expounded to the public generally. The principal secret of Druidism was the great doctrine of one God, the Creator and Governor of the universe, which was retained by them through all their history. They taught many things concerning the power and prerogatives of the immortal gods. To the people they taught the immortality of the soul, especially that it might excite that bravery and con- tempt of death in the true soldier. The triad bids them '*to act bravely in war, that souls are immortal, and that there is another life after death." And they buried their favourite arms with them in the tombs; they taught a kind of elysian field beyond, called Flath-Innis, the island of the brave and virtuous; and a place of darkness named Infurin, or isle of darkness. They recounted to their disciples a great part of the Mosaic history of the creation of the world, the formation and fall of man; the revolt and expulsion of angels, the deluge, the final destruction of the earth by fire. Their doctrines are in close harmony with the great truths Moses taught to the- Israelites.

We see the same agreement in their sacrifices; those were animal sacrifices, especially the male and most valuable, generally white, consumed by fire upon the altar, which was consecrated anew by strewing oak leaves upon it.

The Hebrews were commanded to have their altars erected with unhewn stone, and if a tool was lifted up upon it, it was polluted, so the Druids had their circles of unwrought stones.

The Hebrews had often their circles of stones erected to commemorate important events, and to be employed as places of religious worship; such as the altar of Sinai with its twelve pillars, and the twelve stones of Gilgal, which signifies circle, and which commemorated the deliverance of the Israelites at the Jordan, where sacrifices were offered up, and where Joshua and Samuel administered judgment; so the Druids had their circular stones, where they engaged in religious worship, of which many are still to be seen from Stennis, in Orkney, to Stonehenge, on Salisbury Plain.

The places of worship among them were the groves of oak. In the grove there was a circle of rude stones, as an altar, generally in the centre. These are often found now in the British Isles, and are understood to be remnants of Druid altars, patterns after the Hebrew altars of sacrifice, and also after the altar used in the worship of the sun.

Those altars were called Crom-leach, from Krom, to stoop, bow down, or prostrate. The stone of bowing. This word comes from the Hebrew *Coernm-luach*, i.e., a dedicated altar or table. The stones being placed like a table for sacred uses. The word Crymmy in British, Cruman in Irish, Crom in later times, mean bowing. The command of God to Israel was (Exodus xx. 25), "And if thou wilt make Me an Altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou has polluted it." The custom of using rough stone came down from the times of Noah. Those stones were held in great veneration, and superstition increased that feeling. No consideration could influence a peasant to remove one of them; their erection was ascribed to the good people.

A RESEMBLANCE

The Hebrews, for example, had their High Priest, who presided over the other priests; so Druidism had their Archdruid, who was chosen from the most eminent of the priestly order.

The Hebrews had their various religious orders, such as prophet, priest, and Levite; so Druidism had their bard, ovate, and Druid.

The prophet of the Hebrews taught the people, so did the bard of Druidism.

The priest was more of a religious functionary, and offered sacrifices; so did the ovate.

The Levite assisted in the services of worship, so did the Druid.

The High Priest of the Hebrews had his breast- plate of judgment, so the Archdruid had the same, with a chain that was regarded as supernatural, resembling the Urim and Thummin.

The Hebrews had their schools, called the schools of the prophets, over which Samuel, Elijah, and Elisha presided; so the Irish people had their bardic college, six hundred years before Christ, of which our collegiate professorships are still the regular representatives.

The Hebrew priests had certain lands around their cities assigned them in Canaan, so the Druids had five acres around the town where they dwelt. With every parish church in Ireland, to our day, there are glebe lands.

The Hebrew priests had teinds or tythes, or tenth part of the produce of the land, so the braids had the same. The tythe system still lives in Britain.

The Hebrew priests were exempted from going to war, so the Druids had a similar privilege, and could pass unmolested from district to district.

The priests of the Khumry were called *Gwyd-don*, a term found in the Psalms and in the prophets, for wisdom and knowledge. They were called *Der-wyd- don*, priests of the oak. *Der-wyd* is the Gaelic word for Druid; the Irish, *Draiod*; Greek, *Drus*; Celtic,. *Deru*; Parsee, *Daroo*; English, *Druid*; Teutonic, Druthiw; Welsh, *Dar-gwydd,* a servant of truth, a superior priest, a divine; *D-er-reud*, the man of God.

The Hebrews had their High Priest, who entered the Holy of Holies, and the priests who entered the Holy Place, whilst the Levites and the people were worshippers without; so the Druids had their Arch-druid, who occupied the interior of the temples, and their bards who were placed in the inner circle, whilst the ovates and people were in the outer circle.

The Hebrews, before the erection of their tabernacle and temple, often sacrificed in groves, and we read of Abraham frequently worshipping amid the oaka of Mamre; so the Druids were called

by this very name, because they were the priests of the oaks, and Kildare, in Ireland, signifies the Church of the Oaks.

They were held in highest veneration. Diodorua Siculus says, "*No sacred rite was ever performed without a Druid*." Through them the people offered all their sacrifices, thanksgivings, and prayers. They were held in great veneration. When two hostile armies were drawn up in battle, swords drawn, spears extended, a Druid interferes, and the rage subsides, swords are sheathed and peace restored. History says, "*The Druids were a superior race, of foreign extraction, and possessed a civilization greatly superior to that of the general community.*" Moore says, "*The wise men in the Gospel were called Druids.*" In setting apart certain of their people as priests, we have a resemblance to the tribe of Levi.

The Archdruid was chief. Arch, from the Greek *archo,* ruler. He was a substitute for the chief, or High Priest, of the Hebrews.

The whole Druidical priesthood was divided into different ranks, each distinguished from the other by their peculiar dress, as in the days of Aaron. Of these there were three principal degrees. The bards or poets, who were the historians, musicians, scholars. The triads name their duties. They composed songs to celebrate the praises of all that was good and excellent, to reform morals and customs, secure peace, and promote music and art.

The second were the ministers of religion, termed *EUpages,* men of science, theologians, philosophers

.

The third, *vates* or *ovates,* prophets, jugglers, sorcerers, called *faids,* understood powers of nature, etc. They combined the threefold character of poet, musician, and prophet, and they led the congregation in all acts of public worship, as the prophet, priest, and deacon were wont to do in the palmy days of the Hebrew people, when all the people prayed and sang praises unto God.

The Druids performed their religious rites within a circle of rude unwrought stones, ten in number, representing the ten tribes of Israel. The people were called together by the blowing of the horn. It was Moses who built the first circle of twelve unhewn or undressed stones, representing the twelve tribes of Israel in their acts of covenant worship. The people in the days of Moses were called to their public worship by the sound of rams' horns.

The Druid priests came to worship in their bare feet, quoting Moses, as he put off his shoes.

The Archdruid occupied the inner circle, then the bards and singers, next the ovates and the elders, then the congregation. The congregation was silent while the Arch, or chief Druid performed the solemn religious rites. When the priest was burning incense in the temple of the Lord, "the whole multitude of the people were praying without" (Luke i. 9, 10).

The sacred garments of the Arch-druid very much resembled the sacerdotal vestments of the High Priest. There was purple, sky-blue, scarlet, and white robe, etc., indicating the dignity, sacredness and purity of the office he held.

The Druids wore when engaged in all their judicial acts, a breastplate of judgment, it was fastened around the neck with a chain of gold; on his head he wore a tiara of gold, oak leaves encircling his temples. It was believed that if he gave an unjust judgment, knowing it to be so, this breastplate of judgment would choke him, it was called Jodhan Morain, a teim found in the Holy Scriptures. This name is the Chaldaic for Urim and Thummim. Govemor Pownall says, he was not satisfied with Buxtrof on this point, and he wrote to the learned rabbi then in London, Rabbi Heideck. His answer was most satisfactory, containing a dozen quotations from various Talmuds and Hebrew commentators, in confirmation of Buxtrof. Indeed the rabbi will have it, that none but Hebrews or Chaldeans, could have brought the name or thing to Ireland.

The Hebrews had three great festivals, which they regularly observed, namely — the Passover, Pentecost, And the Feast of Tabernacles. So the Druids held three great annual festivals corresponding in time exactly to the great annual festivals established among tbe Hebrews.

Meetings of less note were held among the Druids at the time of the new moon, as in the days of Israel's glory, when the command was issued, "*Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this is a statute for Israel and a law of the God of Jacob*" (Psalm Ixxxi. 3, 4). Isa. Ixvi. 23, "*And it shall come to pass, that from one new moon to another shall all flesh come to worship before Me*." Druidism held their new-moon feast in great sacredness. The Hebrews had their meat-offerings, so the Druids had their offering of cake and their cup of wine.

The Druids used cake and mead at their meat and drink offerings. Mead served them instead of the wine used by the Hebrews. The Hebrews had their command, "*He that killeth any man shall surely be put to death*;" so the Druids had in their creed that nothing but the life of man shall atone for the life of man.

The Hebrews had cities of refuge, to the number of six, situated in different parts of their country, for the protection and maintenance of the ends of justice, and for the security of supposed criminals; so the Druids had certain cities and roads invested with the privilege of a sanctuary from the rage of the oppressors, of which Holyrood, in Edinburgh, was lately a very striking example.

The Hebrews had their priests and their prophets^ who taught the people, and read a portion of the Scriptures every Sabbath-day; so the Druids had their bards and ovates, who instructed the people in the doctrines of religion. But as they had lost their sacred books, we find, according to Dr. Gardner, in his Faiths in the World, that they regularly recounted^ to their disciples a great deal of the Mosaic history of* creation, the formation and fall of man, the revolt and expulsion of the angels, the deluge, and the final destruction of the universe by fire. They also taught the immortality of the soul, and the great doctrine of one God, the Creator and Governor of all.

The Hebrews expected the coming of the promised Messiah, so the Druids looked for a Redeemer who was to be the cure of all ills; even the ceremony connected with the cutting of the mistletoe was emblematical of Him who was to be the "Branch of renown."

The Hebrews had their Bethels, at which they worshipped; so the Druids had their Cromlechs, which were sometimes called Bethels.

The mistletoe was among the Druids a sacred thing. It was regarded as a present from heaven. By the Germans it is called *mistle*. The Anglo-Saxons called it *mistletau*. The word *tau* means tine or prong, from the two stems or fork found in the growth of the plant. The berries are the size of a currant, full of a viscid juice, which fastens on to the trunk or bark of a tree, and holds the seed there until it takes root, and grows, fastening itself on and in the tree from which it draws its life. It grows on the apple tree, the pear, hawthorn, sycamore, poplar, locust, fir-tree; but the growth from the oak was most highly esteemed. Botanists speak of 400 known species of the *viscum- album*, or mistletoe. The Druids believed it had great magical, and medicinal virtues. It was often gathered with great difficulty, and was connected with religious ceremonies. It was called by the Hebrews *olliach*, the golden branch, the all-heal. The honours done to brides at their nuptials, was always more or less associated with the sacred all-heal; they regarded the evergreen mistletoe as an emblem of Him who was to come. "T*he man whose name is the Branch"* (Zech. iii. 8; vi. 12). The Druids performed no rites without the leaves of the all-heal. "*Run Druids, to the mistletoe*," the chief Druid cried.

The Druids paid great attention to learning. At one time their schools were the most celebrated of any in Europe; they were a continuation of the schools of the prophets, their curriculum being much the same. Music, poetry, and the arts and philosophy were the principal subjects taught.

In King Arthur's day we read of the "*Chair of the Bound Table*." The stone chairs found in many places are relics of the Druids' time and teaching. There is a fine specimen of one of them at the grave of Ollam Foodlah, Ireland. One of the highest moimtains in Wales is named *Cader-Idris,* or chair of Idris, one of their bardic astronomers (See "***Ireland — Her Schools,***" Second Lecture). A certain proportion of the real estate, and of the productions of the soil, and of the flocks and herds, were set apart for the support of the Druids, as in the law of Moses for the Levites. The provision made for the priests of Druid- ism exactly resembled that of the tribe of Levi, and the duties assigned to them speaks of the same origin. The Druid bard was to keep an authentic record of every clan, or tribe; they were required to read and write the Cymric, or Welsh language correctly. These 25 _men were instead of the scribes of the Hebrew Church. Their land was allotted by families of twelve, according to the records of the bard or scribe. It was a law that no one was allowed to hold land among them, and exercise the rights of a freeborn citizen, unless he could trace his pedigree to the ninth generation, or ninth degree. This was an exact copy from the Hebrews; it was a proverb among the Jews, "*Beware of a proselyte to the tenth generation.*" Deut. xxiii. 2, "*A bastard shall not enter into the congregation of the Lord; even to his tenth generation. . . .An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation.*"

There is only one other likeness to which we would refer, and that is their mode of mourning. On the death of a friend the Hebrews were accustomed to give every possible demonstration of grief. Persons were often hired to weep and to mourn, and to play on instruments at funerals. Accordingly, we read of Christ, |"*That when He came into the ruler's house He saw the minstrels and the people making a noise.*" The same funeral lamentations were carried on among the ancient inhabitants of Britain. Dr. Eadie, in his ***Biblical Cyclopedia***, gives us one of these Irish lamentations set to music, and in that song of mourning we have reference made to the Hebrews and to Paradise, thereby connecting the early British with Israel.

I remember when a child hearing the keeners, or criers. They were professional criers.

Every bard or scribe, of whatever degree or order, shall hold in his hand a Gorsedd, a staff of office, denoting authority or privilege. Upon a portion of these Gorsedds the Druids had their history and their heraldry written in the sacred letters of their order. Those sticks were called *Coel-bren*, or token stick. Usually they were square or triangular in part. The letters comprised all the old Etruscan or Pelasgic alphabet. These letters were cut upon the square, often beautifully carved. This *Coel-bren* was preserved by the bards in Ireland and England down to the sixteenth century. The history says the Cymry had those letters for ages of ages.

All this has an Hebrew origin, and is clearly traced to the people of Israel (Num. xvii.):

1. *"And the Lord spake unto Moses, saying,*

"Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod."

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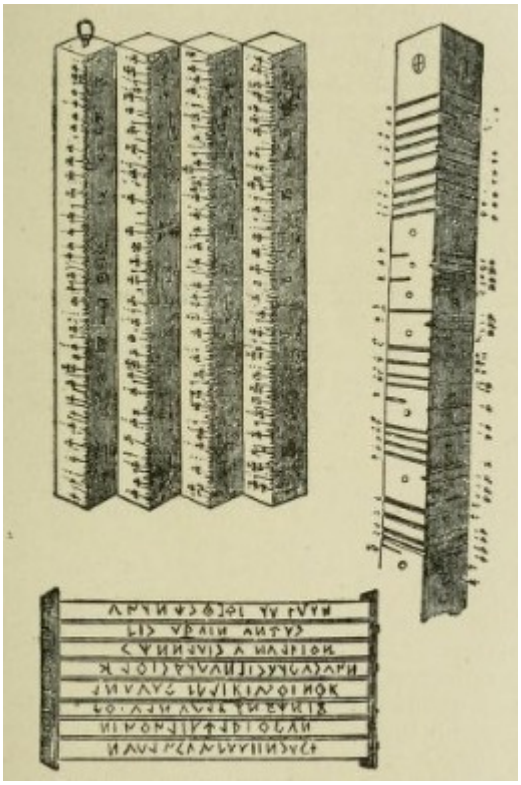
Again (Ezekiel xxxvii.):

15. "The word of the Loi-d came again unto me, saying,

"*Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:*

"And join them one to another into one stick; and they shall become one in thine hand.

Here are copies of writing as found in Ireland upon sticks;



SPECIMENS OF ANCIENT WRITINGS ON STICKS

"And when the children of thy people shall speak unto thee, say- ing, Wilt thou not shew us what thou meanest by these.

"Say unto them. Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

"And the sticks whereon thou writest shall be in thine hand before their eyes."

Here we have the rod, or stick of Moses, and the twelve rods, or sticks of the princes of the tribes, and the stick of Judah, and the stick of Ephraim. The stick of Elisha is also named, also Jacob's stick (Gen. xxxii. 10); Baalam's stick also, and David's (2 Kings iv. 29).

Hosea iv. 12, "*The stick of Israel declareth unto them,*" or is a witness unto them.

The religious services of the Druids were held in the open air, as they said, "*In the face of the sun and in the eye of the ligh*t." Their speaker stood upon a stone in a circle. The stone was called *Carrag-lafaiy* or speaking- stone.

The Cymry, Angles, Saxons, Jutes and Danes gave very clear indications of their Israelitish origin in their profound knowledge of the Great First Cause, the Supreme, whom they called the Eternal, the Ancient, the Living One, the Awful Being, the Searcher into Concealed Things, the Unchangeable, the Governor of All Things. Of this glorious Being they held it was impious to make any visible representation, or image, or to suppose He could be confined within the walls of a temple.

They fully believed in the incarnation of this Supreme One, the Ya-veh, who appeared to the Hebrews in the land of Israel.

They had incarnations, or human representations of their chief deities, while the Great First Cause, the Ineffable One, must not be represented by any graven image, picture or likeness. The secondary, or lesser gods were made to assume a definite form, and to the worship of these great attention was paid. Temples were consecrated and priests devoted to them.

KIL-DOIRE

Like Israel they had their sacred groves. Kildare was one of those sacred groves of oak. The name in Irish is *Kil-doire,* or *Kil-daragh*; the word means the burying-place of the oaks. At this place they had a vault for the inextinguishable fire. With Moses, they taught that the fire must

never go out. They made arrangements that enabled them to keep the sacred fire always alive. It would not be amiss in our day if our churches would see to it that the sacred fire was never to go out.

SAXON RELIGION

Coming down the stream of time and looking nearer home, we find our Saxon ancestors were idolaters. They were indeed worshippers of idols. The idols which our Saxon ancestors worshipped were comparatively few in number; yet, though few, we find that they represented the chief deities of those nations with whom they came in contact in their western migrations. Of these there were seven, answering to the seven days in our week, and from the names of those deities we derived the names of those days.

THE SUN

The first and principal idol was the sun — the glorious luminary of the day. It is represented like the bust of a man, young in years, set upon a beautiful pillar, holding, with arms outstretched, a burning wheel before his breast, looking over the body of light and flame upon his worshippers. It was a beautiful idea, taken from Baal worship. Baal was the great sun-god of all the East. With our Israelitish ancestors the sun-god came west. His day was our Sun- day. Every time you name our Sabbath-day Sunday you are reminded of our great, great, great grand- fathers' principal deity.

THE MOON

The next great luminary was the moon, the spouse or wife of the sun. She is represented as a woman a little above medium height, plainly dressed, bare arms — holding the full moon in her arms, looking at her worshippers. On her head is a kind of hood, with ears, which are often mistaken for horns; on her feet a kind of sandal turned up at the toe, like our skates. The second day in the week was called Moons-day, the moon was worshipped on our Monday. In Solomon's day the moon was worshipped as the Queen of Heaven, and our forefathers in the west of Europe used to worship her.

TUISCO

Tuisco was the great grandson of Noah — son of Japheth, by whom the north of Europe was peopled. The Germans have claimed the name *Teutch* from which comes Dutch. Tuisco is represented as an old man, fine-looking forehead, curly hair, long beard, dressed with the skin of an animal, holding a kingly sceptre in his right hand. He is standing upon a pedestal, finely wrought with the chisel. *Tuetch-day* was the third day in the week, our Tuesday. All our Saxon ancestors had a most tender regard for Tuisco. He is represented and deified as the father and ruler of the Teutonic race. In course of time he was regarded as the son of the Earth.

WODEN

Woden, the All-Father — the same as Eden, a delight and joy, the dispenser of happiness to his friends, and fury to his enemies; he was the son of God, a divine person — was esteemed the god of war. It was under his generalship and direction that they had been led from their own land in the East and had been blessed with so many victories and such vast wealth. He is sometimes called Oden, the supreme divinity. He is seen as a soldier clad in armour, a crown or helmet with sparkling stars upon his head; a coat of mail protecting his shoulders, chest and body; bare arms and bare limbs, with a shield of gold in his left hand, and a sword in his right; a fiery eye, curly hair, light complexion, long flowing beard. He is standing upon a square pedestal (all the others are round). The principal families regarded Woden as the root or stock from whence they sprung,

and gloried in being descended from him. I have a very ancient genealogy of the posterity of Woden, in which sixty-seven leading families of the kingdom traced their pedigree to him. It was something of which your grandmothers would be forever proud.

The exploits of this deity form the greatest part of the mythological creed of the northern nations, and his achievements are magnified beyond all credibility. The forth day of the week is called Wodens-day, our Wednesday. You will please remember the names of all these deities.

THOR

Thor, was the eldest and bravest son of Woden, and was esteemed one of the greatest gods among the Danes and Saxons. From his name comes our word thonder, thunder; in Dutch, *dunder*. He was the same as Jupiter among the Romans. He is represented as sitting on a throne, with a crown of gold on his head, adorned with a circle in front, in which were set twelve bright burnished golden stars, in his right hand is a regal sceptre. His palace excelled the home of all the gods. It was built upon five hundred and forty pillars. His day for worship was the fifth day of the week, and was known as Thors-day, our Thursday.

FREA

Friga, or *Frea*, the goddess of beauty. She was the wife of Woden and the mother of Thor. She was the most revered among the northern nations. On her day, Friday, it was not thought lucky to pop the question to your lady-love, to get married, to commence a journey, or enter on any great enterprise. The day Friga was worshipped, they must devote . themselves entirely to her honour. Even in our day there are many who call her day unlucky. Unconsciously, they worship her still. She was represented as a lady crowned with a beautiful crown, a loose flowing scarf thrown round her person, standing upon a pedestal. They adored her under the figure of an hermaphrodite, being equally the goddess of both sexes. She was the Venus of the Greeks, of matchless beauty and perfection.

GAMLA UPSALA.

Rev. Dr. Buckley says, in 1884:

“So soon as the baggage was taken to the hotel, and rooms were secured, procuring a carriage we went three miles to old Upsala. Once there stood here the ancient pagan temple, lined with slabs of polished brass, but every vestige of it has disappeared. Its chief interest now is in the three Tumuli of the Kings. These are mounds fifty-eight feet high, and two hundred and twenty-five feet in diameter. The traveller, ignorant of their origin, would be struck with their roundness and similarity, and would tax his brain to imagine what natural force had so fashioned them.

“They are named after the three Scandinavian gods, Thor, Odin, and Freyr. Excavations have been made twice within the last thirty years, and ample evidence of their origin and intent found. These ancient mounds had a purpose similar to that of the pyramids, built by a very different people with a very different mythology. Near them is the hill called the Tings-hog, or Assize Hill, about forty feet high, from which all the kings, down to Gustavus Vasa, spoke to their subjects. Ascending these tumuli, and standing on the Assize Hill, I felt that I was in the presence of that ‘Spirit of the past’ which Ossian says still hovers among the ruins of its achievements."

SEATER

Seater is represented as standing in his bare feet upon the prickly back of a perch, the perch lying upon a beautiful vase; his head uncovered, an old man clothed in white linen, with a linen girdle, a vessel like a pail in hi; right hand full of rose" flowers and fruits, in his left hand he held a wheel, denoting the revolutions of the seasons, and his power over them.

This representation was in part, Cronus, the god of the Assyrians; lluus, the god of the Phoenicians; Alia, of the Arabians; Dagon, of the Philistines; Oannes, of the Babylonians. The original idea was an eastern one imported to the west.

The seventh day was called Seater's daeg, our Saturday. To these seven deities the seven days of our week were specially devoted, under the direction of their priests.

The most remarkable features of Druidism were those which fitted it to be a preparation of the people of the Western Isles for the reception of the Gospel. Strange to say, while believing that the essence of the Supreme Being was pure mental light, whose real name and nature were an ineffable mystery, they taught that He presented Himself to the human mind in a triple aspect of Creator, as to the past; as Saviour, or Conserver: to the present, and as Renovator, or re-Creator to the future. This was the Trinity in unity as taught by the Druids. In these three aspects they viewed Jehovah, Yesu.

It is .worthy of note, that when Christianity, through the apostles and early converts, preached Jesus as God, it preached the most familiar name of its glorious Gospel to the bards, priests and followers of Druidism, for to the whole system of the Druids there was no name at all equal to the name of Yesu. In the Welsh language, the language of the Cymry, the name Jesus has never assumed its Greek, or Latin form: it still retains the pure Druid, Y-e-s-u. It is to the credit of the Welsh people that they and their fore- fathers never worshipped any god but Yesu.

Jesus was no new name to these Welshmen. They had from patriarchal times worshipped God under the name of the " Coming One." They had opened their high festivals in all the west to the prayer of "*Iesu, na'd gamwaith*," or, "*O Jesu, prevent evil,*" so that it can safely be affirmed that the Welshmen on the isles of the west never changed the name of their God.

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They worshipped God as Jesu before Jesu came. Every classical scholar knew that that was a fact. Jesu was no new name to the Welshman. When Christianity was first preached in Britain, it fell upon congenial soil. The other tribes of Israel were far gone in idolatry; while Simeon kept aloof from them and held firmly by the old faith. It is recorded of Simeon, *"In the latter days, Simeon shall dwell alone, separated from his brethren.*" There we find him alone, through the ages, down to this day. The Welsh — from '*Waa-alsh*,' wanderers — have separate schools, separate churches, printing presses, post offices, a separate language, which in many respects is a branch of the Hebrew. Separate from their brethren on that lititle island. Prophecy must be fulfilled to the letter.

It is difficult to account for a western religion having its gods, its priests, its sacrifices, its festivals, its doctrines and economy, its ritual all resembling an eastern religion, on any other principle than the Anglo- Israel theory.

If our ancestors were Gentiles, how came they to have the religion of God's people so largely interwoven with the prevailing religion of the East? How comes it that temples and towers, rocks and hills, valleys and cemeteries, rites and customs, music and song, church and college, all tell us of a Hebrew race, a Hebrew language, and a Hebrew religion in the western isles, known as the isles of Tarshish; the western isles, the farthest off isles? Now, in all this we see prophecy beautifully fulfilled. Speaking of Israel, the Lord said (Hosea ii.):

14. "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

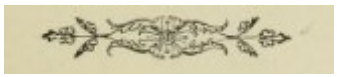
“And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali.

“For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

“And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.

“I will even betroth thee unto me in faithfulness: and thou shalt know the Lord."

Israel has long since forgotten Baal and his worship, as the prophet had said. “**Praise ye the Lord**.”



FIFTH LECTURE

ARCHAEOLOGY,



OR, ECHOES FROM THE ROCKS OF EASTERN LANDS, CLEARLY IDENTIFY THE SAXON RACE WITH THE LOST TRIBES OF ISRAEL

"*For the stone shall cry out of the wall and the beam out of the timber shall answer it.*"— Habakkuk ii. 11.

"*And he answered a»td said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out*"— Luke, xix. 40.

"Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" — JOB xix. 23.

Mr. Robert Mimpress says, *“We are found as the posterity of Joseph were to be found, blessed through the cross, and in the name of the Redeemer of Israel; also with natural and providential blessings as promised to our fathers. And it is worthy of remark that the English race, in whom is so remarkably fulfilling the destiny of Ephraim, came from the very quarter where Ephraim was lost. Our best historians*

tracing the Anglo-Saxon race back, eastward, to the borders of the Caspian Sea, in which neighbourhood our Israelitish ancestors were located by the Assyrians."

ECHOES FROM THE ROCKS.

THERE are some subjects which, from their very nature, enable the lecturer, if disposed, to indulge in bursts of oratory, or in flights of fancy. There are others, again, which, by their character, are suggestive of those flashes of wit and humour, which play, like summer lightning, over the landscape of our thought. But my subject in this lecture is too full of marble and of granite to permit of any of these. It is neither poetic nor brilliant, and yet I trust that it will prove both interesting and profitable. No bet- ter evidence can be desired to establish a fact, or to settle a date, than that of a monument erected by public authority. It settles the question of a historical fact, and few persons would be disposed to question a statement or a date found on one. The testimony of written documents may undergo a change from fraud or accident, or it is liable to corruption or variation; but the stone monument carries conviction at once, and takes precedence of every other kind of document. In order to interest and profit, there must be, on your part, that attention which you never fail to give to my lectures, so that if I make few appeals to your fancy or imagination, it is because the theme I am to discuss, and its surroundings, compel me rather to appeal to your judgment and your understanding. It is, however, my hope and trust that before the audience and the lecturer part company, we shall be satisfied, if not with each other, at least with the extensive fields of thought over which we shall have wandered, and with those fruits and flowers of contemplation and knowledge which we have gathered up by the way.

It was a beautiful idea that influenced men, when the world was young, to place a lamp in the tomb with the earthly remains of their dear departed friends, that in the far distant future they might have its light to illuminate their path to a glorious immortality. That little lamp has been rekindled, and by its light the learned men of our day have been reading the inscriptions of obelisks, tombs, and temples, that have been for five-and-twenty centuries imprisoned in mother earth. These valuable records spring from the prison-house of the past as if glad to come, in order to bear witness to the truth of our Holy Bible, and to assure us of the truth of those sublime prophecies spoken by holy men of old — to tell us in these later times that wonderful history of Israel and their patriarchal fathers; of Israel and her probationary era; of Israel and the time of her rejection; the period of her identification and restoration — that as we read of Israel in her mysterious past, her wonderful present, we might have an unshaken hope in her glorious future. There are those in our day who would fain blow out the precious glimmer of that classic lamp, and more, they would even attempt to damp and dim the light of the luminary which God has given us, "*to be a light unto our feet and a lamp unto our path,*"

For some years the Sacred Scriptures have been placed in the crucible by tests of character as severe as they were unexpected. We regret to say that much of that opposition to the truth has come from the very men who ought to have been foremost in the defence of the Bible, and of the sacred truths that Bible teaches.

It has so happened, by a well-ordered Providence, that, at the time when mitred abbots, croziered ecclesiastics, and titled dignitaries, were, Judas-like, betraying their trust and selling their Master, Foster, Layard, Kawlinson, Talbot, Loftus, Hincks, Grotefend, and others, were most successfully at work bringing up from the mouldy tombs of ancient empires the most striking and satisfactory proof of those historical Scriptures, and. of the doctrines that were impugned.

The too hasty conclusions of immature science led many persons of weak faith, years ago, to fear lest the deductions of science, especially of geology and astronomy, in the rapid strides they were making, would shake our confidence in the Book of Genesis, but deeper draughts in the fountain of knowledge have swept away from those timid ones the last fragment of fear, and furnished ample evidence that the heavens and the earth. Genesis and geology, science and nature,

all proclaim the most confirmatory testimony of the veracity and authenticity of the Holy Scriptures.

The antiquities of Egypt have often been explored with a view to impeach the accuracy of the inspired Word; but we rejoice that it is our privilege to affirm, on the highest authority, that there is not, in that land of ten thousand inscriptions, a single line or word to cast doubt upon one statement of Holy Writ, while very many of these inscriptions confirm the sacred history. Moreover, just as the inscriptions of Assyrian kings and courtiers bear witness to the fidelity of the Bible narratives, and as the Babylonian tradition of the creation, and the fall; of the tree of life; the expulsion from the garden; the deluge; the ark; the tower of Babel; the dispersion of our race; all confirm the simpler, grander and more reasonable account given us in the Book of Genesis: so the well- read and well-attested stone records of ancient Egypt testify of the great historical facts given in Bible story, of which they are a traditional echo — an echo, mute for long chiliads, but which has now found a tongue, and is now speaking in distinct tones to the listening ear of science and theology in all Bible lands.

The chief value of those speaking rocks is on account of the remarkable agreement between them and the historical portions of the Bible. They syncronize as to dates and proper names in a most extraordinary degree. They are national records of contemporaneous history written from different standpoints, by different authors, and for different objects, and yet each in a most marked manner confirmatory of the other. Thus we find on the rocks in Egypt alone, the names of over two hundred persons and places that are named in the Bible, as well as several marked events wrought out in bas-relief in speaking marble.

That voice comes to us from pillar, and obelisk, cylinder, and sphinx, tablet, tomb and temple, mound and monument, appealing directly to the understanding through the universal language of art; and as it speaks, it commands our confidence, and confirms our faith. To look into thorse tombs and temples, to listen attentively to those obelisks and sphinxes, must be the business of this hour.

My object is, first, to prove the credibility of the Holy Scriptures in the historic books which have been the object of so much attack from the enemy. Secondly, to establish from the most ancient documents in existence outside the Holy Scriptures, that those great and glorious doctrines necessary to the religious and moral life of man, were the heritage of our forefathers hundreds of years before the days of Moses, and that the hopes they enkindled in us and in our children were enkindled and sustained in the most remote civilization in the universe; moreover, that the rich inheritance we have of gospel doctrines and principles is only a grand development of that revelation made known in type and symbol to our race at a very early day, and by them at best but dimly seen.

They had the dawn of the day, we have the noon- tide splendour. They had the bud, we have the full- blown flower. No nation ever took such pains to live in the memory of posterity as did those Egyptians, and none of any nation was more worthy of that life. The noble men who built the Jeezeh Pyramid, and Karnak, and Luxor, and Philea, and Memphis, and On, Thebes, Esneh, Edfou, Pythom and Rameses, and who erected the statue of Memnon and Pompey's pillar and Cleopatra's needles were not troglodites, nor were they apes. Gibbon says, “That while the inhabitants of Europe, including Greece, were involved in babarism, the Egyptians had attained to a high degree of civilisation and luxury." The monuments, tombs, and temples they erected will perpetuate the memory of those mighty men until the time shall come of which Isaiah speaks. (xix.):

19. *“In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.*

"And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

"And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea they shall vow a vow unto the Lord, and perform it.

"And the Lord shall smite Egypt; he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them."

When I speak of the men who stamped ancient Egypt with glory, I do not allude to the people whom Moses found there, or to those who were their successors, I refer to those men of noble birth and of Hebrew blood. I speak of the Caphtorims, whom God led out of Egypt long before the days of Moses; they were the children of Heth (Gen. x. 14; Deut. ii. 23; Amos ix. 7). With them Abram negotiated. Abimelech was one of their kings, they were of the same language and religion as Abram, Job, Melchisedek, Reuel, Terah, Jethro, etc.

Those people believed in God, in His unity and spirituality, in the Trinity in unity, in the immortality of the soul; they also believed in the immortality of deeds, of actions, and they sought to stamp an immortality on the human body, for instead of leaving the bodies of their friends to crumble "dust to dust," and "ashes to ashes," they embalmed them in such a way as to defy corruption, and we know how well they succeeded, as in our own day we gaze upon the very form of one who lived and loved 3000 years ago.

The receptacles in which the remains of their dead were deposited were very unlike those of other nations, for instead of graveyards, or cemeteries, the mummy reposed in an apartment of polished marble brilliantly painted and carved with all the scenes of its own past history. In an important sense "their works do follow them." As we examine those tombs we see the plough, or the loom, the spinning-wheel, the hammer and the chisel, or the tools of every trade carved on the tomb of the party who was buried there, thus preserving a record of his calling and employment. In this way we have the manners, laws, customs, trades, and religion of Egypt, not only in history and song, but in speaking pictures from real life, the living echo of which comes to us from the grave. It is true of them that, "they being dead yet speaketh." Those pictures are profusely illustrated by inscriptions of various forms and in different languages and dialects; they are painted and carved in the stone, and are often so numerous as to cover the entire obelisk or monument.

The characters in which they are written are called hieroglyphics, from *hieros*, and *gluphos*, a symbolic character or picture-writing; these characters represent men and animals, insects and plants, birds and beasts, figures "in the heavens above, and in the earth beneath, and in the waters under the earth." They are simple, compound and complex: the writers used griffins, phoenixes, sphinxes, birds and beasts, and even fishes, compounded with man. The primary intention in this mode of writing was to express the object to the eye, and to the mind through the eye. In some cases it was used to denote the actual object represented, and in others an ideal or imaginative idea; then the character was a symbol: thus an 3 was put for seeing, a throne for royalty, a sceptre for a king, and an ox, a cat, or dog for the deities they represented.

To us it seems strange that men, even of an inferior race, would have such deities, and worship all kinds of things. These idolaters had heard from the Caphtorims or others of the self-existing God, the Creator, and to them in their blindness and darkness the frog seemed to be the very best thing they knew of to convey the idea of a self-existing God. From nothing they saw a little something, as they, in their warm climate, saw wigglers in the water, soon noticed that from the wiggler there came the frog, a real live frog — a croaker that could croak as well as any luke-warm professor, and they made this self-existing frog a deity.

The people had heard by some means of a watchful Providence. Job, or Jethro, or Abraham, had no doubt taught that doctrine, and in looking round for an emblem of a sleepless protector, they thought of an animal like a faithful dog, and hence they make the dog a reverend deity, and they worship him. They saw patience and goodness in the ox, and the calf Aaron made was only a young ox — the symbol of patience. The hawk was the symbol of height and depth. Justice had its representative in the crocodile.

GOD'S MANY.

It was an offence against all law to hurt a cat. Once on a time pussy became rather musical to please a Roman soldier. It was not the sound of the flute, or the harp, or the Scotch bagpipes. It was music of another key, and having lost his sleep, his patience, and his temper, and killed the cat, all Egypt declared that he must die. Juvenal, in one of his satires, says:

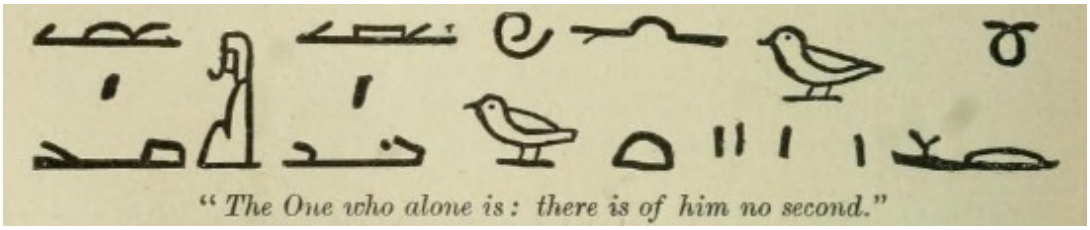
"How Egypt, mad with superstition grown
Makes gods of monsters, but too well is known,
'Tis mortal sin an onion to devour;
Each clove of garlic has a sacred power.
Religious nation, sure, and blest abodes,
Where every garden is o'errun with gods."

Pliny says, “The Egyptians swore by the onions." It must be remembered always that the Egyptians attributed to God different names and forms, according to the aspects and attributes to which they desired to give prominence, while under each of these names and forms God in His infinity remained always the same. As the Eternal, He had one name; as the Creator, He had another; as Preserver, another; and as Redeemer and Judge, another. Now, each of these gods had its own capital city and temple, his own priests and worship, and a separate ritual for each temple.

They fully recognized the mysterious one, the hidden one, Ammon, whose image is enveloped in an impenetrable veil. The names and forms of God were multiplied indefinitely, but they believed in one supreme God.

Plato says, "We ought never to confound these three principles of nature with the three forms of divinity which we call Agathos, Logos, and Psyche; the three are one."

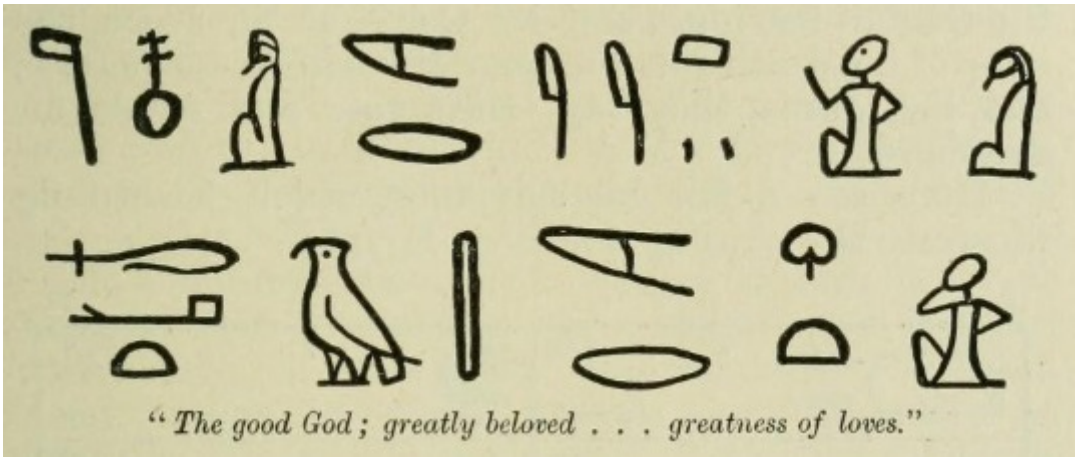
The learned in all ages had an idea of a triplicity in the Supreme. Egypt had Phtah, Amour, and Osiris; the Greeks, Jupiter, Minerva, and Apollo; the Tyrians had Bel, Thammuz, and Adonis; the Chaldeans had Power, Understanding, and Love; the Persians had Oromazes, Mythra, and their son and mediator, Mythras. In all these we see the glorious doc- trine of the Trinity in unity. The doctrine of a one supreme God is found deeply imbedded in the Egyptian thought, and may be read on public monuments as well as in more private records. The following quotation is taken from a granite slab in Egypt. It was also found in the ancient Greek on the papyrus, which was removed to the library in Paris years ago. The following is a true specimen, with a translation:



“The One who alone is: there is of him no second.”

This declaration of the one God reminds us of the beautiful words recorded in the Scriptures, “Hear, O Israel, the Lord our God is one Lord." The method of denoting the Trinity is very expressive; it speaks of a threefold existence united in one. They gave the name Phtah, the creator;

Sokair, the provider; and Osiris, the redeemer and judge; and these three are united in one and called phtah-Sokair-Osiris, a name very often found in Egypt. Of this three-one God the following is an inscription:

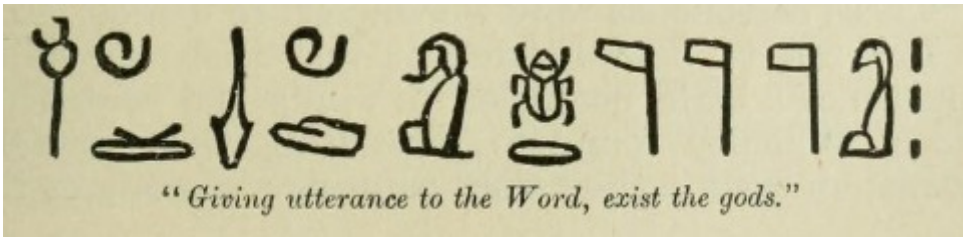


"*The good God; greatly beloved . . . greatness of loves.*"

They further say of that deity, He is *oun-nofre,* the good being; that His love is in the south, His graces in the north; all hearts are transported with His beauty; when He traverses, the heavens are in peace; through celestial space, His rowers are in gladness.

There is an inscription upon a statue of Isis, at Sais; it reads thus: "I am all that is, has been, and shall be, and no mortal has ever yet removed the veil that covers me." This seems like the distant echo of "I am the Alpha and the Omega."

There is also another inscription of Him, which I must here produce. In this He is represented as the God who reveals His word to man. They term it, "the word of truth." They say that He who made this world, made it not with His hands but with His Word, which Word emanates from the great intelligence, and is the Son of God:

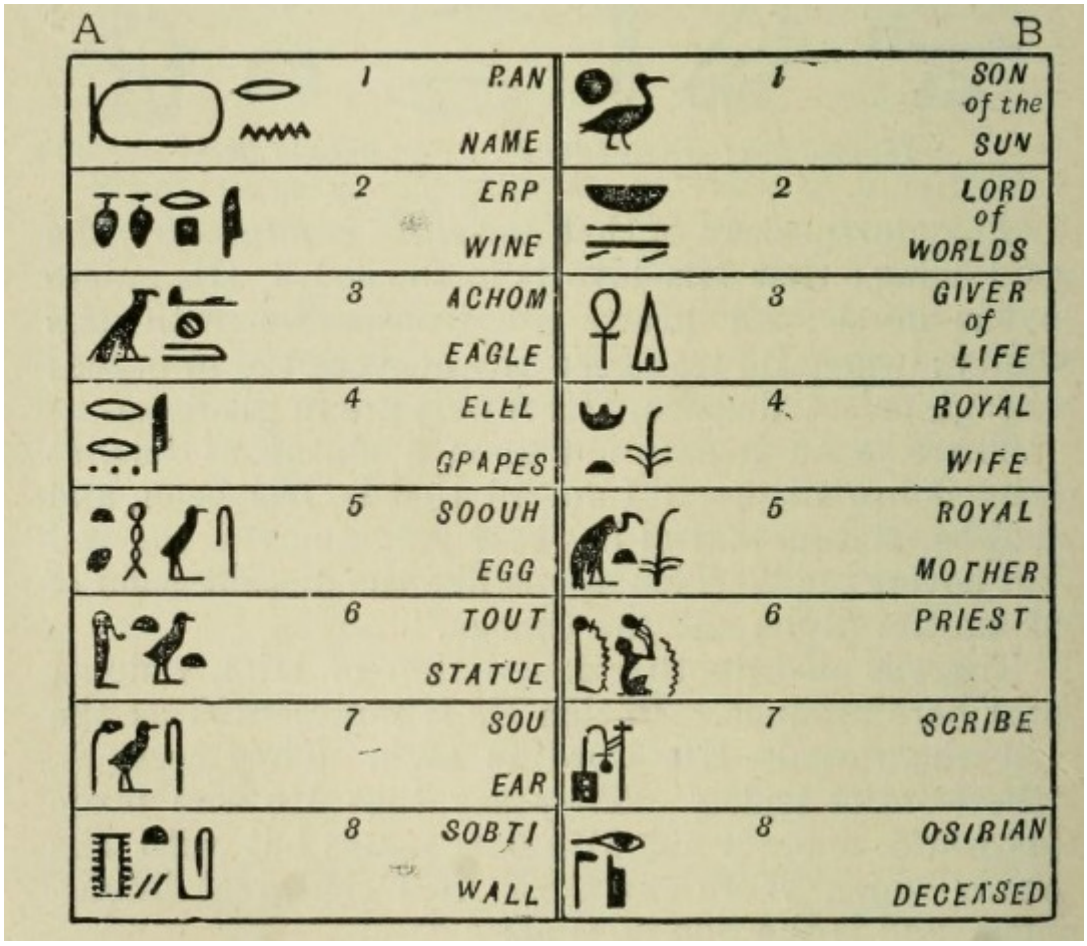


"*Giving utterance to the Word, exist the gods.*"

There is much said in Egyptian literature on the nature and work of the Redeemer — the mighty liberator and avenger of His people's wrongs. The first hope that God gave to our first parents was in the promise of a coming Yaveh, Jesus. The same attributes and works that we ascribe to Yaveh, the Egyptians give to Osiris. Any careful student of their mythology will be struck with the analogy existing in the Osirian teaching, and for Osiris as for Jesus, the hour of his death was the hour of his greatest victory; and, like Jesus, they say Osiris rose and reigns for evermore.

On the next page are a few hieroglyphics, which beautifully illustrate the writing of ancient Egypt: These cartouches were worshipped as deities.

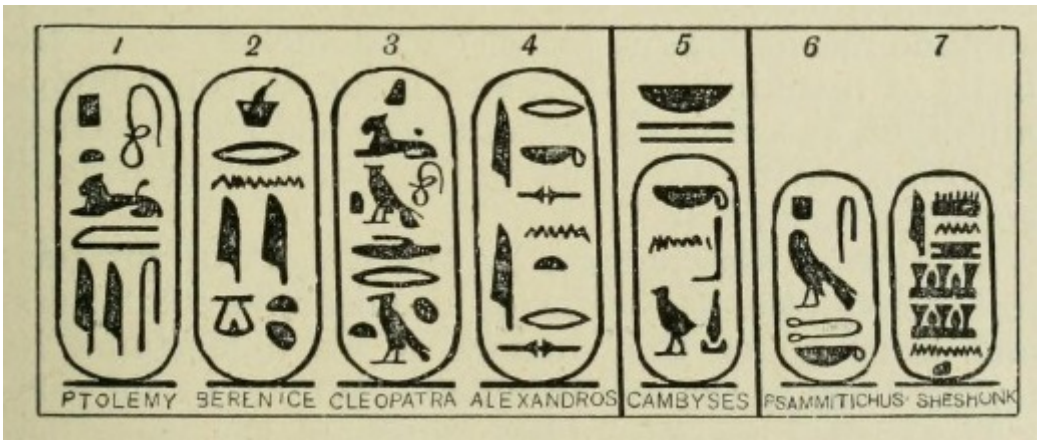
It is not to be wondered at that there should be sometimes a little confusion in words and sentences, and a difficulty found in translating those curious characters used in their word-painting; sometimes the hieroglyphics are too much crowded, and often inter- lined and rudely formed. We, too, have curious specimens of penmanship in our own day, as post-office clerks and printers can testify. The want of proper punctuation often destroys the sense, and the misplacing of a comma makes complete nonsense of our composition. An example or two may not be out of place, as a reasonable apology for our oriental scribes, and an excuse for some confusion of words found in our version of those inscriptions.



In a cemetery in Ohio, near Cincinnati, you may see a tombstone which reads thus, "Here lies George James who came to this city and died for the benefit of his health."

In California, we find an epitaph as antiquated as any that comes to us from the eastern lands, it reads, "In memory of John Smith, who met a virulent death near this spot 18 hundred and 40 two. He was shot with his own pistol; it was not of the new kind, but an old-fashioned brass barrel, and of such is the kingdom of heaven."

Here are the signatures of seven of the great ones of those days:



We must not be too severe on our Egyptian scribes, lest we condemn our own countrymen. I give one more specimen, and then pass on. This one may serve as a sample of the way engravers of epitaphs jumble up things that were to be kept apart. It is copied correctly from a tombstone in the Quaker State. '^Battle of Shiloh, April 6th, 1862. John D. L. was born March, 26th, 1832, in the town of West Dresden, State of New York, where the wicked cease from troubling and the weary are at rest." After reading a few such inscriptions in our own language and our own country, we may not be too severe on the engravers of three thousand years ago.

JOB

It is well worthy your notice that in the Book of Job, we have a fine epitome of that doctrinal truth believed by the Egyptians of that age. The Book of Job is a most extraordinary production. Its study, and the study of the inscriptions of Egypt, must always go together. It is full of allusions to the life and times of Egypt.

Carlyle says, “Apart from all theories about it, I call the Book of Job one of the grandest things ever written with the pen. A noble book. All men's book! It is our first, oldest statement of the never-ending problem. Man's destiny and God's ways with him here in this earth. And all in such free-flowing out- lines; grand in its sincerity, in its simplicity, its epic melody and repose of reconcilement. Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation, oldest choral melody as of the heart of mankind; so soft and great as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible, or out of it, of equal literary merit."

Job was overwhelmed by the weight of his misfortunes and the reproaches of his miserable comforters, and from under the shadow of his misfortunes he looked away to the life to come. Where, as he said, “The wicked cease from troubling and the weary are at rest;" where after death he would meet with a powerful Deliverer and Redeemer, and in spite of his reproaches he was conscious of his innocence, and after listening to a long out-pouring of eloquent imagery, he burst forth like a torrent (xix.):

1. “*Then Job answered and said,*

“How long will ye vex my soul, and break me in pieces with words!

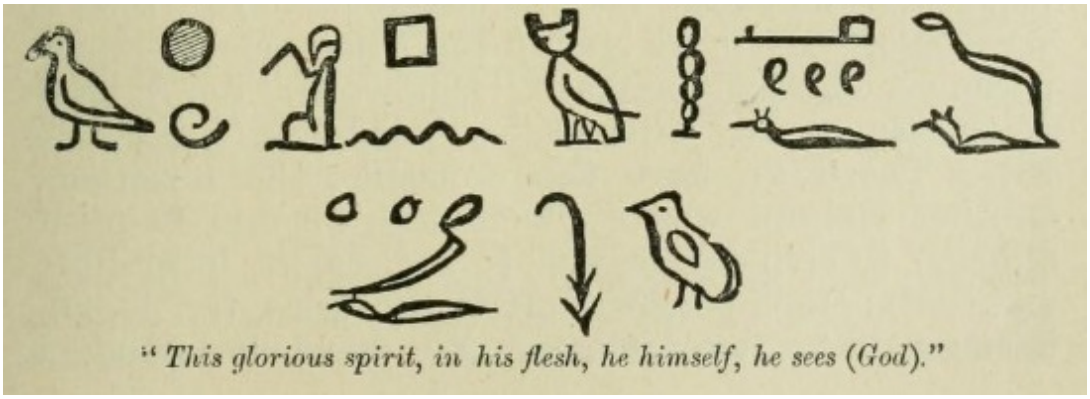
"These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me. Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh. Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

Here in one sublime sentence more golden than gold, we have the doctrine of the immortality of man. No grander monumental inscription can be found. There you have a glorious confession of faith; a beautiful testimony, isolated, 'tis true, and without anything like it in all the writings of Moses or the prophets. There is nothing anywhere in those early times to compare with it. But away in the outlying records of a remote antiquity, we have not only the same grand sentiment, but the very same expressions, and even the very same words made use of in a number of forms and in different ways; we find it on the rolls of the papyrus, on the byssus, or fine linen of Egypt, in which the bodies of their dead were swathed, in the stone monuments found in the chambers of the (lead, or cut in the granite walls of tombs and temples.

JOB’S CONFIDENCE

The method of graving in the rock was evidently the habit in the times of Job, hence so many allusions to it. Hear him, “O that my words were written in a book, that they were graven with an iron pen, and laid in the rock for ever." Well, here we have a copy of that love-feast experience, as it may be seen in the sacred characters in the rock:

"



"*This glorious spirit, in his flesh, he himself, he sees (God).*"

Job knew that he could count upon the never-failing Gol, avenger of the oppressed one, and so the declaration carved upon the marble. Even Job himself could not have a more worthy sentiment upon his rock-hewn tomb. It is the noblest, loftiest, and most inspiring utterance in any language. No one, I am sure, who hears the original can doubt the echo.

On another marble slab in the same locality we find the following inscription: “The bodies which they have forsaken shall sleep in their sepulchres, while their spirits rejoice in the presence of God most high." That echo sounds very much like the voice of the New Testament.

These were common inscriptions placed over and in the tombs of those who had found favor in the eyes of the great God and Judge.

It is very remarkable, that on every page almost of the Book of Job we see a thorough familiarity with Egyptian and* Arabian life; indeed, it is only as we become acquainted with the rocky records of that country, that we fully appreciate the beauties of the Book of Job. There we find allusions to the large animals of the desert climate, the storms of the country of Arabia, the diseases to which the people were subject. The only form of idolatry referred to is the worship of the sun, moon, and stars, and this Job informs us, “was a crime to be punished by the judges." In the eighth chapter we have reference to the Nile grass under the well known Egyptian name. In the ninth chapter we read of the paper boats, or light boats or vessels they used in running their races, those boats were made of the papyrus. Our boatmen with their paper skiffs may have found a champion in Egypt 3000 years ago. There we read of the Nile horse, or hippopotamus, under the name of “behemoth," the Hebrew of the Egyptian “pihemot," a river horse (Job xl. 15- 24). There we have the crocodile, the leviathan, another Hebrew word. There, too, we find frequent allusion to civil courts, and to indictment in writing, and to the employment of attorneys-at-law (ix. 33-35), to magistrates and judges. We have here, too, a chapter on mining; no doubt alluding to the mining works of Sinai, finding the veins of silver and gold. Job speaks of himself thus (xxix.):

11. '*”When the ear beard me, then it blessed me: and when the eye saw me, it gave witness to me:*

“Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

“The blessing of him that was ready to perish came unto me: and I caused the widow's heart to sing for joy.

"I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

"I was eyes to the blind, and feet was I to the lame.

"I was father to the poor: and the cause which I knew not I searched out.

“And I brake the jaws of the wicked, and plucked the spoil out of his teeth."

Now we find the very same words engraven on the rock forever, in obedience to a general custom where a good man is commended to his Judge, Osiris. These are the words, "There is no fault in him, he gave bread to . the hungry, and water to the thirsty, and clothes to the naked." The Fortnightly Review, in speaking of the religion of the early Egyptians says:

"The honour due to parents sprang naturally from the belief in God as “Our Father which art in heaven.” We constantly find inscriptions on the tombs such as the following: I honoured my father and my mother. I loved my brothers. I taught little children. I took care of orphans as though they had been my own children.' In letters of excellent advice addressed by an old man of 110 years of age to a young friend — which form the most ancient book in the world, dating 3000 B.C. — he says: 'The obedience of a docile son is a blessing. God loves obedience. Disobedience is hated by God. The obedience of a son maketh glad the heart of his father. . . A son teachable in God's service will be happy in consequence of his obedience, he will grow to be old, he will find favour This is the earliest appearance of the ' first commandment with promise ' (Eph. vi. 2), the obedience to God and man which was the ‘essence of Hebraism.’ The moral code of the Egyptians was exceedingly elaborate. It consisted of forty-two commandments or heads under which all sins might be classed. This code was the ideal placed before men on earth; it was the standard of perfection according to which they would be judged in heaven. Some of them are of local interest only, but most belong to the eternal laws of right and wrong written on the tables of the heart. Men were taught from childhood, as children are nowadays taught their catechism, that they must appear in the presence of the Divine Judge, and say: I have not privily done evil to my neighbours. I have not afflicted any, nor caused any to weep. I have not told lies. I have not done any wicked thing. I have not done what is hateful to the gods. I have not calumniated the slave to his master. I have not been idle. 1 have not stolen. I have not committed adultery. I have not committed murder.' And so on. But their commandments were positive as well as negative. On the tombs we find the common formula: " I have given bread to the hungry, water to the thirsty, clothes to the naked, shelter to the stranger.' In the lamentations at funerals the mourners see the deceased entering the presence of the Divine Judge, and they chant the words: ‘There is no fault in him. No accuser riseth up against him. In the truth he liveth, with the truth he nourisheth himself. The gods are satisfied with all that he hath done. . . He succoured the afflicted, he gave bread to the hungry, drink to the thirsty, clothes to the naked, he sheltered the outcast, his doors were open to the stranger, he was a father to the fatherless.' This was the principle of the final judgment announced by the Son of Man, to whom 'all judgment was committed,' some 4000 years afterward, among the hills of Palestine. This tenderness for suffering humanity is characteristic of the nation. gratefully does a man acknowledge in his autobiography (2500 B.C.): 'Wandering I wandered and was hungry, bread was set before me; I fled from the land naked, there was given me fine linen.' It is a glory to a man that ' The poor shall make their moan at the door of his tomb.' An inscription on a tomb at Beni-Hassan, written about 2500 B.C., roads: 'I have not oppressed any widow. No prisoner languished in my days. No one died of hunger. When there were years of famine I had my fields ploughed. I gave food to the inhabitants, so that there was no hungry person. I gave the widow equal portions with the married. I did not prefer the rich to the poor.' On a wall of the Temple of Elamak there is sculptured the earliest known extradition treaty. It is between Rameses II. and a Khetan prince. The last clause provides that political fugitives are to be sent back, with the following humane provision for their personal safety: “Whoever shall be delivered up, himself, his wives, his children, let him be not smitten to the death; moreover, let him not suffer in the eyes, in the mouth, in the feet; forever, let not any crime be set up against him.' This treaty was engraven for the Khetan prince on a silver tablet. In a volume of maxims we read: “Maltreat not an inferior. Let your wife find in you her protector; maltreat her not. Save not thine own life at the cost of another. 'On the tomb of a man at El Kalb (2500 B.C.) it is recorded that he never left home with anger in his heart."

When the Lord speaks to Job (xxxviii.) out of a whirlwind, there is an allusion to the erection of the great pyramid.

The object of this address was to convince Job of his incompetency to judge of God's doings in His moral government; and as the measures of the pyramid were determined by means of a line stretched upon the base rock, and as the corner-stones were sunk in sockets, as say our English and French surveyors, the Lord uses that wonderful structure to represent the still more wonderful work of Creation. He uses an earthly type to represent a heavenly reality. Job was contemporary with the illustrious architect who drew the plan and laid the line upon it; and it would seem that he saw the foundation of the pyramid laid and the top stone put on, and the Lord uses the known to illustrate the unknown. The conversation from the whirlwind runs thus, '* Job, you saw the foundations of that monument in Egypt, but where were you when I laid the foundation of the earth? You saw the measures laid upon the rock for that building; but who laid the measures of the earth, and stretched the lines upon it? You, Job, saw the comer-stones sunk in the sockets; but whereupon are the foundations of the earth fastened? declare as thou knowest. You saw the top-stone of the pyramid laid on amidst songs and jubilations; but where were you when the top-stone of the earth was laid, when . the morning stars sang together, and all the sons of God shouted for joy?" This appeal from God to Job gives beauty and power to the language used when the speaker, and the person spoken to, are understood as both being present.

There can be no doubt that Job had the true faith and worship of God, as enjoyed by Noah, Shem, Abraham, and Melchisedek, and that those grand doctrines were preserved in their simplicity and purity by those pastoral tribes of Shem. That the inscriptions we now find full of a lofty sentiment and a pure faith had their origin in the sublime revelations of Jehovah to those persons, which revelations come down to us echoing from the rocks.

The more modem Egyptians had that faith and worship greatly adulterated and compounded with innumerable errors. Many of these erroneous teachings also found a place on the rocks. The student will be able to discriminate the early records made before the growth and spread of idolatry, when, as Job has it, the worship of the starry heavens was a crime "to be punished by the judges."

In the British Museum there is a most valuable tablet known as the tablet of Abydos. It is considerably shattered, and yet very highly prized. On it, Rameses the Great is depicted as adoring the car- touches of twenty or more of his ancestors. Another almost priceless tablet was found in the same place in a temple in Upper Egypt, with a perfect list of the Pharaohs, seventy-six in number, beginning with Menes, Nimrod's nephew, and extending down to Sethos, father of Rameses.

The Egyptians made it a merit with their gods that they had caused their captives to build temples and places of honour for their deities, and they had that fact carved in marble before the eye of those who passed that way. There is in the museum of Leyden an inscription on a tablet, simply recording the fact that these strangers had built there treasure cities, and another which records “Israel as a soldier of God."

On a fine marble statue we find king Sethos holding up a mouse, with an inscription exhorting the people to reverence the mouse as a most reverend god. The mouse had won a place of great honour among the deities of that country. The history of this exploit is thus recorded: The Assyrians had made war on Egypt, and were encamped on the plain in great numbers, where they intended to spend the night in preparation for the conflict at early dawn. An immense number of mice entered the Assyrian camp, and so gnawed and cut the bow strings and the handles of the shields, that the soldiers finding their arms useless, cast them from them and fled in confusion. The mouse ever after became a sacred animal and .was entitled to religious honours. Well done, mouse! E yen a mouse can make a name.

In painting and sculpture frequent scenes of death and judgment meet the eye. The soul is represented leaving the body; its form is a human head with two large wings. As the sepulchre closes upon the body, the soul is seen taking his solitary pilgrimage through the realms of darkness. He goes through divinities of various orders, sacred animals, tartarean monsters to the

judgment seat of Osiris. Here, standing at the door of the judgment hall, he offers prayer, as follows: “O thou avenger, lord of justice and truth, living guardians of the wicked, bring forward my righteous- ness, search out my sins." Here the soul proceeds to enumerate the moral offences of which he has not been guilty: “I have defrauded no man; I have not slaughtered the cattle of the gods " — in Egypt they had sacred parks for the sacred animals. “I have not prevaricated at the seat of justice; I have not made slaves of Egyptians; I have not defiled my conscience for a superior; I have not used violence; I have not famished my household; I have not made others to weep; I have not smitten privily; I have not grieved the spirit of the gods; I have not committed adultery; I have not forged signet rings; I have not falsified weights and measures; I have not withheld milk from my children; I have not pierced the banks of the Nile in its annual increases— the revenue was in proportion to the rise in the waters of that river; he did not cheat the revenue. “I have not disturbed the gazelles of the gods in their pastures; I have not netted the water fowl of the gods; I have not caught the sacred fishes; I have not offered unto God that which is imperfect — Isaiah charged it home upon Israel "that they brought the lame and the blind."I have not bound the cattle of the gods; I have not pierced the god in his manifestation as a sacred animal." These are only a few of the many declarations made by the soul as it came up to judgment. In these we see how the people respected sacred things. The soul is represented as praying for illumination and purification, and he comes into the hall and kneels before the forty-two avengers, or sub- deities, before the throne (John, on Patmos, saw twenty-four elders before the throne). To each of the judges the soul protests his innocence of the particular sin of which the judge was the avenger. The names of those judges are descriptive of their appearance and office.

The soul says, “O thou who hast long legs, or who is swift to pursue, I have not sinned." To the second, ** thou who dost try with fire, I have not sinned by being gluttonous." Then to the third, “O thou that devoureth tranquillity, I have not stolen." To the fourth, “O thou that smitest the heart, I have done no murder." “thou with two lions' heads, I have not been false." " thou that hast piercing eyes, I have not played the hypocrite." "O thou that dost make limbs to tremble, I have not lied." "O thou that dost consume creation, I have not been drunken." These examples must suffice for the present. How true the words of the apostle, “They knew the judgment of God, that they who do such things were worthy of death." The soul is then conducted into the presence of Osiris, who is seated upon the throne awaiting the arrival of souls as they are ushered into Amenti; four genii stand before him on a lotus blossom. Thoth, the god of letters, as secretary, arrives in the presence of the judge, bringing a tablet on which the deeds of the dead are written. Horus and Aroeris are employed weighing the good deeds; the ostrich feather — the symbol of truth and justice — is put into one scale, and the good deeds done in an- other; the actions being meritorious, the soul of the deceased is admitted into the place of light and happiness. All this is sculptured on the marble. What a picture! A whole creed on the marble slab. To this method of judging Job alludes (vi. 2), “*O that my grief were thoroughly weighed and my calamity laid in the balances together!*" and again, “ *Let me be weighed in an even scale, that God may know mine integrity.*" In 1 Samuel ii. 3, Hannah said, “*The Lord is a God of knowledge, and by Him actions are weighed.*" Proverbs xvi. 2, “*The Lord weigheth the spirits.*" When the cup of Belshazzar's iniquity was full on that dark and terrible night in the ball-room, the word Tekel written on the wall had a terrible significance. Those paintings and carvings indicate the deep-seated convictions of the human conscience. They show the terrible misgivings of heart on account of sin, and they echo down to us all along the centuries that “the way of the transgressor is hard."

Other sculptured representations exhibit a dreary world of woe, where wicked souls are condemned to terrible suffering, embittered by reproaches from fiends who inflict them. Here, too, the image of the sun is introduced, but it is dark, black, rayless, no light, and over them is written, “They do not see this great God, their eyes do not see Him." Their souls are not manifested or made glorious in this world, they do not hear the voice of God in this sphere. They still retained, we see, that consciousness of immortality which was imprinted upon man when he was created. They tremble under the convictions of “righteousness, temperance, and a judgment to come," of which the natural conscience everywhere shows itself susceptible. Enough

remains to keep the long, deep echo sounding in the ears of the ungodly, “Depart from Me, ... I never approved of you." In some shape those primeval truths underlie all those systems, they are the last whispers, or echoes of the original voice of God in the soul that He made in His own image. It is Jesus Christ who has brought life and immortality to light; and He only.

There are other inscriptions which represent the spirits of departed ones in Tartarus, armed with lances, fighting the numerous evils that destroy them. Such carvings are full of meaning. In others, again, those souls are represented as passing through the judgment hall, embarking on the Nile of the other world, there they behold again the face of the sun, and, rising with him to a celestial Nile, disembark in his sphere. The sun addresses them, “Take your sickles and reap your grain, carry it unto your dwellings and be glad and rejoice, and present it as a pure offering to your God." Over them it is written, “This great God speaks to them and they to Him. His glory illuminates them in the splendour of His disc, while He is in their sphere.”Over them is carved in the rock, ^' They have found favour in the eyes of the great God. They inhabit the mansions of glory. When they enjoy the life of heaven, the bodies which they have abandoned shall repose in the tombs, while they rejoice in the presence of the Supreme God."

Herodotus informs us, that the Egyptians were among the first who maintained the doctrine of the immortality of the soul of man. They also taught the doctrine of the second birth, or of twice-born, and that it was only such as were twice-born that could pass to the soul's rest with the Great Supreme.

The Egyptians also fully expected a return of the soul to the body; and that the body, when visited by the soul, would re-awaken in the midst of friends and familiar scenes. This idea had much to do with the efforts they made to embalm the body, and to preserve it until its re-animation.

In the monumental stone at Thebes is recorded the triumphs of Pharaoh when he ransacked Jerusalem, B.C. 972. At that time he plundered the temple, took the famous golden shields of Solomon to decorate the altars of Miss Pussy at Bubastos, and carried the treasures from the palace of Solomon.

All that grand exploit, as it was called, is written with an iron pen and lead in the rock for ever. That grand echo is only a faint whisper of the still more imperishable records of the Holy Scriptures. That inscription is most highly prized, as it furnishes us with the first authentic date in Egyptian history, and gives a true basis for all its chronology.

Not far from this last is the history of Rhodope and her slipper, speaking to us from the polished and carved granite. This record says, "That while Rhodope was bathing at Naucritis an eagle carried away one of her slippers, and dropped it in the lap of king Psammeticus, who was sitting in the courtyard. The slipper was an elegant one, and so charmed the king that he issued a proclamation asking for the owner to come and be his wife. It so happened that the owner was fair Cinderilla, a Hebrew colonist of the Danans, of Greece. Her Grecian name was Nitocris. In order to secure her slipper she took the king for better for worse. She was called Rhodope, or rosy- cheeked, she was a great beauty." Strabo, Lepsius, and others, say that she built the third pyramid.

By far the most important illustration of Biblical geography in modem times is supplied by the translation of the hieroglyphic inscriptions on the walls of the temple of Karnak, in Egypt. Those inscriptions give the history of the conquests of the great monarch, Thothmes III., who made a conquest of Palestine before the days of Joshua. The full account of his marches and victories is recorded on the walls of the temple named above. There is a list of the cities he conquered thrice repeated, in different places. It was intended for our times; and if one wall should, by any means, be broken, or defaced, there were still two other walls bearing the same inscription. There, cut in marble, thirty-four centuries ago, are one hundred and nineteen names of places in

Palestine, which names remain unchanged until our times, and are easily identified, while there are others that have undergone many changes.

Lieut.-Col. C. E. Conder, R.E. in his interesting Scenery of Palestine, refers to this wonderful inscription, and to its importance as evidence confirmatory of the Scripture narratives.

In 1 Kings xiv. 25, 26, we read that Shiskak, king of Egypt, carried away the treasures of the king's house from Jerusalem, and also the treasures of the house of the Lord, and all the shields of gold which Solomon had made.

Now, here, on a marble pillar this king is represented leading a string of captives in his train with large booty. One of the captives is named in the inscription, Yahouda Melek, king of Judah. Such records afford great satisfaction to students of the Divine Word.

THE ROSETTA STONE

May be seen in the British Museum as we walk down the gallery of Egyptian antiquities. That stone is an oblong slab of black basalt, bearing on its polished surface an inscription in three languages:

1. The hieroglyphics, or sacred language of Egypt.

2. The Enuhorial, or Demotic, the writing of the common people, or of the citizens in general.

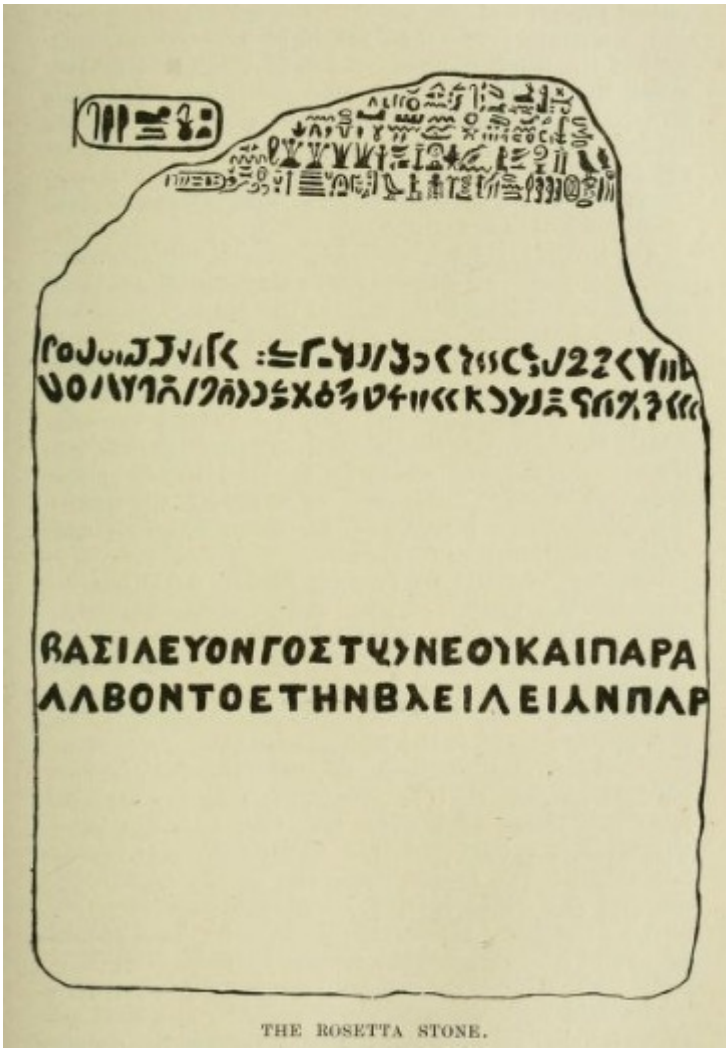
3. The ancient Greek text.

This valuable stone was dug up out of heaps of rubbish by a French officer, named Bouchart, and was intended by him to enrich the treasures of the Louvre, Paris. After the victory of Lord Hutchinson, when Alexandria surrendered to the British arms, this stone, more precious than gold, came into their possession, and it was sent in safe convoy to England, where it is highly esteemed; indeed, it is said that this stone is in itself ample remuneration for all the expenses of that war, in which there was a vast expedition, a bloody contest, and a brilliant victory. It was by means of this stone that a key was furnished to both the sacred and secular languages of Egypt, as well as other eastern written languages. It was only in August, 1799, by means of this stone, that we were enabled to translate the vast stone inscriptions waiting to be deciphered. At once the Greek record on this stone was read, and the Greek furnishes a key by which the un- read, and the then unknown hieroglyphics are made^ plain, thanks to Baron Bunsen, Champollion, Sir Geo. C. Lewis, Dr. Young, and others. Through them, with this Grecian key, the whole of the vast records^ in Egypt, Arabia, Perea, and Assyria, are being deciphered with comparative ease and great certainty.

I have a copy of the engravings on this. Rosetta stone, and a faithful translation of the inscription in full. It covers seven pages of ordinary type, containing in all about two thousand words. I will here only quote a few lines. It reads thus, “In the reign of the youthful king who received the kingdom from his father, lord of diadems, greatly glorious, who established Egypt, and was pious to the gods, and superior to his enemies; who has set right the hfe of man; lord of the feasts of thirty years, like Hephaistus the great king; like the sun, the great king and like Pthah, the great king of both Upper and Lower Egypt, offspring of the gods, which the son of Zeus, son of the sun, Ptolemy the ever living beloved of Pthah. Then follows an account of gods and goddesses, and of all they did for Egypt.

In leaving Egypt, we may, with much interest, note the way our fathers trod; the way Moses, and Joshua went on their journey to the land of promise. They made their inscriptions on rocks

and stones, and those rocks and stony records have a voice which echoes down to our times, and tell us, in language too plain to be misunderstood, the valleys through which they, and their people, and their flocks and herds journeyed, and where for a time, they lingered. Here is Waddy Taraiaicky or valley of the night travellers; there Bas Musa, or cape of Moses; and Ayun Mousay or well of Moses.



THE ROSETTA STONE.

Cosmas visited that country in 518 A.D., and he says all the stones of that valley northward were written in the Semitic character. In Num. xi. 26, we read of two men, Eldad and Medad, "*and they were of them that were written;*" a more Uteral translation would read, "*they were among the inscriptions.*" In this passage we have the fact recorded that there were inscriptions, and that among them there were two persons named. In the British Museum is a stone from this valley of Waddy Mokatteb — which means the written valley. In that valley we find records like these, "The people enter the sea by night, the sea and the waves roaring." "The leader divideth asunder the sea. Its waves roaring." "The people enter and pass through the midst of the sea." "The people, the hard stone satiates with water, thirsting." "The hard rock water, a great miracle." " The red geese (quails) ascend from the sea; lusting, the people fed to repletion." "The people devour enormously and voraciously, devouring flesh ravenously, dancing shouting, they play/' Paul says, "The people sat down to eat and rose up to play."

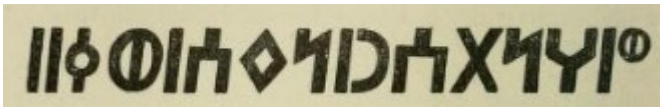
There is a graveyard there with a great number of stones bearing inscriptions of various kinds. On some of these are winged fowls; on others, men and boys with bows and arrows shooting fowl. One inscription reads,"Greedily lusting after flesh, the gluttons."'"The Psalmist speaks of " the children of Israel carrying bows." Another inscription reads, "The mountain top ascending, the Hebrews they eat, devour, consume, their bodies corrupted by gluttony they die." This place is called "*Turbet-es-Yahoud"* the graves of the Hebrews. There are hundreds of such inscriptions in those valleys.

ARABIA

But we must pass away from this wonderful land and its hidden mysteries, feeling that there is no end to those unread records that have not yet seen the light. We give a passing glance at Arabia. In the 10th chapter of Genesis, 26 verse, we read of "J*oktan, the son of Eber*," and of his sons, a large family who settled in Arabia, and gave names to that coun- try which have lived ever since. Those names lived because they could not die. They were "laid in the rock for ever." That man Joktan had a son called Yarah — the author or inventor of the Yarahic (Arabic) language. He had another son whom he named Himyar, who founded the Himyaritic kingdom, and gave us the Himyaritic language. This latter language and its written characters were earlier

than the Arabic and very much resembles it. The kingdom and the language have long since been forgotten. There are inscriptions in that language that cannot die, they still echo along the corridors of time.

Captain Haines, of the East India Company, in 1834, discovered an inscription in this character. He saw through his glass from the deck of his vessel a great black-browed bluff or headland. On the summit he thought he saw a town, or fortification of some kind; he ordered his boat to be lowered, and after beating about in the surf for a short time, he landed in a quiet little bay. A mountain rising beyond, and the ruins of a city spread at its base. Upon that mountain four hundred feet they found the face of it smoothened and polished rook, and inscriptions carved in this curious character:



Mr. W. K. Loffcus, F.G.S., considers these inscriptions of great value to the historian and the archaeologist. He was instructing his men at the foot of a mound, when his horse and himself at once disappeared in a large vault below. After recovering from the shock he found himself in a tomb of the ancient kings, where were tombstones, or monuments, in the characters seen above. They were named the Himyaritic character. On being translated it was found that one of these spoke of the deeds and death of Harratasar, son of Esau; other inscriptions told of other names belonging to those early times.

There were, some years ago, forty-two inscriptions of this character in the British Museum.

Prof. Max Muller tells us "that this language con- ceals some of the most ancient documents in the:

ECHO FROM GAZA

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Some members of the Exploration Expedition found a slab near Gaza, on which was some writing in, the old Samaritan characters but in the Hebrew language. It turned out to be these three verses in Deut. iv. 29-31:

"*But if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek him with all thy heart and with all thy soul.*

"When thou art in tribulation and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shall be obedient unto his voice;

"For the Lord thy God is a merciful God; he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them."

Those who found the slab on which these words are cut out do not know to what building it belonged, or if it belonged to any. The interesting fact is, that a slab with these words which contain the Lord's promise to returning Israel, has been found at old Gaza, flung down (we may say) on the road like a tract, to be read by the finder "*in the latter days!"* Is not the Lord in His providence calling the attention of the Jews themselves, as well as of Christians who "*take pleasure in Zion's stones and favour the very dust thereof"* (Psa. cii. 14), to the promises in behalf of Israel, which shall be accomplished whenever the cry goes up to heaven from the remnant who turn to the Lord? Christians are expected to join them in this appeal, and in so doing they shall share in their blessing; for it is written, "*Rejoice for joy with her, all ye that mourn for her"* (Isaiah Ixvi. 10)

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All Bible students have a deep interest in the land of Moab, and for very good reasons. That land gave a home to the grandmother of king David, the gentle and loving Ruth. The ashes of Moses rest in Moab, where God buried him. Moab was in the country of Elijah the prophet. Many of

the children of Israel found graves in Moab, as we learn from the tombstones of that land. Jesus Himself spent a large portion of His time, especially of the last five months of His earthly life, over there; and some of His most tender and touching discourses were spoken in that land.

Dr. W. Cook says, “It may be safely affirmed that every nation having any affinity, or historical connection with the Jews, shall be a witness to the truth of the Holy Scriptures." The voice of testimony may for a time be silenced, or suppressed; but that voice, when most needed, echo its utterances with a fresh- ness of resurrection. Thus it is with Egypt, Nineveh, Babylon, Moab, Ammon, and Idumea; and so shall it be with all the other nations related to the Jews, or to the Israelites."

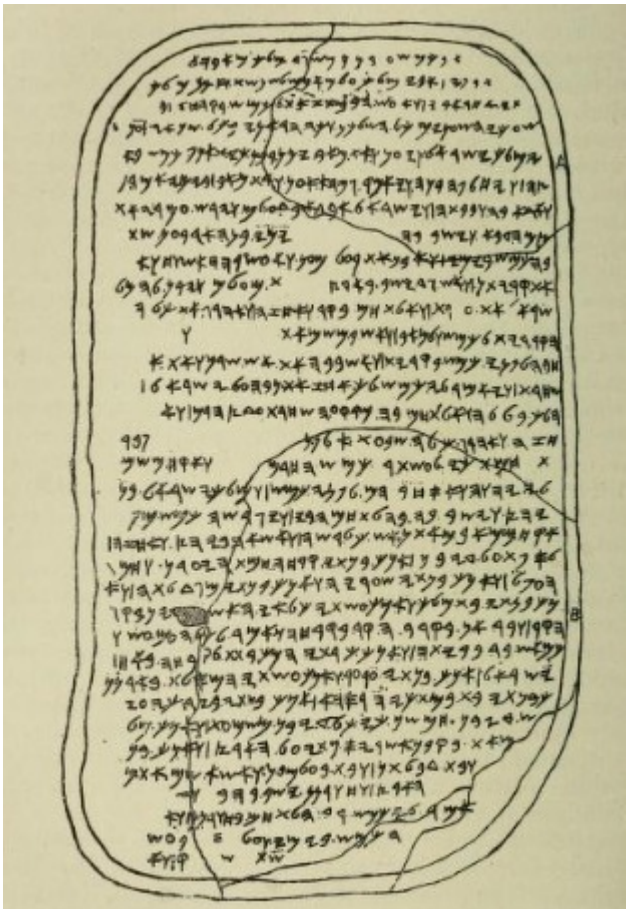
The kingdom of Moab took its name from its founder, Moab, who was the son of Lot; the Moabites, and Israelites were near relations. The history of both peoples commenced about the same time, for Moab and Isaac were born the same year, and their history runs side by side for 1600 years. Their countries lay contiguous, divided only by a narrow stream and lake. Many events in Jewish history are blended with the life and history of the Moabitish nation, and many important prophecies set forth the future character and destiny of that people. The prophets who spake of judgment and mercy to Judah and Israel, spake also of judgment and mercy to Moab and Ammon. Moab and Ammon were brothers. The prophet Jeremiah (xlviii.) speaks of the judgment of Moab, “*Thou daughter that dost inhabit Dibon, Come down from thy glory and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strongholds*." And yet, the Lord specially promises better days for Moab, “*Yet will I bring again the captivity of Moab in the latter days, saith the Lord."*

Smith's Dictionary of the Bible says, “*Of the language of Moab we know nothing, or next to nothing.*" This, perhaps was true before the Moabite stone was discovered; its most interesting and valuable inscriptions have been translated, and other valuable inscriptions have been brought to light, and many translated. Those inscriptions have thrown a flood of light, where before all was darkness and uncertainty. There was one very valuable slab, supposed to have been the lid of a coffin, taken to Paris, and is esteemed to be a great treasure. Another, also somewhat resembling the former, on which was inscribed the whole history of Baal and his house, and his worship. These are valuable in the records which they give of the times in which they were erected, and the facts which they establish; which facts are confirmatory of the Scripture history. But by far the most valuable of all the records found in that country is that contained on:

THE MOABITE STONE

We will first give its history, and then note in brief , its contents. This stone was first found by the Rev. F. Klein, a German missionary, in the English Church Missionary Society. In August 19th, 1868, Mr. Klein came to Dibon, and while at tea, he was informed of a curious stone which contained writing which no one had even read. He soon made his way to the spot and found it and carefully measured it. The stone was of black basalt, it was three feet five inches long,, one foot nine inches in width, and of the same thick- ness. There were thirty straight lines upon it, each line about an inch apart. It was known as the pillar of Mesha. Mr. Klein copied a part of the inscription and proposed its purchase and removal. The Arabs refused to allow it to be removed, and threatened death to any one that would attempt to interfere with it. They asked £1,000 sterling for it. A Prussian consul offered $1,800 for a squeeze. A French consul offered a large sum of money for it. The more anxious the parties were to obtain it, the larger the price fixed upon it. While they were negotiating for its purchase, a miserable Turk put a fire all round it, and then threw water upon it, and thus broke it into fragments. Capt. Warren .secured the pieces. Capt. Genneau had previously secured a squeeze; and the pieces having been placed carefully together; we have the inscription almost entire. By that most barbarous act of that ignorant and wicked Turk, the oldest known Semitic stone record yet discovered, after standing 2,700 years, was nearly destroyed.

The inscription on the pillar of Mesha, is entirely distinct from the hieroglyphics of Egypt, or the Enchorial writing of that land, as it is entirely different from the cuniform letters of ancient Assyria. Indeed, this stone presents for our study the oldest known original alphabet writing in the world. Its character is Phoenician, its language is Moabite, and it holds a middle rank between them and the Hebrew.



THE MOABITE STONE.

Dr. Ginsburg says, “That on the paleographical importanee' this stone is perfectly peerless, inasmuch as we obtain an alphabet which is more than a century and a half older than any other epigraphio document containing the same species of writing; and it is three centuries older than the coffin lid in Paris, that is so celebrated."

. Herodotus says, "The Phoenicians gave the Greeks an alphabet.” Pliny says, “The Cadmean alphabet brought into Greece had sixteen letters," precisely the same number and exactly the same letters of an alphabet as is found in the Irish tongue.

Aristotle says, “The Greeks had eighteen letters of an alphabet, two having been added by Epicharmus," others say, that the Semitic alphabet had only sixteen letters; but all this idle guessing is swept away by this Moabite stone, which was, without any doubt, erected 900 years B.C., and contained twenty- two letters. The Moabite stone must always hold its own appropriate place in the practical studies of the Bible, and all must admit, that, by the oldest alphabet in the world it maintains and even must maintain the^ integrity of the Holy Scriptures.

This pillar of Mesha fully corroborates the second Book of Kings, and furnishes history of Omri the king that was unknown before, while it cries out strangely and strongly against the guesses and probable conjectures of misled historians, and throws to the winds the arguments of sceptics on the antiquity of the Hebrew Scriptures.

We will listen to the echo of this venerable pillar with no ordinary interest, when we find the name of him by whom it was erected announced in the sacred page, as we do in 2 Kings iii. 4, “*And Mesha, king of Moab was a sheep master, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams with the wool.*” This Mesha, erected this monument and inscribed it as a monument of his pedigree, position, authority and influence, and the monument indicates the period of his reign. It records the oppression of his country under the Israelitish yoke during several monarchs. It records in joyous strains the fact of several victories, when Moab recovered her freedom. It records the emergence and push of Mesha, in building cities, digging canals, building bridges and reservoirs, and in promoting com- merce. It contains an account of Mesha's victorious engagements against several cities of the south. It says, in the fifth line, that Omri, king of Israel, oppressed Israel many days; so he did, as may be seen when, from a narrow strip of country he took such tribute as above quoted. We read (2 Samuel viii. 2), that David “*smote Moab, and measured them with a line, casting them down to the ground*" under Ehud 10,CkX) of them were slain. For four hundred years Moab was oppressed, until Mesha's day.

This stone says Israel intended "*to destroy Moab utterly and for ever.*" Bead (2 Kings iii. 23-25) and see, it was ever so. How exact! This stone says their disasters were attributed to the anger of their God, Chemosh. In the twenty- seventh verse of the chapter named, we see him offering up his eldest son to hemosh.

This stone says Moab won their liberty and independence, (see 2 Kings xiii. 20), "*And the bands of Moab invaded the land of Israel after the death of Ehsha."*

In the tenth line of this inscription we are in- formed how the tribe of Gad was the possessor ol Ataroth. See (Num. xxxii. 34), where we read, "*The children of Gad built Dibon, Ataroth, and Aroer,*" and these very towns are named on this stone. Dibon is the very place where this monument was found. How remarkable the confirmation of the words of Scripture? The inscription indicates the name and lexographical position of the country. The name Moab occurs six times, and the River Arnon and its relation to Mount Nebo is there stated, agreeing perfectly with Num. xxxiii. and Deut. iii.

This stone contains the names of three kings, two of Moab and one of Israel — Chemoshgad, Mesha, and Omri. It clearly proves that Mesha was contemporary with Ahab, the son of Omri. This date fixes the chronology of the monument, 900 B.C. It gives the names of thirteen cities, whose names are found in the Scriptures.

It gives the names of twelve places mentioned in the Book of Numbers; and in Jeremiah the forty- -eighth chapter, the names of ten places are found which are inscribed thereon.

This stone mentions the national deity of Moab, Chemosh; this name occurs eleven times in the inscription. It was one of Solomon's great sins that he built an high place for Chemosh (See Judges xi. 24; Num. xxi. 29; 1 Kings xi. 7; Jer. xlviii. 7).

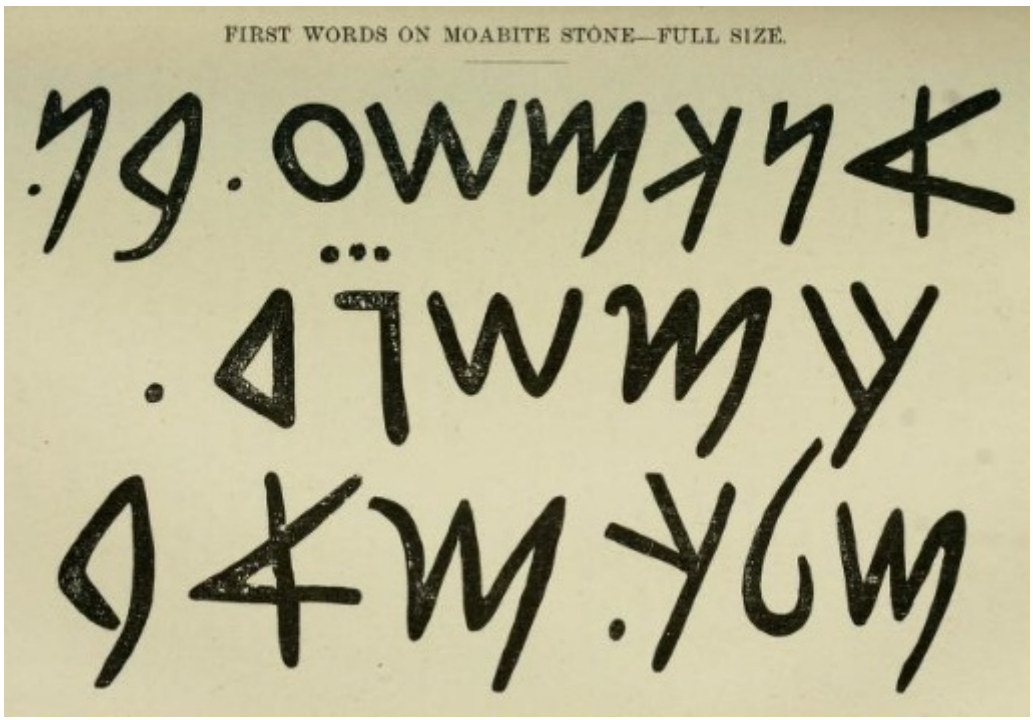
Chemosh is the Mars of Greece and Rome.

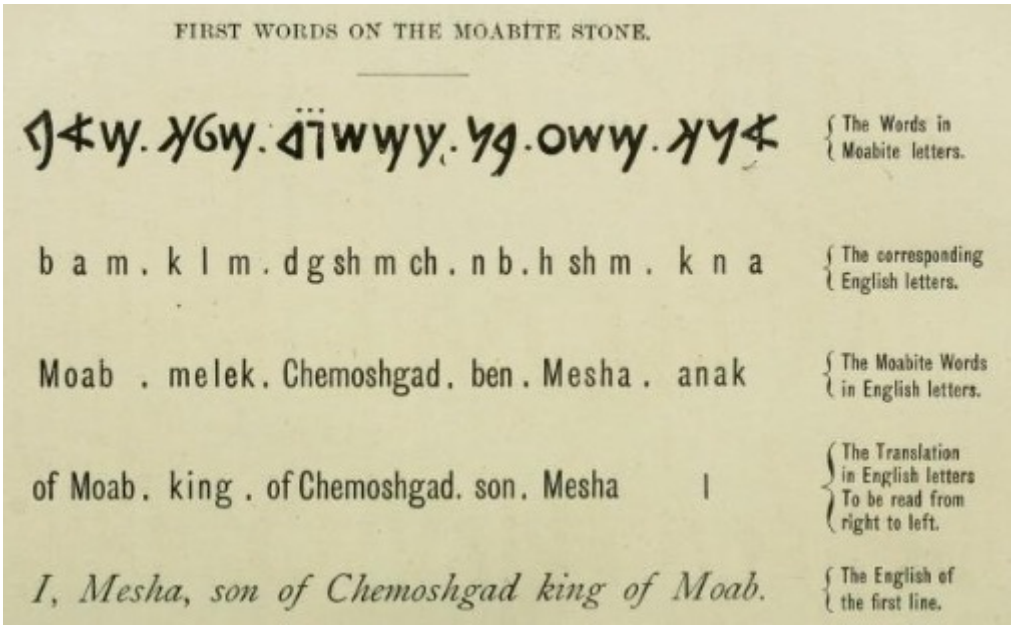
This stone sheds a flood of light on the trans-Jordanic tribes and their worship of God and Chemosh. This stone says Mesba recovered his great wealth, and his chief cities and fortified places. Yet destruction was promised to Moab (See Jeremiah xlviii. 24; Zeph. ii. 9; Dr. Porter's work on Stones Crying Out; Volney's Travels; and Burckhardt, Stephens, Lindsay, Hamilton and Bankes). These all clearly illustrate the fulfilment of the Divine Word.

In the eighteenth line of this inscription the name of Jehovah as the God of Israel is found. The Tetra-grammaton, as the name of Jehovah, was to be used only by the high priest, and that only once a year. Yet, here that mysterious name occurs in its most ancient and most sacred form. Mesha says that he drew the sacred vessels of Jehovah before his own god, Chemosh. This was the custom with the conquerors, as when the Philistines took the ark into the temple of Dagon. "It is remarkable," says Dr. Cook, "that the true name of God is there given in its true and proper form." There were two names, Eloheim and Jehovah. The first is a common noun, and might be used or applied to a false god. But Mesha gave the proper noun in its true form, meaning self-existent, independent and eternal one. How remarkable to find a monument 2,700 or 2,800 years old, attesting the name of the true God. One who, in nature and attributes, is so distinct from all their deities.

This, stone was placed there in the days of Elijah the prophet, and it was inscribed in the very characters in which Elijah and Elisha were wont to write their autographs, and in which, no doubt, David and Samuel were accustomed to communicate their messages, and to pen their letters and dispatches. The Moabites and Israelites lived so near each other and had such constant intercourse with each other, that it is almost certain that they spoke the same language. The structure of the inscription is so thoroughly Hebraistic that it reads like a chapter from the Old

Testament. Many nice points of conformity to the He- brew might be noticed, but this is not our design.



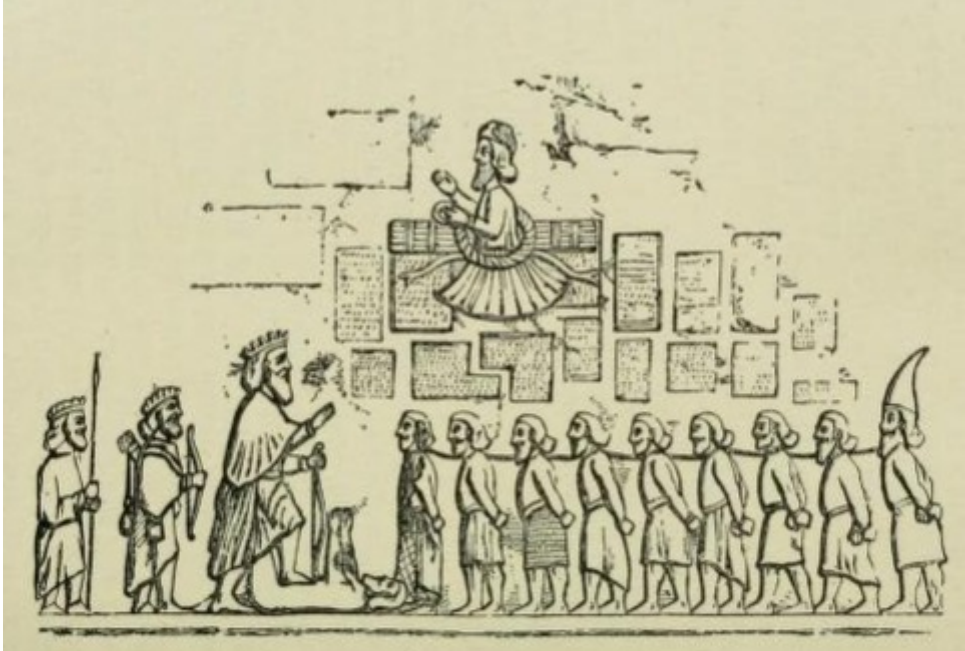


THE BEHISTAN ROCK

We pass by many monuments and inscriptions of less note, and proceed to speak of the one of all others the most wonderful — the Behistan rock. This has no equal for size and durability and interest. This rock was known to the Greeks by the name of *Bagistanon Horos,* a name derived from the old Persian word Baghistan, which is, the place of God. It was sacred to the memory of Ormazd, their chief deity, whose temple stood upon the top of the rock.

"*The position of this rock*," says Major Rawlinson, "has, in all ages, been well known; it was on the high road from Babylonia to the eastward, and must have attracted the attention of all travellers. Its imposing aspect, too, must have claimed for it more than ordinary attention. The rock rises abruptly, almost perpendicularly, from the plain to the height of 1,700 feet. Its

adaptation for holy purposes would not be neglected by a race who made “their altars the high places, and the peaks of earth's o'er gazing mountains.”



SCULPTURE OF DARIUS AT BEHISTAN.

Diodoris Siculus has given us a description of this rock and of the inscription it bears. Other travellers and writers also have grown eloquent in its praises. Queen Semiramis, whose name signifies the beautiful, marched a large army into Baghistan, and encamped near this mountain. On the plain below she laid out a paradise — a Persian word for garden of flowers — also a park, beautifully ornamented. The paradise was a mile and a half in circumference, and watered by a copious stream issuing from a spring at the foot of the rock. She caused the front of the rock to be prepared, smoothened and polished, and her own likeness, and that of one hundred of her guards of honour, sculptured on its face, with an inscription in Syrian characters. That beautiful work of art, however, was destroyed by some ruthless hand. Some rude Turk defaced it. It was a part of the religion of Islam to do the work of the iconoclast, wherever there was any- thing beautiful that could be destroyed.

Darius, as if he had seen beforehand the rude Mohammedan at work, placed his inscription five hundred feet from the base, thus rendering it almost impossible for the age of Vandalism to hurt it. It could only be reached by means of a most expensive scaffold, and at an immense risk.

The labour of preparing and polishing the mountain side at such an elevation was very great. Darius had great resources. In places where the rock was defective or unsound, pieces were fitted in and secured by molten lead, and all this done with such neatness and skill of execution, that only a careful scrutiny could detect it. Holes or fissures in the rock were filled up in the same way, and the whole face of the rock divided into twenty panels and beautifully polished.

Sir H. Rawlinson says the real wonder of the work consists in the inscriptions which are in three languages — the Assyrian, the Median, and the Persian — and are chiefly in the cuneiform character, and for extent and beauty of execution, for uniformity and correctness, they are, perhaps, unequalled in the world. After the work of engraving was completed, a coating of varnish was laid on to give clearness of outline to each letter, and to protect the surface against the elements. This varnish now resembles our glass, and is even now infinitely harder than lime-stone. The Scripture portion of the rock still remains very perfect and distinct after a lapse of twenty-three centuries, and to all appearance will last until the end of time. On the upper part of the rock there is a form of a genii, or deity, a representation of their god. He is named and greatly honoured in the inscription below — "Out of the form of a man they make a god." He is in the

form of a man, in a winged circle, holding a bow and shooting an arrow. This is highly emblematical; the circle symbolizes eternity, the spread wings of an eagle were expression of omnipresence, the human form denotes intelligence. There is also on the inscription King Darius in royal attire, and kingly majesty, his hand is raised in token of authority, and with him two persons composing his armour-bearers, or body- guard — they hold a long spear and a bow and arrows; before the king there stand nine persons united by a rope round their necks, and their hands fastened be- hind their backs — there were ten of them — one of their number is prostrate on his back, the right foot of the king is upon his body, and a bow strung with the end of it on his chest, his hands are raised as if in the act of imploring. They are ten captives. The greater number of them are of middle age, one of them evidently an old man, dressed in different costume. No two of them are dressed alike, some of them have short tunics, others have long flowing robes. They are evidently chiefs of their tribes, and are the heads or chiefs of the ten tribes of Israel.

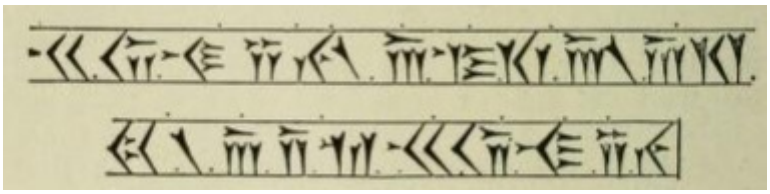
In the figure of the king and armour-bearers we note a grace of outline and a studied finish of detail which places them among the first specimens of sculpture. The captives are very fairly presented, each differing from the other, and one of them having on his head the sacerdotal cap, or head-dress. Above the king and the captives, around and beneath their god there are five main columns of panels, twenty in all; the first panel contains nineteen paragraphs, and ninety-six lines. Each paragraph commences thus: “I am Darius, the king of kings, the king of Persia."

The second panel has sixteen paragraphs and ninety-six lines; over each figure there is a brief history recorded of the man of the tribe he represents. The tenth is the most interesting to us because it speaks of Sarocus, the *Sacan,* who has the Hebrew form of head-dress. The last panel was evidently added to the original design of the tablet, and is placed in a sort of recess. The dates for this inscription are fixed about 615 B.C.

Over the monarch himself, it reads, “I am Darius the king, the great king, the king of kings, the king of Persia, the king of the provinces, the son of Hystaspus, the grandson of Arsames. The father of Arsames was Ariyaramues, whose father was Teis-pes; whose father was Achaemenes, on that account, says Darius, we have been called Achaemenians. From antiquity we have been unsubdued, from antiquity our race have been kings. There are eight kings in succession of my family, I am the ninth." Few persons will count these ten captives, and read their history and examine for themselves this inscription, and not recognize in it, the record of the conquest by which the ten tribes of Israel were carried away from their own land.

Rev. Charles Foster, B.D., shows that the word *Kana* occurs twenty-eight times in this inscription, and the word Armenian also is of frequent occurrence. Here is the country from which the ten tribes were taken, and also the country to which they were taken, both frequently repeated on this rock.

I have appended a specimen of the curious characters used in the inscription on this Wonderful rock, a few words may suffice. Here they are:

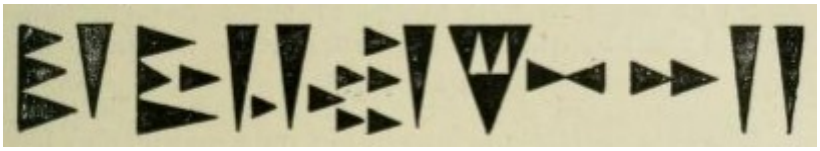


They are called the arrow-headed characters, and also the cuneiform alphabet. They are very common in the East.

The inscription next in importance is to be found at Persepolis. It consists of a huge slab twenty-six feet long and six feet wide, built in a wall. It reads thus, “The great Ormazd, who is

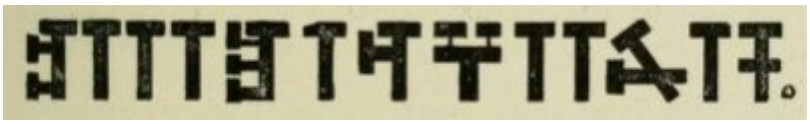
chief among the gods; he established Darius as king and gave him the empire." Then comes a beautiful prayer to this god; this prayer shows, among other things, the ancient Persian abhorrence of lying; the prayer reads thus: “May Ormazd bring help to Darius with the deities who guard my house, and may he protect this province from slavery, from decrepitude, and from lying. Let not war, nor slavery, nor lies obtain power over this province." The wedge character also is found in abundance.

There is another inscription erected by Darius at the same place. It is on a colonnade, the words are, “Darius, the great king, king of kings, the son of Hystaspus " etc.



There is also a celebrated inscription on the ruined pilasters at Menghab, which Al, Grotefend, Rawlinson, and others say was erected by Cyrus, It reads, “I am Cyrus the king” etc.

There is another curious style of writing found in the East, it is known as the hammer alphabet. The wedge and hammer should always go together. I produce a specimen of these also. I would like to produce other curious specimens of writing but I cannot do so here.



In those early days in the East the gods were supposed to be married, and were often unequally yoked, as poor mortals sometimes are. Evil spirits, too, were married, and were often divorced. In a charm bowl we find a curious inscription. It is a letter of dismissal, or of divorce to Satan and other evil spirits. It runs thus, "This is a bill of divorce to the devil, to Satan, to Nerig. To Lachiah and to Abitur of the mountain,, and to the night monsters. I conjure you all, monsters and evil spirits, both male and female, to go forth; I conjure you by the sceptre of the powerful one, who has power over the devils, and over the night monsters, to quit these habitations. Behold, I now make you cease from troubling them, and make the influence of your presence cease in Beheran, and in the fields. In the same manner as devils write bills of divorce, and give them to their wives, and return not unto them again, receive ye your bill of divorce and take this written authority and go forth, leave quickly, flee, and depart from Beheran in the name of the living one, and by the great seal of the powerful one, and by the signet of authority. Then will there flow rivers of water in that land, and there the parched ground shall be watered. Amen, amen. Selah.

MORDECAI

There is an Hebrew inscription on a marble slab in the sepulchre of Esther and Mordecai. It reads thus, "*Mordecai, beloved and honored by a king, was great and good. His garments were as those of a sovereign. Ahasuerus covered him with his rich dress and placed a golden chain around his neck. The city of Shushan rejoiced at his honors, and his high fortune became the glory of the Jews."*

Around the tomb of Queen Esther we find an inscription which contains a beautiful prayer. It reads thus, "I praise Thee, O God, that Thou hast created me; I know that my sins merit punishment, yet, I hope for mercy at Thy hands; for whenever I call upon Thee, Thy holy presence secures me from evil. My heart is at ease; my life became, through Thy goodness at the last, full of peace." Another, “O God do not shut out my soul from Thy divine presence. Those whom Thou lovest never feel the torments of hell. Lead me, O merciful Father, to the life of life, that I may be tilled with the heavenly fruits of Paradise."

The tomb of Ezra is there on the shore of the river Tigris, and on the walls of his tomb are inscribed several portions of the Hebrew Scriptures. There, also, is a grand mausoleum in honour of Ezekiel the prophet. The tomb is worthy of the illustrious name it bears. The facade, or front of the imposing structure, consists of sixty towers; the space between them is a place of prayer. Within a spacious court, and behind the ark, is the sepulchre of Ezekiel, the son of Busi. Surrounding the edifice is a beautiful dome, seen from afar, to guide the pilgrim to the holy shrine. This tomb was erected by Jecomiah, king of Judah. A lamp bums night and day on the tomb of the holy seer. It stands close by his favourite resort, near the river Chebar (Ezek. i. 2, 3).

The methods of inflicting capital punishment, as alluded to in the Book of Daniel, are most distinctly recorded and echoed from those rocks. It is said on a pillar that Asshur-banipul condemned his own brother for high treason, and commanded him to be burned to death. They threw him into the furnace at the king's command, and he was burned to death. We read on the rocks of other so-called rebels, who were, by the king's command, thrown to the lions and devoured. The king's grandfather had tried the same mode of punishment years before, but the fire refused to bum, and the hungry lions declined to eat human flesh.

The prayers of a people are a good index to their belief. There are some very beautiful specimens of prayer that come down to us from remote ages. I produce two or three copied from obelisks and monuments: "my Lord, my sins are many, my trespasses are great, and the wrath of the gods has plagued me with disease and sickness and much sorrow. I fainted, but no one stretched forth his hand; I groaned, but no one drew nigh; I cried aloud, but no one heard. Lord, do not abandon Thy servant. In the waters of the great storm seize his hand; the sins which he has committed turn to righteousness." Here is a short prayer for the soul of a dying man: “Like a bird may it fly to a lofty place; to the holy hands of its God may it ascend." Another, “The man who is departing in glory, may his soul shine; to him may the sun give life, and O Marduke (eldest son of heaven) grant him an abode of happiness." Again, "The man who is departing in glory, may his soul shine radiant as brass, and may he be happy for ever."

Prayer for a king, copied from a tablet: “Length of days, long lasting years, a strong sword, a long life, extending years of glory, pre-eminent among kings, grant ye to the king, my lord, who hath given such gifts to the gods. The bounds vast and wide of his empire and of his rule may he enlarge, and may it be complete. Holding over all things supremacy, and royalty and empire, may he attain grey hairs and old age, and after the gift of these present days, in the feasts of the land of the sliver sky, the refulgent courts, the abode of blessedness, and in the light of the happy fields, may he dwell in a life eternal, holy in the presence of the gods who inhabit Assyria. Like pure silver may his garments be shining white; like brass may he be radiant. To the sun, greatest of the gods, may he ascend; and may the greatest of the gods receive his soul in his holy hands."

The ruins of the tower of Babel are there to this day, alone in their glory. That tower was built soon after the deluge, when Nimrod founded the kingdom of Chaldea. That tower was built in the form of a pyramid; it was 600 feet high, and had eight stories, and on the top a statue of Belus forty feet high. This tower served a threefold purpose — mausoleum, temple, and observatory. On its summit they made those astronomical records 1,900 years before our era. When Alexander conquered and captured the city, Calisthenes found those records. Here Nebuchadnezzar deposited the gold and silver vessels which he took from Jerusalem; and here, on the grounds around those ruins, he wandered during those years he was bereft of his reason. Here king Zedekiah was imprisoned and slain.

The ruins of this palace now stand 250 feet high. Its sides are rent, its crest is broken, its summit covered with immense fragments of brickwork, and vitrified masses of brick and mortar.

It would take some time to number the slabs and monuments that have been brought home to England and France from those ruins, and stored away in the museums, as well as in the hands

of private parties. Germany too, and indeed all the nations of Europe, have sought and found some of the valued writing. Still, on all sides round, and in every nook and comer, may be found speaking fragments of rocks and bricks, carved and lettered 2,000 years B.C. The Rev. John Newman, D. D., now Bishop Newman, brought home to Washington a brick inscribed in the cuneiform character, which reads thus: “Nebuchadnezzar, king of Babylon, preserver of Bit-Saggah and Bit-Sidda, eldest son of Nabopolassur, king of Babylon.” On one of those marbles taken from the palace we find the name and exploits of Shalmaneser, and of the nations and kings whom he subdued. Among them the Jews and Israelites hold a prominent place. On one obelisk it is said, “Sargon, king of Assyria (Isaiah xx. 1), came up against the city of Samaria and against the tribes of Beth-Kymri, and carried into captivity into Ass3nia 27,280 families." (See 1 Kings xvi. 16-25).

Dr. Hincks translated an inscription in the cuneiform characters in which it was recorded that Jehu, the son of Omri, paid tribute to the Assyrians. In that record Beth-Omri is called Beth-Kymri. Beth^ means house, and Kymriy means strangers.

The Assyrian Prince Valtush, or Pul, recorded on a slab of marble the nations whom he made captive, and from whom he took tribute.

The history found in (2 Kings xvi. and xvii.), where the Assyrians took Israel and carried them away captive to Halah and Habor and Gozan are all abundantly confirmed by the echoes from the monuments in those temples and cities. On a marble cylinder there is a record in duplicate, how the Assyrian monarch erected four grand palaces and thirty spacious temples. In one of those temples there was a statue to the honour of their god Nebo, who knows and who hears from afar. This statue is twelve feet high, and of harmonious proportions, is richly ornamented with elegant robes and garlands of flowers. The hands are folded in repose. The face calm and expressive. On his apron there is a long inscription, referring to those conquests and those tribes. In the palace of Nimrod there were three principal inscriptions on marble monuments. One was on a winged bull, another on a six-sided cylinder, and a third on a round pillar. Sir Henry Rawlinson gives the translation thus, “Because Hezekiah, king of Judah, would not submit to my yoke, I came up against him, and by force of arms, and by the might of my power I took forty-six of his strongholds and fenced cities, and other smaller towns which were scattered about. I took and plundered a countless number of them, and from these places I captured and carried away as spoils 200,000 men and 160,000 people old and young, male luid female, together with horses and mares and asses and camels, oxen and sheep a countless multitude. Hezekiah himself I shut up in Jerusalem his capital city like a bird in a cage, building towns round the city to hem in, and raising banks of earth against the gates, so as to prevent his escape. Then, upon Hezekiah there fell the fear of my arms, and he sent out to me the chiefs and the elders of Jerusalem with thirty talents of gold, and eight hundred talents of silver, and divers treasures; a rich and an immense booty. All these things were brought to me at Nineveh, the seat of my government. Hezekiah having sent theni by way of tribute and as a token of his submission to my power.”

In turning to (2 Kings xviii.) we find the Scriptural account of this transaction, and here we haae a remark- able coincidence of historical testimony.

13. *“Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.”*

"And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of sliver and thirty talents of gold.

"And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house.

"A*t that time did Hezekiah cut off ike gold from the doors of the temple of the Lord, and^om the pillars which Hezekiah king of Judah had overlaid^ and gave it to the king of Assyria."*

Here the rocky records prove the truth of the Bible narrative, while the Bible history shows the general accuracy of the translation from the rocks. They both agree exactly on the amount of gold, while on the quantity of silver the Bible gives the actual amount, the tablet gives the general value of the other valuables as well as the silver. How confirmatory!!

In 2 Kings xix. we read:

14. *"And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord.*

"And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

"Lord, bow down thine ear, and hear: open. Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

"Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands,

"And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: ther^ore they have destroyed them."

Here is a memorable prayer, and a lesson to all who are in trouble, how they may secure the Divine help and blessing. The letter was received from Sennacherib and was taken to the Lord in prayer and spread out before Him. He was the God of Israel, and as their God they had a right to seek His help. Hear him pray:

19. "*Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only."*

The answer came right soon, and most appropriate:

20. *"Then Isaiah the son of Amoz sent to Hezekiah, saying. Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.*

"This 18 the word that the Lord hath spoken concerning him: The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

"Whom hast thou reproached and blasphemed 1 and against whom hast thou exalted thy voice, and lifted up thine eyes on high 1 even against the Holy One of Israel.

"By thy messengers thou hast reproached the Lord, and hast said. With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice of trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.

"But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

“Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou earnest

“*Therefore thus saith the^Lord concerning the king of Assyria. He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.*

“By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

“For I will defend this city, to save it, for mine own sake, and for my servant David's sake

“And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

“So Sennacherib king of Assyria departed, and went and re- turned, and dwelt at Nineveh."

From that sad field the Assyrian conqueror returned home, shorn of his strength, leaving his army to the vulture and the jackal. It is not to be wondered at that he made no record on the marble of this defeat. The rocks of Assyria are as voiceless as the silent grave, no echo tells to hill or vale of the victory won by prayer to Israel's God. Poor human nature never likes to record a defeat. Like a sensible man he made lis will, and put it on a piece of marble. It is not of much value to us, only it settles for us a long controversy as to who was his successor. In his will he says, “Esarhaddon, my son." I have a copy of that will. I said, there is no echo from the marble of that wonderful defeat. Well, Lord Byron has put the facts in lines that will outlive the marble of Nineveh, the verses are worthy of a place here.

"The Assyrian came down like a wolf on the fold.
And his cohorts were gleaming in purple and gold;
And the sheen on their spears was like stars on the sea.
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
That host with their banners at sunset was seen;
Like the leaves of the forest when autumn hath blown.
That host on the morrow lay withered and strewn.

For the Angel of Death spread his wings on the blasts
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill.
And their hearts but once heaved, and forever were still.

And there lay the steed with his nostrils all wide,
But through them there rolled not a breath of his pride,
And the foam of his gasping lay white on the turf,
And cold as the spray on the rock-beating surf.

And there lay the rider, distorted and pale,
With the dew on his brow, and the rust on his mail; T
he tents were all silent, the banners alone. T
he lances uplifted, the trumpet unblown.

And the widows of Asshur were loud in their wail,
And the idols are broke in the temple of Baal;'

And the might of the Gentile, unsmote by the Word,
Hath melted like snow in the glance of the Lord."

THE FALL OF BABYLON AND NINEVEH.

Assyria and Nineveh were soon to feel the rod of the divine displeasure. They were used by God to punish the kingdoms of Judah and of Israel, and now, they in turn must feel the rod. It is worthy of note that the men who were driven from home and country are to be the instruments in God's hands of the over- throw of these empires. The Bible student will have noted that hundreds of years before the captivity, as early as the days of Saul, yes, of the Judges, there were colonists from Keuben and from Simeon, and others who had gone away north and north-east; during those centuries those colonists had grown up a powerful nation. They went away from their own land in Canaan in large numbers, and conquered all before them, "because the war was of God." These colonists united in great force and power with the other tribes, who only wanted an opportunity to revolt; and calling themselves "Scyths," "Scuits," which means "wanderers," of whom came the great Scythian nation, they dealt a merciless blow to their cruel conquerors. History says of this people, "they were brave, cruel, countless," they came from the north, and soon overran the richest portions of the Assyrian country; they plundered cities rich in the accumulations of ages, and buried in hopeless ruins the palaces of the empire. They found it a garden, they left it a, wilderness. The Prophet Isaiah saw the desolations of Babylon, he says (xlvii.):

1. *"Come down and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.*

"Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know."

Jeremiah saw the Scythians from the north mustering to do the work of God in punishing Babylon, he says (1.):

1, *"The word of the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet.*

"Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach, is broken in pieces; her idols are confounded, her images are broken in pieces.

"For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

"For, lo, I will rise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she will be taken: their arrows shall be of a mighty expert man; none shall return in vain.

"And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord.

"Because ye were glad, because ye rejoice, O ye destroyers of mine heritage, because ye have grown fat as the heifer at grass, and bellow as bulls;

"Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilder- ness, a dry land, and a desert

“Because of the wrath of the Lord it shall not be inhabited, but it shall be, wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

“Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord.

'Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her.

“Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to las own land.

“Israel is a scattered sheep; the lions have driven him away: first the King of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.

"Therefore thus saith the Lord of hosts, the God of Israel^ Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

"And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

“In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

How true the word of the Lord as spoken by his servants. It is not only true as regards Babylon and her sons, but is also true as regards Israel and her sons. He has said, “I will bring Israel again to his habitations, and he shall feed on Carmel and Bashan,” etc. And in those days Israel and Judah shall be both there in a most prosperous condition. Those days draw near. They are sure to come.

Of those Scyths, Scythians, Skothians, Scotians,. Scots, I have spoken in my previous lectures. It is now 2,500 years since the ten tribes and their allies, their brethren from the north, took vengeance upon Babylon, as the Lord commanded them, “take vengeance upon her, as she hath done, do unto her.” And now, after she has lain in ruins all these centuries, we are only beginning to exhume the royal library of those kings. In the palace of Sennacherib we find a library filled with more than 20,000 inscribed tablets and fragments of speaking records — stone and earthen documents, whose inscriptions are as distinct to-day as when first they were written. These tablets and written records not only contain the history of the past, but show the literary taste of those times and especially the desire the royal household felt to live in the thought and memory of those who would come after. Some of those tablets are concave, some are. convex, others are flat. They contain comparative vocabularies, lists of deities, and the names of those deities and their supposed utterances. There are chronological tablets of kings and queens, records of astronomical observations, grammars, histories, scientific works of various kinds; royal decrees, the names of the months, times, and seasons, names of the different weights and measures; the Assyrian calendar, or almanac; a code of laws, a table of square and cube roots, forms of contracts, omens, private business, hymns, prayers, their creed; an account of the eclipses of the moon and the movements of the stars, the vernal equinoxes, royal birth portents; the names of tributary nations and provinces, the annals of war and conquest; the Assyrian account of the creation, the deluge and the dispersion, etc. All these are of immense value to us, and we may look for many more, and for more of still greater value, for the work of excavation is only well begun. Other and more important results may be expected from those vast hid- den treasures of knowledge. All those countries are now under the protection of the British flag, and every possible facility

and encouragement is being given to all inquirers. Great success has already attended the efforts of those who have made the cuneiform character a specialty in philology. A grammar and a dictionary have been eliminated, classes have been formed in London, England, for the study of those inscriptions. It will not be long before our English universities will have a chair for Assyrian Archaeology, and the primitive languages of Babylon and Assyria. They must soon be reckoned a branch of philological study. Past successes will inspire others to still grander achievements. Those achievements already won have really been among the marvels of this wondrous age. They have given us a new history; they have made clear much that was obscure; they have translated the records of a civilization to be ranked with that of Greece or Rome, and yet older by many centuries. Since I first read this lecture, a chair has been established in England to teach a knowledge of those curious inscriptions; and we may rest assured that our American universities will not be long behind those of our Mother-Country.

None are more conscious of the imperfections in our present translations than the men who have given US those translations. They know that there are signs of whose value they are yet ignorant. Idioms whose meanings they have not yet fully determined — chronological and historical facts yet to be adjusted. But, - work, work, hard brain work, will conquer all this. We, as yet, have only heard a few of tne first glad echoes from those rocks lately liberated from their prison; others lately exhumed, are waiting to echo to the listening ear some glad voice that will rejoice the hearts of the Bible-student. There are in the British Museum thousands of tablets not yet translated, whose import may yet astonish the world. There are mounds in Babylon and Nineveh, and all through Assyria and Egypt, full of buried treasures yet unexplored. It may be, that the library of Nebuchadnezzar or of Thothmes, will, some of these days, claim our attention, or annals even far beyond their time. What light may yet be thrown upon the whole programme of history. The day may not be far distant when Nimrod's biography, Noah's history of the flood, or Shem's autobiography, or the history of Adam and his times shall become text-books in our schools.

It was Voltaire who sneered at the idea of such an immense city as Nineveh, yet leaving no traces or monuments behind. It was all fable, he thought. But the excavations of Layard and others, confounded infidels, and confirmed the faith of believers in the truthfulness of God's Word. The marble monuments came crying out in rapid succession in their cuneiform characters of the oracles divine. Thus God continues to bring to light monuments, tablets, papyri, inscriptions, and MSS., to put to shame, and silence the un- belief of our shallow age.

But we may not longer dwell in the East, nor loiter among the echoes of Assyria; there are other voices ta which we must give ear. It was true fifteen-hundred years ago, as it is to-day, that the star of empire moved westward; and if it be true, as we teach, that the Danes, Angles, Jutes Saxons, Swedes and Germans, etc., came from Asia to Tarshish and to the isles of Tarshish, the British Isles, then, we will find evidence of that migration in the countries and vaults, on the monuments and stony records which they have left behind them. People do not soon or easily change their mode of sepulture, or their habits of immortalizing the names and deeds of their ancestors. There is something sacred about the manner in which a nation or people dispose of their dead, and record the names of their loved ones. Our modes of dress and of travel may change, but we adhere very tenaciously to methods of sepulture handed down to us from our fathers. In a former lecture, I quoted from undoubted authority, evidence of a migration of large numbers of people up the great valley of the Danube, and on to the isles of the west. I can only here produce the inscriptions found here and there, as this people kept on their westward way. We may carefully examine monuments, grave-stones, and wayside inscriptions. In the Crimea, on a high and dry ridge lying east of Sebastopol, on the road from Balaclava to Batshiserai, there is an Israelitish cemetery. It is in close proximity to a stronghold or fortification, called *Tschu-fut-kaleh* Israel's fortress. The entrance to this sacred spot still bears the name of '* the valley of Jehoshaphat." All the inscriptions in this cemetery strikingly resemble in form, and in style of execution, many of those in the East; and most of them have some date, usually from the time of our exile, or from the time they were taken into Assyria, during the reign of Hosea

the king. A large number of those tombstones have been taken to the imperial library in St. Petersburg. Rev. Mr. Stem, an English missionary of Hebrew descent, was shown an ancient document, from which he made the following extract: "I am Jehudi, the son of Moses, the son of Jehudah the mighty, a man of the tribe of Naphtali of the family of Shimli, which was carried captive in the captivity of Hosea, king of Israel, with the tribe of Simeon, together with the other tribes of Israel which were carried away by the prince Shalmaneser from Samaria. They were carried to Halah, to Habor, which is Cabool, to Gozan, and to Khorso- ne?cs (the Crimea); Khorsori was built originally by the father of Gyrus, and afterwards destroyed, and again rebuilt and called Crim." On a tombstone taken to St. Petersburg, we find the following inscription: "We must inscribe here, the wonders which God has done for us, as who can recount what has happened unto us all during 1,500 years we have lived in this exile, may God still continue to help us, A.D. 70." Another, "To one of the faithful in Israel, Abraham-ben-mar-Sinchah of Kertsch, in the year of our exile 1682," about A.D. 961 "when the envoys of the prince of Rosh Meschech (Ezekiel xxxviii. 2) came from Kiow to our master chazar Prince David, Halah and Habor and Gozan, to which places Tiglath-pileser had exiled the sons of Reuben and Gad, and half the tribe of Manasseh, and permitted to settle there, and from which they have been scattered throughout the entire East, even as far as China." The descendants of the ten tribes, under the kings of Media, Cjrrus and Cambyses, obtained possession of the Crimea and settled there, and thus the exiles of Shalmaneser and of Nebuchadnezzar were mingled together in one people."

Another inscription of nearly one thousand years earlier, "This is the grave of Buki, the son of Isaac, the priest, may his rest be in Eden at the time of the deliverance of Israel. He died 702 of our captivity," that would be about 19 B.C.

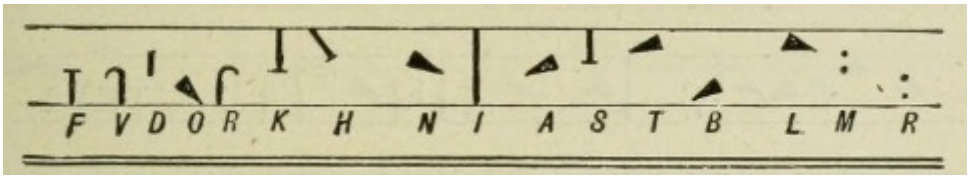
An ancient work called *Varaka,* says the Crimea was in the possession of the Sacae and the Cymry. Some eminent writers have thought that Jehudah the mighty, here spoken of, is the same person as "*Hu*" the mighty, whom all the Welsh triads say was the leader of the first colonists of the Cymry in their migration to the White Islands, from the summer land of song, Defrobane, now Constantinople. White Islands was the name they gave to England, because of the chalk cliffs which are seen so prominently in the distance.

In many of those monuments we find frequent reference to the house of Omri, Khomri, Kymrii and Cimmerean. In both the Assyrian and Grecian monuments mention is made of them, and they are always spoken of as connected with the captivity of Israel. They are named on the tablet of Esarhaddon B.C. 681. There is on one tablet the name of Tituspa, the Cimmerean, whom it is said, was the leader of the tribe from Israel who loved freedom more than hfe. About the Crimea we find many speaking tablets that tell of "the Cimmerean Chersonesus." This word Chrsonesus comes from the Greek Chersos and nesos^ which means a peninsula. The Kimmerean peninsula and the Kimmerean Bosphorus. The Kimmerean ferry and Kimmerean castles, and Kimmerean mountains. The Kymri from the East stamped their name upon every place of importance on and around the Krimea or Crimea. In a former lecture I noticed how the tribe of Dan had stamped their name upon the rivers and valleys all through that western migration.

Dr. Clarke, who made extensive examinations in person of that whole country, says, "There are immense plains watered by the rivers Ister and the Danube, producing most beautiful herbage, and capable of sustaining immense multitudes of people. Those plains are now remarkable only for their vast cemeteries filled with tumuli, or tombs. They are so numerous that the traveller is bewildered at the idea of a population which could have furnished the labour and expense of such structures, and so many of them. Those vast graveyards, full of mounds or vaults, show the westward way of multitudes of people, who during a long term of years, left their dead carefully entombed. In those tombs and around them we have evidence of a people of Hebrew descent, who, though in a transition state, have left waymarks on the rocks showing who they were, and whence they came from.

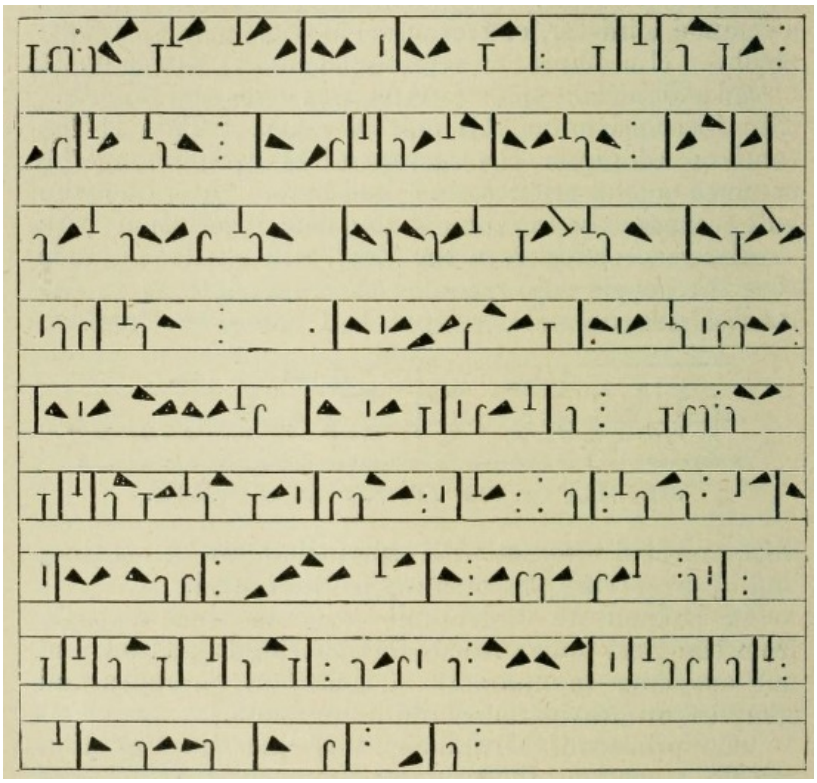
In North Germany, in Denmark, and in Sweden, we find manifest traces of the same people, and of a people having the same methods of writing on tombs and monuments. There, too, we find the inscriptions in the same characters as we found in the East. In Helsingland, a province in Sweden, there are numbers of those stones or obelisks, with the same curious writing found in Assyria and Armenia. The great Celsns copied them and attempted a translation of them.

In ancient Tarshish, now called Spain and Northern France, we find the same tendency to perpetuate the memory of departed worth. There is still standing in Spain a tombstone of one of the chief men of king Solomon's cabinet. He was an honourable in his day, a finance minister, or treasurer in the colony of Tar- shish. His name is mentioned in 1 Kings iv. 6. "*And Adoniram, son of Abda was over the tribute*." The inscription on the marble reads, "This is the tomb of Adoniram, the servant of king Solomon, who came to collect tribute, and died here." Any one who will compare the monument and the inscription with similar records found in the East, will easily conclude that the people who recorded their inscriptions in the land of Assyria and Armenia had come to Tarshish also, and had brought with them their art of writing, and of preserving the memory of their dead.



Specimen Of The Ancient Runic Ogham

In Ireland we find ample evidence that, a people from the East once owned and cultivated that soil, and left speaking monuments of that fact on rocks and temples, on gravestones and monuments.



Left: A Tombstone In Malstad Ireland

The priests of Druidism had, like the Egyptian priests, a system of writing for themselves and for the bards, who stood next in honour to the priests. No layman dared to use this mystic writing.

Specimens of those curious characters are found in North Sweden, on monuments erected in memory of the dead. In Denmark, Germany also, and, indeed, throughout the Norse country. In the Orkneys, in the Isle of Man, in Argyleshire, in Dumfrieshire.

Sir James Ware says, "I have in my custody an ancient parchment book filled with the Ogham writing."

Thomas Heam, the Antiquarian, had a large collection of the same writing.

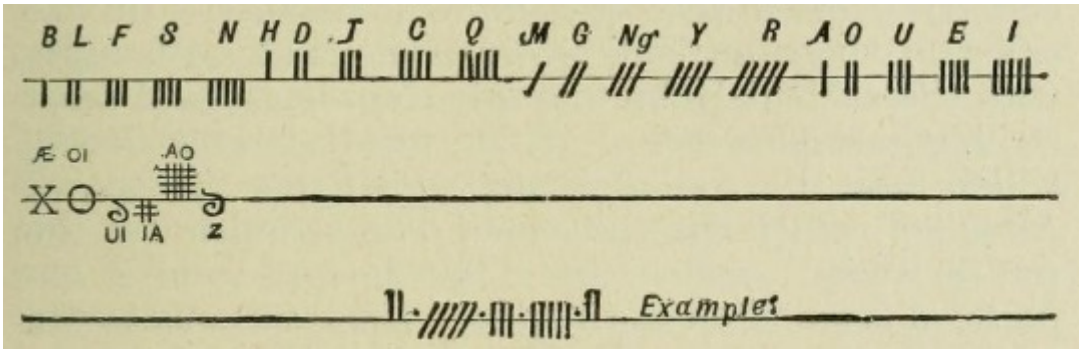
Mr. 'Flaherty, in his Ogygia, informs us that long before the use of parchment, or paper, the Irish bards wrote on wood made smooth by a plane. The letters were made by an iron pen or style.

A TOMBSTONE IN MALSTAD, IRELAND. (previous page) The translation is as follows: "That is, Frumunt erected this stone to Fifiulfi the son of Brifi; but Brill was the son of Lini; but Lini was the son of Un; but Un was the son of Fah; but Fah was the son of Duri; but he (the son) of Barlaf; but he (the son) of Drun; but he (the son) of Lanas; but he (the son) of Fidrafiv. Frument the son of Fiflulfi made these monuments. We have placed this stone to the north of Bala stone. Arva was the mother of Fifiulfi. Suilfir (or Fifiulfer) was governor of this province. He dwelt in Kimhium."

Horace, in his ***Art of Poetry,*** alludes to the fact that their laws were written on wood. The Latin Bible has it, that Isaiah xxx. 8, says, "*Write this prophecy on the box tree."* Our English Bible has it, "*Write in a table.*" Ezekiel xxxvii. 16 and following verses, speaks of "*writing upon sticks.*"

If the reader will note the characters used in this ancient Irish writing, and compare them carefully with the many specimens that have turned up in Assyria, he cannot fail to see the strong and striking resemblance. Mr. Layard says, "The primitive elements of the Assyrian letters were simple lines, the wedge, the arrowhead, and the hammer-shaped.

The Danish word Runic, means a secret, or mystical manner of writing.



DRUID
THE ANCIENT IRISH OGHAM

In other countries, and at a later date, the characters used in writing were more highly embellished, and when used on monuments, and as public memorials, they were more elaborate. Those, also, having been so used in the East, by some means found their way to the isles of the west.

The practice of writing on sticks (Ezek. xxxvii. 20) is as old as the days of Moses. It obtained among the ancient Greeks and Britons, and much more recently in Sweden. The stave calendars once used in Sweden were of wood, some three feet or more long, sword- shaped, with Runic characters engraved upon them and a species of hieroglyphics extending along their whole length.

It is only reasonable, as I conclude, that I should inquire how came those eastern characters and that eastern style of writing to the western isles? Who brought the language and the writing, and so many of the habits and customs of the East from Assyria, and planted them on the western countries? To a student of the Bible, with the Anglo-Israel theory as a key, the answer is easy. They were brought to those isles by a people who themselves came from Assyria, and having brought with them the language and written characters^ they inscribed their tombs and monuments with the same writing that they used in the eastern countries, and in precisely the same manner. No one can read those ancient records, who is at all familiar with the ancient Hebrew family records, and not see a striking resemblance. "Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nacor,'* and so on. The precise form of expression is found on the marble in the Irish

cemeteries, and in the hammer and wedge character found only in Assyria. The man who will say, it is mere chance, is not competent to realize the force of reason.

Some 2,600 years ago in Western Asia, a great, restless, energetic people were carried away into captivity and lost, to themselves, and to other nations, lost. They were the children of Abraham, heirs of the covenant, and of the promises. Among them were many thousand blithesome maidens with beautiful complexions, “Purer than snow, whiter than milk; they were more ruddy in body than rubies, their polishing was of sapphire." With them there was also an immense number of stalwart young men, middle aged men and mothers with little children. Many of these were men of giant intellect, orators, poets and musicians, these all made a vast multitude of people. History informs us that in successive waves this people swept over Europe; they were sometimes called Scythians, the Gatae, the Gaels, the Belgae, the Angles, Jutes, Danes, Germans, Saxons and Normans. These people became the progenitors of North Germany, and of Britain and America. This is proved from the fact, that their grave, or the hiding-place of Israel, became the birth-place of those swarms of people. From the route they took on leaving the East; from the epistles addressed to them when in their dispersion; from incidents by the way; from their language, laws, religion, customs, institutions, ethnological character, present condition and future prospects. These people have been, and are now being blessed, as the Lord promised to bless His Israel with a multiplicity of increase as many as the stars in heaven, or sands on the ocean shore; with colonial possessions on every continent; with the control of the oceans and the possession of the islands; with the blessings of the deep — the great fisheries and diamond fields; with the military command of the gates or strongholds of the earth; with an unconquered army and navy; with power and will to maintain the Holy Sabbath, and liberate the slave in all nations, and bid the oppressed go free; with wealth and treasure to lend to all other nations, and with too much independence to borrow of any; and with a Bible which is above all price.

Still greater blessings are promised to us in the future, for this Saxon race is to be the honoured instruments of the conversion of all the Gentile nations. “In those days the house of Judah (or the Jews) shall walk with the house of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers." “Then shall the children of Judah and the children of Israel be gathered together, and shall appoint them- selves one head, and they shall come up out of the land," and they shall rebuild Jerusalem and possess the whole land from the Nile to the Persian Gulf, and Judah shall look upon him whom they have pierced, and mourn; and Judah shall embrace Christianity and “Ephraim shall no more envy Judah, and Judah shall no more vex Ephraim," and they both shall be one nation, “and they shall he divided into two nations no more at all;" and then the “Saxon race shall possess her possessions" and rejoice that their names are written in heaven. What the character will be in the heavenly records we must wait to see.

COWPER ON ISRAEL'S PROTECTION

“Ask now of history's authentic page,
And call up evidence from every age;
Display with busy and laborious hand
The blessings of the most indebted land;
What nation will you find, whose annals prove
So rich an interest in Almighty love?
Where dwell they now, where dwelt in ancient day,
A people planted, watered, blest as they?

Has He not hid thee and thy favoured land,
For ages safe between His sheltering hand,
Given thee His blessings on the clearest proof,
Bid nations leagued against thee stand aloof,
And charged hostility and hate to roar

Where else they would, but not upon thy shore?
His power secured thee when presumptuous
Spain Baptized her fleet invincible in vain."



End of Fifth Lecture



SIXTH LECTURE.

LIAH-FAIL,

OR, THE STONE OF DESTINY, KNOWN AS THE CORONATION STONE, NOW IN WESTMINSTER ABBEY, UPON WHICH ALL THE KINGS AND QUEENS OF ISRAEL, IRELAND, ENGLAND AND SCOTLAND WERE CROWNED.

The eloquent Fenelon once said, "If the crowns of all the kingdoms of Europe were laid down at my feet in exchange for my love of readings I would spurn them all"



LIA-FAIL, OR THE STONE OF DESTINY

EMS or precious stones have been greatly admired and valued in the East from time immemorial; and since the rise and progress of civilization in the Western Hemisphere, they have been as eagerly sought for as in Europe or in the Far East. The Holy Scriptures are full of allusions to them; and they are frequently referred to as more valuable than any other of those possessions which constituted the wealth of mankind. Precious stones are chiefly of three kinds: One, the diamond, which is the crystal of carbon, or, in other and simpler words, a peculiar form of charcoal; the next class in importance are called hyaline-coryndons — of those there are the amethyst, the emerald, the sapphire, the ruby, the topaz, and a variety of beryl, distinguished respectively by their purple, grass-green, blue, red, yellow, and sea-green tints; there are also white hyalines, sometimes taken for diamonds, but capable of being distinguished, not only by their inferior weight, hardness, and brilliancy, but by the circumstance of their presenting a double refraction; the third class of gems are composed of quartz, more or less hydrated and variously coloured. Of these the chief are the garnet, sometimes when extremely fine and deep in colour, called the carbuncle; the chrysolite, or golden stone, which is of a pale grass-green colour; the jacinth, or hyacinth, of an orange yellow — this stone, from being found in Liguria, is sometimes called Ligure. A sub-division of this class consists of translucent, but not transparent, stones. These are called by the generic name of agates, and the principal varieties are as follows: The onyx, so called from the Greek word onyx, the nail, being in colour like the healthy nail on the finger. It is formed in layers of dark brown and pearly white, and it is from the colour of the last that it derives its name. It is much used by engravers of cameos, who cut on the white aonyx, which differs from the onyx by having its layers of red and white.

The sardius, sardine, or red camellia, which exhibits an iridescence of many colours, but chiefly bright green and deep orange, form a pearly ground. There is a green agate of one uniform tint which is very much admired and highly esteemed, and may probably be alluded to occasionally in the Holy Scriptures by other names, especially as it is well adapted for engravings. Besides these there is the jasper, a perfectly opaque red stone, taking a red polish; arid it is by no means improbable that the turquoise may have been known to the Hebrews, and also the stone lazuli.

All these precious stones were deemed by the scientists, or cabalists among the Jewish Rabbis, as having especial virtues. Thus the amethyst, they said, would charm a drunkard from his cups and save him from the terrible shame and sin of drunkenness. Oh! I so much wish that it were true. I should procure a few such amulets for some of our dear ones who are topers. The topaz, in their estimation, saved from poison; the sardonyx drove away evil thoughts; the diamond was supposed to be a sure protection against the power of the evil one and his temptations; the ruby saved a man from the shame and sin of coward- ice; the emerald caused pious thoughts and holy meditations, and raised its possessor to the gods; the sapphire charmed away all earthliness of mind and secured a rich endowment of spiritual philosophy. The wonderful virtue of these precious stones varied with their value, and some writers even distinguished them as masculine or feminine — the former being of deeper and stronger hues and of greater brilliancy, and, as a consequence, of more effective virtue.

TWO TABLES

The two tables of the law were said to have been written on vast emeralds. The ring of Solomon, by which, in Eastern story, he is said to have controlled the demons, was a carbuncle. An ancient Talmud says, "The Lord gave Abram an amulet which secured him against all sickness." That was, no doubt, a traditional reference to the interest he had in the “Rock of Ages." There is now in Westminster Abbey, England, a celebrated stone — a most precious stone in itself — a most curious memorial of the past. For one reason or other, the greatest philosophers, poets,, statesmen, and divines of the greatest nation on the globe have put that stone in a case of royal oak, with a casting of a lion under each comer, and a substantial oak chair rests upon this sacred stone. Upon that stone all the kings and queens of Israel, Ireland, England, and Scotland for 2,500 years were

crowned. The great Koh-i-noor, in possession of the Queen of England, the most celebrated diamond in the world, is dross when compared to the ragged, old, battered, journey-worn stone, which is the throne-seat or foundation stone of the greatest nation upon the earth.

The stone is there. It has a strange history. An English writer says, in order to account for its existence there and for the nation's veneration for it, we may do either of three things:

> (1) We may choose,, with the thoughtless, superficial scoffer to treat its existence and its history as a delusion or a myth;
>
> (2) we may attempt in some way to account for the veneration in which it is held, and the firm hold it has had, and still has, on the affections of the whole people, who are as much a matter-of-fact people as ourselves; or,
>
> (3) to trace, with a scholarly love of the truth, its wonderful history from the pre-historic ages, and as certain, by direct and circumstantial evidence, why it has been so imbedded in the great heart of English life. As to those three things, I am free to say, that I choose the third as far as I am able. Our inquiries may be complex and difficult, requiring patience, diligence, and self-denial, with a good degree of earnest toil. I fully believe what I have already quoted, that —
>
> "When a land rejects her legends,
> Sees but falsehood in the past,
> And its people view their sires.
> In the light of fools, or liars,
> 'Tis a sign of its decline,
> And its splendours cannot last;
> Branches, that but blight their roots
> Yield no sap for lasting fruits."

In America we have no ancient records, no far- famed legends of our ancestors of our own. We have, however, as deep an interest in those of Ireland, England and Scotland, as though we resided there.

JACOB AT BETHEL

In the Old Testament times stones were used in- stead of medals, monuments, or written documents, as witnesses of memorable events, and to preserve the remembrance of promises or covenants made, and binding in the future. Thus Jacob, in the early part of his history, put up a stone for a " pillar of witness " at Bethel. The occasion was in itself a most memorable one to him. He had been journeying about 450 miles; the journey so far had been to him a most gloomy one, for the condition of his mind was such that his days were dark and cloudy, and his nights were filled with fear and guilt. He had, it is true, obtained his brother's birthright and his father's blessing, but he had resorted to so much guilty deception as to be remembered only with bitterness and regret. With a mind tossed by the storm of doubt and darkened by the shadows of guilt, night, from her throne of ebony, settled down upon him, and hunger and fatigue overtook him. The gates of Luz were closed against him. When looking around for somewhere to ' lay his head he saw a stone — a building stone — of slightly tapering form, lying outside the walls. It had been hewn, no doubt, for some place of importance, but for some reason it had been rejected and had not been used in the building. This stone be- came “Jacob's pillow." With the stone for his pillow, the universe for his chamber, darkness for his covering, he slept and dreamed; and oh, what a dream! — a ladder from his pillow all the way up to the throne of God. There he saw the true vision of life. This world in close relation to other worlds; constant intercommunings of celestial beings to the very spot where he lay. He saw the holy ones; was brought very near to the Divine; recognized spiritual and invisible realities. Things which are not seen were then, as now, eternal.

He received broad and deep perceptions of God. Saw very forcibly presented the over-ruling of a Divine Providence, and in one view he saw the human, the superhuman, and the Divine. He was at one end of the vinculum and God at the other. When he awoke, he, with reverence and awe, said, "*How dreadful is this place! This is none other than the House of God, and this is the gate of heaven* " (Genesis xxviii. 17). Here, under the conscious presence of God and of spiritual existences, the worldly, selfish, deceptive, prayerless, disobedient man is aroused and awakened to the highest and noblest action of the human soul, namely, the act of complete consecration to God; and here, "Behold, he prays." There are four things he now feels he needs — the Divine presence, the Divine protection, the Divine provision, and the Divine blessing. God has indeed met Jacob in the way, and blessed him there.

THAT STONE

Jacob thus brought into union and fellowship, God now informs him of the glorious future of his family and of his seed. He was told that they should be ejected from the land of Canaan; that his seed should be as the dust of the earth for multitude; that they should spread abroad to the west and to the east, and to the north and to the south; and that in him and in his seed all the families of the earth should be blessed. Moreover, that God would be with him and would keep him in all his wanderings, and would bring him again to this land, and would not leave him until he had done that which he had promised him. This marvellous multiplicity of increase must precede the spreading abroad westward, etc., and the return to this land must be after the exile. This was, no doubt, all clearly understood by the contracting parties, and the witness and seal to this covenant was that stone, which, however dark and mysterious to us, was, no doubt, fully understood by them. "*This stone which I have set up for a pillar shall be God's House.*" How so? It shall be God's house in the sense that God will always be found wherever this stone is. As a man is sought for and found in his house where he makes his home, so this stone of testimony, or of witness, is God's house; and His presence, protection, blessing, and guidance will always be with it and in His house. This pillar is set up as a witness of Jacob's belief that God will be with him and with his seed according to His promise, and he consecrated the stone by pouring a portion of his viaticum (his portion of oil) upon it. He had not much of this world's goods to give, but what he had he gave a portion of it willingly. When a person or thing is consecrated to God it is always understood that it is to remain the Lord's; to be so understood and so used.

A CONSECRATED STONE

Twenty-seven years after this, the consecrated stone is again visited, and the contracting parties meet and ratify the former covenant; and the Lord commanded him to build an altar there, and to fix his residence there, and in honour and in memory of the covenant the Lord changed the name of house and called it El-beth-el, the God of the house of God, and by virtue of those high and holy transactions, the stone became the " Stone of Israel."

THE LAST DAYS.

In Genesis forty-ninth, the most extraordinary chapter in the Bible, the venerable Jacob leans upon his staff and says to his sons, the twelve patriarchs, "*Gather yourselves together, that I may tell you that which shall befall you in the last days*." With wonderful prophetic vision he looks away to the coming Shiloh, and to the prosperous sceptre of coming ages, to the identification and restoration of Israel, and he says, "*From Joseph, is the shepherd the stone of Israel*." Here Jacob gives to this stone a far wider and deeper signification. It was the very same stone that was anointed for special purposes, to be the "*pillar of witness*," the *"stone of testimony*;" and when in the last days it will have fulfilled its mission, it will be the shepherd, "*the stone of Israel*." As a shepherd gathers his sheep, so this rude, inanimate thing will, in the hands of God, be a means of gathering his wandering sheep, his lost Israel, and of identifying them before all nations, and proving the faithfulness of God, as a covenant of God to them, during all these chiliads.

The last clause of this 24th verse is by no means clear; we will, therefore, refer to the actual Hebrew words as Moses wrote. The word is rendered "*shepherd,*" but more correctly "*he is keeping,"* or "*he kept.*" It is the masculine singular, present participle of a verb, which signifies to take care of, to tend, to keep. The same word occurs in Gen. xxix. 9, where Rachel is said to care for, or keep, her father's sheep, *"for she kept them*." The passage reads, "*Thence he is taking care of the stone of Israel,*" or "*From that time he kept the stone of Israel*." The word translated "*thence*" means, either "*from that place*," or "*from that time*." We understand, then, that Joseph, after having been strengthened by the hands of the mighty God of Jacob, took care of a certain memorial stone, which had been consecrated by Israel, and by him was highly esteemed. From that time Joseph kept the stone of Israel.

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It will be remembered and noted that when Jacob and Laban, his father-in-law, met in covenant, and had agreed upon the terms, Jacob brought a stone, and set it up for a "*pillar of witness,*" and set it on a heap of stones to elevate and protect it. They had been in each other's company only a few hours, and had been sitting upon a stone, as a chair, or seat, and Laban called the pillar of witness *Jegar-saha-dutha*, but Jacob called it Galeed, both words mean, "*the heap of witness*," or "*the stone of witness*." There were no written bonds, or forms of agreement in those times.

A singular act was performed when Israel crossed over Jordan, as a monument of God's mercy to them and as an evidence to their bond of unity to each other as one nation, and that, though, on each side of Jordan they had a stone of witness, or testimony, or evidence that they were one. Each chief of a tribe brought a stone ut)on his shoulder and they made there a heap of stones as a witness.

When king David had succeeded in taking Jebusi, or Jerusalem, from the Jebusites, and had conquered the Philistines, the Prophet King undertakes to bring up the Ark of the Lord to the threshing floor of Araunah the Jebusite. That spot had been consecrated long years before, when upon it Abraham oflFered up his son Isaac as a sacrifice to the Lord. It was the self-same spot. That place is henceforward to be more fully employed or used for God, to be the future mount Zion.

THE STONE AT ZION

David is not only warrior-king all victorious, but he is prophet, too, and priest, and poet, and musician. Under a divine inspiration he composes a psalm or hymn of praise, and sets it to the music as he goes on his way up the slopes of the future mount Zion, bearing the Ark as they go, and the accompanying furniture, and the sacred memorials of covenants formed in times of old. The Ark, the furniture, the sacred memorials, at last have arrived at the appointed place. The song they sung was Psalm cxviii. and 1 Chron. xvi. They sang of God's covenant with Abraham, and of '*His oath unto Isaac; and of His confirmation of it and its renewal unto Jacob and unto Israel when that memorial stone was consecrated, and appointed a stone of wit- ness, and they sang of God's faithfulness in keeping His promises to them as the promised seed. They sang and praised the Lord* (1 Chron. xvi.):

7. "Then on that day David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren. Give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord and his strength, seek his face continually. Remember his marvellous works that he hath done, his' wonders, and the judgments of his mouth; O ye seed of Israel his servant, ye children ol Jacob, his chosen ones. He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant; the word which he commanded to a thousand generations; Even of the covenant which he made with Abraham, and his. oath unto Isaac; And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying. Unto thee will I give the land of Canaan, the lot of your inheritance; when ye were but few, even a few, and strangers in it. And when they

went from nation to nation, and from one kingdom to another people; he suffered no man to do them wrong: yea, he reproved kings for their sakes, myinffy Touch not mine anointed, and do my prophets no harm. Sing unto the Lord, all the earth; shew forth from day to day his salvation. Declare his glory among the heathen; his marvellous works among all nations. For great is the Lord, and greatly to be praised: he also is to l)e feared above all gods. For all gods of the people are idols: but the Lord made the heavens. Glory and honour are in his presence; strength and gladness are in his place. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name i bring an offering, and come before him: worship the Lord in the beauty of holiness.. Fear before him, all the earth: the world also- shall be stable, that it be not moved. Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth. Let the sea roar, and the fullness thereof: let the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth. give thanks unto the Lord; for he is good; for his mercy endureth for ever. And say ye. Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise. Blessed be the Lord God. of Israel for ever and ever. And all the people said. Amen, and praised the Lord."

In this inspired song David charges his people to be mindful of God's covenant even to one thousand generations, and he reminds them of the time when, and the person to whom, the covenant was made, even the covenant of which this memorial stone was witness, and he sang of this stone, saying (Psalm cxviii.):

22. "*The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it in marvellous in our ryes. This in the day which the Lord hath made; we will rejoice and be glad in it."*

THE SEVENTY

There was still the "*stone of witness*," and God was making good His promise to be where it was, and in view of its existence and its history he said and sang, "*This is the Lord's doing; it is marvellous in our eyes*," or as the margin has it, "*This is from the Lord" —* "*this event.*" Some commentators say, Not so; he is not speaking of the event, the LXX. say, "*this stone*" the Lord's memorial stone. The very Bethel, or El-beth-el of the house of the Lord.

A MEMORIAL

This Psalm was not only historic and commemorative, it was also largely prophetic, for while it was a witness and memorial of the past, it also speaks largely of the future.

Jesus Himself quoted from this very Psalm in reference to Himself using the very words referring to this stone (Matt. xxi. 42). He was speaking of the Jews rejecting the Son, Himself, and refusing to acknowledge Him, and He speaks of this stone, which the builders of Luz rejected as unsuitable, so the Jews had rejected Him, and further, that although that!stone was rejected, it was still highly honoured by God, and used in a way that would promote His honour and glory. So Jesus, though rejected, was still the One above all others in name, and power, and influence. Therefore, Jesus says, I say unto you, builders, heads of the Jewish Church, the kingdom of God which was given to Judah, the Banner tribe, shall be taken from you (Jews) and given to a nation (Israel) bringing forth the fruits thereof."

42. *"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the comer: this is the Lord's doing, and it is marvellous in our eyes!*"

Isaiah had spoken of this stone, "*Behold, I lay in Zion for a foundation, a tried stone, a precious corner- stone, a sure foundation.*" In all these quotations Jesus is the corner-stone which was rejected, and yet. He is the comer-stone by which the two sticks are to be made one stick (Ezek. xxxvii.), and then the Jews and Gentiles are to be united in one Church. Jesus is a tried stone, a precious stone, a sure foundation.

THE STONE

Dr. Whedon says, "Note the rapid yet harmonious changes of our Lord's illustration of the stone. The same stone is first a rejected stone; then, second, a head comer-stone; then, third, a stumbling stone; and lastly, a stone hurled from a balista."

In Acts iv. 11, Peter also uses the same stone as a reference to Christ, "*This is the stone which was set at nought of you builders, which is become the head of the corner.*" In his first letter, too, addressed to strangers in their dispersion, Peter uses this stone disallowed and rejected (1 Peter ii. 4-8):

7. "*Unto you therefore which believe he w precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."*

The stone overlooked and rejected has been so over-ruled by God as to fill a most important place in identifying the lost sheep of the house of Israel, and as a shepherd, gathers them home; and as a corner- stone, unites the Jews and Israelites in one. "Unto them which believe Jesus is precious." Now, Jesus and His apostles could not have used this language had there not been such a stone somewhere in existence. Without a "*rejected stone,*" such language could have no meaning, no point, no application; bat having such a stone, and knowing its history, every allusion made to it by David, Isaiah, Jesus, and His apostles was at once understood. Jesus never used things as figures that were not in existence, it would have been false and untrue. To talk of a "*rejected stone*" that had no existence in fact, and never was rejected, would be very unlike the teaching of our Lord. In all His parables and teachings. He used things that are to illustrate things that may be. The *' stone rejected," had to Him and to all the inspired writers a real existence, and a true and well-known history. They never used the untrue, the unreal, or the mythical in their teaching. Never!

The Rev. J. C. Kyle, D.D., Lord Bishop of Liverpool, in his ***Coming Events and Present Duties,*** fourth edition, page 49, says, "I am quite aware that many good men do not see the subject of unfulfilled prophecy as I do. ... I think we should remember that we must reject Protestant traditions which are not according to the Bible, as much as the traditions of the Church of Rome. From the time of the old fathers, Jerome and Origen, down to the present day, men have gone on in the pernicious habit of spiritualising the words of the prophets until their true meaning has been well nigh buried. It is high time to lay aside traditional methods of interpretation, and to give up our blind obedience to the opinions of such writers as Poole, Henry, Scott, and Clarke, upon unfulfilled prophecy. It is high time to fall back upon the good old principle, that Scripture generally means what it seems to mean, and to beware of that semi-sceptical argument, "Such and such an interpretation cannot be correct because it seems to us carnal."

STONE WITH EYES

There is another passage to which I ask your attention for a moment. It is intimately connected with the future of the people of Israel, and also with their identification and union with Judah (Zech. iii.):

9. *"For behold the stone that I have laid up before Joshua; upon one stone skall he seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig-tree*."

Of this stone I want to say that it is pre-eminently typical of Christ Jesus. He is the true Antitype. But if we have a real antitype we must also have a real type.

The antitype may be far distant and the type be very near. They are both true and real. This type is a literal stone, and a stone once rejected by the builders, but chosen of God for a real purpose, and honoured by being so chosen.

This stone is associated with the grand scenes connected with the return of Israel to their own land, and to Mount Zion. There is here connected with it the golden candlestick with the golden reservoir and the two olive trees. Here the mountain becomes a plain, and we have the flying roll, and the talent of lead, the four chariots and the two mountains of brass, and the two crowns. The new temple, and the streets of Jerusalem full of boys and girls, and the vast multitudes of people having come away from the West. This stone introduces all these.

Note, specially, that this wonderful stone is brought forth at a given time, and evidently for a given purpose. "Behold the stone that I have set before Joshua. Look at it, mark it well." The stone and Joshua appear together, and both claim attention. They are both manifested in connection with the Israel of God. Joshua, the son of Nun, led Israel into Canaan the first time; and now, when God sets His hand again the second time to lead His people into that land one of the same name is connected with our national history in its identity and restoration. This stone has been a faithful and true witness of a great many things. It has seven eyes. Eyes are the emblems of knowledge and intelligence. Ezekiel spoke of "*rings full of eyes*." This stone has a wonderful history. It is itself a prophetic record, and full *of the historical*. A stone of witness. This stone is to be distinctly read, as an engraving is read, "*I will engrave the graving thereof, saith the Lord.*" Its lessons and its testimony will be read by all.

When this stone is brought forth and read the land of promise will then cease to be in Gentile hands, the glorious promise of God to it will be fulfilled, "*The iniquity of the land shall be removed in one day.*" When this stone is laid before that Joshua, or leader, the Jews and Israelities, or the two-tribed kingdom and the ten-tribed kingdom will become one, and the most cordial and kindly feeling shall prevail. "*Ephraim shall no longer envy Judah, and Judah shall no longer vex Ephraim.*" Every man shall invite his neighbour to enjoy his hospitality "*under the vine and under the fig-tree."* O Lord, hasten the day.

It will be well for us here to note a custom of the ancients. We have seen that stones had an important place in bargains and covenants as witnesses; so, also, we find they had an important place in the coronation of kings.

In the Book of Judges ix. 6, we read that Abimelech was made king, and that it was by or on a stone or pillar, that the transaction took place. The words "*pillar*" and "*stone"* are used interchangeably.

PERSIAN STONES

Among the Persians, their chiefs and kings were appointed and set apart and crowned standing upon a stone.

Chardin writes, "*Upon the left-hand of the road are to be seen large circles of stones partly hewn, which were used as chairs, where the chiefs met in council; each man brought his own stone-chair or seat with him to their solemn assembly.*" On the inside of the circle there was one

for the king, or supreme chief. Those circles of stone, with one in the centre, are very common in Ireland. They were, no doubt, used for the circle of chiefs, or warriors, and for their king.

CROWNED ON THE STONE

In 2 Kings xi, 10, we read how Joash was made king standing on, or by, a stone or pillar.

10. "*And to the captains over hundreds did the priest give king David's spears and shields, that were in temple of the Lord. And the guard stood, every man with his weapons in his hand, round about the king, from the right comer of the temple to the left corner of the temple, along by the altar and the temple. And he brought forth the king's son, and put the crown upon him, and gave him testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king."*

Note, the king when chosen was brought to the altar, and he stood on a stone, or pillar, literally *mat-za-bah*, a stone — pillars were made of stone — they were placed on a stone, elevated, raised up so that all might see them. Here Joash was crowned in the presence of the guards of honour, and the ecclesiastics, or priests, and they anointed him and administered the oath of office, "*gave him the testimony,*" which is the same thing, and put the crown upon him; and cheered, clapping their hands, and said, "*God save the king.*"

It the meantime Athaliah came near (2 Kings xi.):

13. "*And when Athaliah heard the noise of the guard and of the people, she came to the people unto the temple of the Lord. And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the laud rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason*."

The king stood upon the pillar of stone and made a covenant before the Lord. There on the pillar of witness, the most solemn and binding transactions were made (2 Chron. xxxiv. 31; again 2 Kings xxiii.):

3. *"And the king stood by (or on) a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.*"

Here it is recorded that the king stood upon the stone "*as the manner was,*" i.e., in the usual way of making kings. It was their custom to have him stand thus, as he took the oath of office and received the crown. As was the custom, so did Josiah. Queens were allowed to sit. The people stood around and the officers of state and the guards of honour, and they blew with the trumpets, and clapped their hands, and greeted the king. All this was "*as the custom or manner was to do*." Among the many national customs of ancient Israel which have been handed down to us, the coronation service of the Anglo-Saxons bears distinct evidence, and is another convincing proof that we are their descendants. See Sharon Turner's description of that ancient ceremony, he says, 'In treating of the Anglo-Saxon government, it will be proper for me to begin with the cyning, or king, who though he did not concentrate in himself the despot-ism of an Eastern monarch, was yet elevated above the rest of the nation in dignity, prosperity, and power. The Wittenagemot may then be considered as the foundation of the British parliament That council, no doubt, had its origin in the one Moses established.

The first cynings of the Anglo-Saxons were their war-kings, continued for life. The crown was not hereditary but elective. The council directs that lawful kings be chosen by the priests and elders of the people. In 2 Sam. v. 3, the people came together and made a league, and the elders of the people with David, and they anointed him king over Israel. The divine will had been

previously ascertained. In the same way our Anglo-Saxon ancestors came together and elected their cynings.

CORONATION PRAYER

The coronation oath was in the name of Christ, and the prayer of consecration reminds tlie king and the people of God's doings with our forefathers Abraham, Moses, and Joshua, David, Saul, and Solomon, and then asks the blessing of God "*on this thy servant whom, with humble devotion, we have chosen to be king of the Angles and the Saxons*."

"Here he shall be anointed with oil, and this anthem shall be sung, and Zadoc the priest, and Nathan the prophet, anointed Solomon king of Sion, and approaching him, they said, "*May the King live for ever."*

Then comes the final prayer, which is in the words of the covenant the Lord made with His people Israel. If our kings and people be not Israel, we certainly are very covetous of the blessings promised to Israel, and are very prone to err in calling Abraham, Isaac, etc., our forefathers. The prayer reads, "May the Almighty Lord give thee from the dew of heaven and the fatness of the earth, abundance of com, and wine, and oil; may the people serve thee and the tribes adore thee! Be lord of thy brother, and let the sons of thy mother bow before thee; he who blesses thee shall be filled with blessings, and God will be thy helper.

"May the Almighty bless thee with the blessings of the heaven above, and in the mountains, and in the valleys; with the blessings of the deep below; with the blessings of the sucklings and the womb; with the blessings of grapes and apples; and may the ancient fathers Abraham, Isaac, and Jacob, be heaped upon thee I May the blessings of Him who appeared in the bush come upon thy head, and may the full blessings of the Lord be upon thy sons, and may he steep his feet in oil."

"With his horn as the horn of the rhinoceros (unicorn) may he scatter the nations to the extremities of the earth, and may He who ascended to the skies be his auxiliary for ever." This is the Anglo-Saxons' prayer for their king on his coronation day.

The king, when placed upon the "*stone of destiny*," was undressed to his waist, the oath of office or solemn covenant entered into; his head and shoulders anointed with the holy oil, his head covered for seven days with a white coif, so that the sacred oil might settle in its place. It was believed to convey to the sovereign a spiritual jurisdiction, and a perpetual sanctity; they used to say, "Not all the water in the rude, rough sea can wash the balm from an anointed king."

Young Henry III. asked the bishop who assisted in his coronation, "What was the precise grace wrought in a king by the holy unction?" The bishop answered, with some hesitation, "That it was a sign of the king's special reception of the seven-fold gifts of the Holy Spirit."

Let the reader compare this account of the coronation of Israel's king, nearly 3,000 years ago, with the coronation of any of the English kings in Westminster Abbey for the last 600 years, and you cannot fail to see a striking resemblance.

There is the "*stone of destiny,*" or "*stone wonderful*;" there is the oil of anointing; there is the chief ecclesiastic, or high priest, applying the oil in precisely the same way; there is the solemn words or covenant, or oath of office; there are the representatives of the nation and the members of the royal family; there are the guards of honour to protect the new-made king, and sometimes the disloyal, ambitious Athaliahs, muttering "*Treason, treason;*" there are the trumpeters greeting the occasion long and loud, and the clapping of hands, and the loyal shout, " God save the king." How true the words, "*as the manner was*."

THE STONE AGAIN

Thirty-one years after the coronation service the king Josiah is spoken of as standing in the same place upon the same stone, making a covenant with the Lord, and with the people in the name of the Lord. The book of the covenant is produced and read (2 Kings xxiii.). The king desires to bind himself and the people again, or more firmly, to the Lord; the "*pillar of witness,*" or "*stone of testimony*," is present, and used as the manner was. The covenanting parties meet there, and the king sends out to all the elders to Jerusalem and to Benjamin to come in and stand up to the covenant; i.e.., to give promise, and pledge publicly, to keep it. The king himself and his people unite again in the name of the Lord to do His will and to walk in His commandments.

It was only a short time after this dedication of self and his people to the Lord that the good king Josiah was slain, and his son was chosen and anointed in his stead, "*as the manner was.*" Jeremiah, the prophet, was among the chief mourners. This account brings the stone "*Liah-fail"* down to the time of the captivity of the Jews, 134 years after the dispersion of the ten tribes, or the kingdom of Israel.

HEBREW COLONIES.

We must here glance briefly at the history of the ten tribes of Israel, who were carried away captive from their own lands into Assyria to the cities of the Medes.

Long before their dispersion we find small colonies of them moving away from their brethren to try their fortunes in other lands.

In Judges xviii. 12, Dan began this movement, and B.C. 1406, he named his first camping ground Ma-ha- neh'dan, "*the city of the woods*." He then conquered the city of Laish and called it Dan, and claimed a territory in the north near Lebanon.

Reuben also, 1300 B.C., found their lot too small for them, and they went to the rich valley of the Euphrates, away east on the edge of the wildemesa (1 Chron. v. 9).

Simeon too, 1063 B.C., went off and took a large territory, where they found ample pasture, and a wide^ roomy country and quiet (1 Chron. iv. 39-43).

In the days of king Saul there were 44,760 men who were skilful in war, and they conquered the Hazarites— "*for the war was of God*" — and they founded another colony. Here were Hebrew colonies away far east several hundred years before the dispersion of Israel or the captivity of the Jews.

Those people became the first founders of that great people known as the Scythes, Sciutes, and after a time Scythians.

There was also a colony of those people called the Sakai, or Saac-Sin, sons of Isaac, in the rich country south of the Caspian Sea.

In Moesia, a country lying between the Danube and the Balkans, afterwards called Thrace, we find evidences of a Hebrew colony.

In Greece, the Dan-ans founded a colony at an early date. Also in the Ionian Isles we find a portion of these people.

There was also a large colony of them in Egypt, when Jeremiah and the royal household from Mount Zion visited there.

There was a large colony also in Spain, which country was then called Tarshish. (See chapter on that country).

In Javan (one of the first names given to England) there was a colony of those dispersed ones. Ezekiel speaks of Javan (England) in chapter xxvii. 19. And in Ireland the Dan-ans, afterwards called Danes, had a splendid colony. Ezekiel speaks " of Dan also and Javan," and of their commerce with ancient Tyre.

Jeremiah with his royal charge — the daughters of Zedekiah — and Simon Baruch and Co., went to Egypt, taking with them the outfit necessary to plant a new nation (Jer. xliii. 6). It was natural for them, and no doubt it seemed proper, that they should seek some safe retreat from the impending storm. But the Lord said unto them, "*I will send those that escape of them to the nations, to Tarshish and Javan, and the isles afar off*" (Isaiah Ixvi. 19).

We must, then, look away west and north for this "*remnant of Israel*," "*the dispersed of Israel,*" *"the preserved of Israel.*" The Lord had said, "*that which I have built will I break down, and that which I have planted will I pluck up, even this whole land* " (Jer. xlv. 4). "A*nd the remnant that is escaped of the house of Judah shall again take root downward and bear fruit upward. For out of Judah shall go forth a remnant and they that escape out of Zion" (*Isaiah xxxvii. 31).

A NEW NATION

Jeremiah was commissioned to plant a new tree — a new nation — as shown before (Jer. 1). That new nation was to be planted upon the isles of Tarshish, and upon the farthest off isle, because safer from the proud eagles of imperial Rome. The falling throne and house of David must be resuscitated somewhere, and it has been promised on a high mountain, and eminent. In the mountain of the height of Israel, in a land of traffic, in a fruitful land by great waters, in a city of merchants (Ezek. xvii. 23).

Sacred history closes upon Jeremiah and his col- league, Simon Baruch, and the remnant of the royal household, the king's daughters, and the stone wonderful. Thus far all is plain and clear so far as the duty of Jeremiah and the destiny of the sceptre and throne are concerned.

We must now look carefully for other historical records to illustrate and prove the fulfilment of God's promises to His people. There must he a throne somewhere, for the Word of God is true, always true, and the throne must have on it a member of the house of David of the tribe of Judah. That remnant that escaped and was sent off to Tarshish and the isles of Tarshish must be somewhere under the Divine protection and guidance. Where shall we look to find all these? They cannot be easily hid.

One of the Talmuds says, "*There was in the sanctuary in the temple a stone of foundation, which is the very stone that Jacob anointed with oil"* (Gen. xxviii.). It is there also stated "*that Jeremiah escaped with the remnant of the royal house, and a Jewish princess, and took that stone to Spain and thence to Ireland."*

In beautiful harmony with all that has been said, we have undoubted history of those far-off isles. It is, strange to say, comparatively little known. Indeed, many persons almost doubt its existence. It was, of course, a necessity that much of the history of this throne and family and nation should be for a long time in obscurity, in order that they should be lost and un- known, and unrecognised; for if known and recognized, the Word of the Lord would not be fulfilled, and His purposes would be frustrated.

Sir James Mcintosh says, "*The Irish nation possesses genuine history several centuries more ancient than any other European nation possesses, in its spoken language.*" Let us hear what that genuine history has to say on this interesting subject:

In the year 580 B.C., that is precisely seven years after the remnant left Mount Zion, history says a company of the *Tuatha de Danans* landed on the Irish coast with many ships, bringing with them the daughters of Zedekiah, or the remnant of the royal house of David. There was with them a prophet or revealer, an Ollam Fodla, and his secretary, one Simon Baruch; the two tables of the law, the breastplates, or Jodham Morain — a rectaire or judge, a school system, and the stone wonderful, called Lia-Fail, or *Lee-ache*, a stone, and *phail*, destiny, and copies of the Hebrew Scriptures — the harp and Hebrew melodies, and a system of pure worship.

I have in a former lecture quoted the history, and produced evidence that by some means or another there came into Ireland a large number of persons who spoke the Hebrew tongue, and a system of laws, of education, and of worship.

I have noticed how the Cymry, the Dans, the Caledonians, Dalriadians, Gaels and others, came to the British Islands from time to time, bringing manners, customs, and ways into that country unknown before. All these are interesting questions for the ethnologist and the linguist; but I must, in this paper, now limit my space entirely to this stone called

JACOB'S PILLOW

It is commonly called the Lia-Fail, a word half Irish or Celtic, and half Hebrew, or the stone of destiny — the stone wonderful — the coronation stone — the stone of witness — the stone of testimony — ^the stone of Tara — the stone of Scone — the royal stone.

This stone is a piece of marble, or oblong stone of about twenty-two inches in length, thirteen inches broad, eleven inches deep, of a steel colour, mixed with veins of red. We will hear what some of the learned ones in geology have to say about it. Who shall we summon? Certainly no second-class authority on this question.

PROFS. RAMSEY & CO.

Prof. A. C. Ramsey, LL.D., F.E,S,, and Director of the Royal Survey, England. We can all trust Prof. Ramsey. This gentleman took with him a party of learned ones on the 19th of June, 1866, for the purpose of examining this stone, now in Westminster Abbey. He says, “The coronation stone consists of a dull reddish or purplish sandstone, with a few small embedded pebbles; one of these is quartz, and two others of a dark material, the nature of which I was unable to ascertain. They may be Lydian stone. The rock is calcareous, and is of that kind which masons call freestone. Chisel marks are visible on one or more of its sides. It bears evidence of having been prepared for some place in a building, but rejected, or never used."

Our wise ones all agree, after carefully examining it, and placing it under the microscope, and comparing it with all the surrounding quarries, that there is no stone or rock to match it in Scone, or indeed, in Eng- land, Ireland or Scotland, They have gone all the way to Bethel, near Luz, before they found the strata from which it was taken.

Rev. Canon Tristam in his work on the hand of Moab, page 41, says, “There is just such a strata of reddish sandstone existing near the Dead Sea. It is a strata of that very rock of which the *Lia-Fail* is composed." It is well known that by placing those stones under a microscope, the resemblance is easily seen and the identity question settled.

NEAL'S HISTORY

In Neal’s ***History of Westminster Abbey***, this stone is stated to be chiefly quartz, with light and red coloured felspar, light and dark mica, with probably some green hornblend intermixed; some

fragments of a reddish-grey clay slate, or schist are likewise included in its composition and on the upper side. There is also a dark brownish red-coloured flint pebble.

ENCYCLOPAEDIA BRITANNICA

In the Encyclopaedia Britannica, we read, "The Danans carried with them to Ireland several necromantic curiosities, the most remarkable of which was the fatal stone, or stone of destiny, to which tradition attached the belief that sovereignty would remain with that nation whose kings were crowned upon it."

This tale would be unworthy of belief, or historical notice, were it not that an observance of the present day owes its birth to the stone having been preserved for many generations in the line of Irish kings, and that it was taken to Scotland by a king of that family, by whom it was fraudulently detained, and used as such at the inauguration of the Scottish kings, until Edward! brought it to England.

IRISH RUNE

In the early Irish Celtic dialect there is a rune or verse in which the "*wanderer*" is spoken of a "*Sciute*" Scot. This rune was translated by Sir Walter Scott. It was always understood to be prophetic, and points out a perpetual monarchy. It reads thus, as translated:

"Unless the fates are faithless grown.
And prophets' voice be vain;
Where'er is found this sacred stone,
The wanderer's race shall reign."

SIXPENNY RUBBISH

I will now proceed to give you numerous testimonies from different authors, historians, travellers, essayists, editors, etc., on the origin, journeys and movements of this extraordinary stone. For myself, I am surprised that so many testimonies exist in the narrow circle of my acquaintance. If I had time, and could draw on some of our large libraries, we might fill a large volume gleaned from writers of almost all ages.

If this stone be only "*a piece of sixpenny rubbish,*" it reflects no great credit or honour on the learning and understanding of the nation to have a piece of pagan rubbish among them, and to use it on their most solemn state occasions. How could it have engaged the attention of so many eminent men in all the walks of science; how, with all their profound knowledge, could they have given sanction, or credence to its being in any sense patriarchal, or in any way connected with Jacob or his times? To me, the- place it now holds, and has long held, in the confidence of the British nation and Saxon race, speaks very much for the stone itself as a memorial of the past.

Looking upon the identity of Israel as I do, we say Israel must be in possession of this stone; without it prophecy could not be at all fulfilled. It has a place in the divine economy. It was connected with the promised covenant blessings to Israel, and as a witness in the future, it of necessity becomes part of His plans and purposes. To us they may be dark and mysterious, yet, being in the future, but "God is His own interpreter, And He will make it plain."

Whether or no there is sense and reason in the history of this stone; whether the prophecy spoken be a reality, or a dream, or a myth; whether the stone be called "*the stone of destiny,*" or "*Jacob's pillow,*" or anything else; there is no doubt that it is a pillar of witness, and that for 2,450 years or more, the kings and queens of those islands have been crowned upon it. That is a fact that

none can doubt. There is, certainly, as an English writer says, "*a strange web of history connecting it with our race, and that race holds it now, as it has held it in the past, as the descendants and heirs of him who first poured oil upon it, as he consecrated it a pillar of witness.*"

REV. DEAN STANLEY

The late Very R ev. Dean Stanley, D.D., who was chief guardian of Westminster Abbey, in his work on the historical memorials of the Abbey, says, "We learn that this stone was taken to Egypt." I have shown you how it was in Jerusalem at the time of the captivity; and that Jeremiah was entrusted with the care of the remnant of the royal house, and with the sacred things that were there deposited, that he and Simon Baruch and the king's daughters went to Egypt. The Dean goes on to say that king Gathelus from Greece brought an Egyptian princess to Spain and married her. That Simon Baruch and a prophet or revealer brought this stone to Spain, and that Gathelus was crowned upon this stone, and that he determined to keep it in Spain, and that he seized the ship to make sure of its precious cargo; that the ship was wrecked, and that Jeremiah and Baruoh seized the stone and conveyed it away to the appointed place called Lothaire-Groffin, afterward called Tara, a Hebrew word meaning two tables. On this sacred hill in Tara's Hall this sacred stone found a quiet resting place for nearly one thousand years, Echoid, who married Tephi the Hebrew princess, daughter of Zedekiah, grand-daughter of Jeremiah, was crowned upon that stone, and fifty-four of his successors, among whom were three persons named Solomon and several called David and Daniel.

BISHOP COLUMBA

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About the time that Rome began to mission Ireland, when Palladius was sent from Rome, and St. Patrick sent from Gaul, this stone by a strange providence was sent to the Isle of lona, where there lived, many hundred years ago, a holy man named Columba, who, though descended from a royal race, gave himself up to God's work, and lived a lonely and secluded life in Iona, a rugged island on the western coast of Scotland.

"The holy Columba, though born and nurtured in Ireland, for which land he always retained the deepest love, spent the last thirty years of his life in exile among his simple followers in lona, teaching them and translating the Bible.

"He went as missionary of the Gospel to the Picts:and Scots, just as the clergymen now go to the heathen, to teach them the story of Jesus and His love. His life was a hard one; even when he was seventy-six years old he lived in a small rude hut, with no bed but the hard ground, and no pillow but a stone. But he was honoured far and near, and the simple people of lona constantly sought his advice.

"Their farming was very primitive, but they did their best; and after the seed was sown, the good Columba was asked to bless the fields, and to pray to God vto prosper the crops.

"Seated upon a rough wagon, the old man, when too feeble to walk, was drawn through the growing crops, and with uplifted hands thanked God for His bounty, and prayed a blessing on the coming year."

In Pinnock's History of the early English Church, it is recorded that Columba was born 532 A.D.; this man became an honoured bishop in his time among his own people, he was distinguished for his great learning and piety. He founded a monastery at the field of oaks; preached to the Picts, copied and translated the Holy Scriptures for circulation, and was for many years the guardian of this wonderful stone.

Columba founded a school of the prophets, called by our historians a monastery. But he had no tenets of monastic hfe, or habits, or manners in his school. He had twelve disciples as students

of the Holy Scriptures. He presided over the institution during his life, and sent out missionaries among the English and Scottish people and to the Anglo-Saxons everywhere.

CULDEES

The churches he formed were named Culdees; some say from the Gaelic, *cuil, ceal* or *cylle*, a cell, or sheltered place, and Dei, God; others, from the Latin cultores Dei, worshiphers of God; others trace the word Culdees to Chaldees, worshippers from Chaldea in the East. That there would be different opinions respecting this sacred stone is not surprising. I quote again from the Eev. Dean Stanley, he says, "Of all explanations concerning the *Lia-fail*, the most probable is that which identifies it with the stone pillow on which Columba rested, on which his dying head was laid in his Abbey of lona; and if so," says the Dean, "*it belongs to the minister of the first authentic Western consecration of a Christian Prince*."

Bishop Columba received this sacred trust from Tara, Ireland. He fully believed that this stone was endued with divine sovereignty, and that the dying saint felt that upon the sacred pillow the temples of his head were taking their rest in the very lap of the divinely ordained, though inanimate, missionary. "*Then you see,*" as the Dean says, "*how this last act of Columba contributed to that halo of veneration which still surrounds the sacred stone, as it rests enshrined in our national cathedral, where it continues to be, to this day, probably the chief object of attraction to the innumerable visitors of the Abbey*." The first shape in which the history of this stone meets us is as the pillow of Jacob. We know from Genesis xxviii. 12, that when Jacob slept upon it as his stone pillow he had a dream, in which he saw the angels of God ascending and descending from heaven to earth. The primary notion of the stone was then as a pillow, and as such connected with a vision of angels passing from heaven to earth. Now, when Columba used this stone as a pillow he was also favoured with visions of ministering spirits, as they came to conduct the great good man home to his reward. Such views of the holy messengers are very common when the truly good are parting with time. The historians, Cumine and Adamnan, tell us "*how they floated before his eyes in death; how their glory lighted up his church; how their splendour, as they wafted his soul to heaven from lona, filled all the distant sky, and was seen in Tyrone and Donegal*." His death took place A.D. 637. (See the historians named.)

Relics of this kind, from the nature of the case, increase in value the older they grow. The respect paid to Columba would greatly increase the veneration in which the stone was held. The college at lona would not at all be willing to part with it, counting it, as they did, one of their greatest treasures. The Abbey at lona, too, would be a much safer place for it, owing to the disturbed state of the country and owing to the constant wars between the Picts and Scots.

AIDAN

"When a new king named Aidan began to reign over the Scots, in the year 574, he resolved to ask a blessing on his coronation at the hands of the sainted Abbot of lona; and a strange circumstance connects this scene with our own time.

"Columba laid his hands upon Aidan's head and consecrated him king. The stone upon which they stood was called the "*Stone of Fate."* This stone was afterward carried to Dimstaffnage Castle, now in ruins, and then to Scone Abbey, near Perth, and when Edward I. conquered Scotland he removed it to Westminster Abbey, where it still remains; and whenever a new king or queen of England. is crowned the coronation throne is placed upon this stone, so that the ruling sovereign of England receives the crown upon the very stone which saw the historical beginning of the Scottish monarchy, when Aidan was blessed and anointed king by the missionary Abbot of lona."

When Kenneth MacAlpine entirely overthrew the Picts and took possession of their capital, 839 A.D., it was in his estimation the most suitable time to settle the kingdom upon the most firm

footing, and in order to do this he took this stone from Dunstaffnage and placed it in his capital in Argyle, and thence it went to the Abbey in Scone, then called Scoon. Scone is a small town in a parish of Perthshire, Scotland. It is situated at the distance of a mile and a half north from the town of Perth. It was anciently of great distinction, being a royal city in 906 A.D., where the great national council of Scotland was held. It lies on the banks of the Tay. It was once the capital of the Pictish dominions. Then, the chief seat of the Scottish kings, the place of their coronation, and of many splendid achievements. Here Alexander I. founded an abbey. As early as the time of Kenneth II. it was the chief seat of the Scottish monarch. In the church of this abbey the famous stone was kept which was used at the coronation of the Scottish kings, down to the days when Edward I. took it to England.

A book called the Guide to Perth says, “Here, at Scone, our kings were crowned on this fatal marble. Upon it all the coronations took place until Edward Longshanks took the stone to Westminster Abbey, where it remains with this inscription:

“Except old seers do feign,
And wizards' wits be blind.
The Scots in place must reign
Where they this stone do find.”

DUNSTAFFNAGE

Many of the great facts of national history are found in verse. One of proud Scotia's bards tuned his harp and sang of the ancient Castle of Dunstaflfnage, now robbed of its honour, its treasure, and its life.

Broken Dunstaffnage, by the Western sea,
Thou art as dark as any old misdeed
Committed in thy lonely towers could be;
Thou'rt like a life too gloomy to succeed,
That preys upon itself and dies of need.
Yet thou wert born in history's early dawn,
Of warklike race and brood, a stately thing,
Created strong and fearless, to adorn
The vales that wooed thee for thy sheltering.
To-day, what valley of them all takes heed
Of thee? They smile and dance beneath the corn.
Even the great ocean flaunts thee with its scorn!
Now hath a new born babe more power than thee,
For it hath life — thine perished long ago;
And yet, Dunstaffnage, I would do thee wrong —
Thou, who hast held great Scotland in amaze —
To image piteous these later days.
And leave thy glorious memories unsung.
Within thee, when the world was young.
Twelve centuries ago, fame's minstrels sang,
Whisper'd thy name, and victory's bugle rang.
With trumpets blowing and with clash of spears,
Knelt to the patriarch of their royal years.
The holy stone that Scone deprived thee of.
When first men ceased to fear thee and to love;
Thou great Dunstaffnage, though we cannot save
Thy life, we may at least revere thy grave."

In a work called ***The Scotchman's Library***, by Prof. Mitchell, 1825 A.D., it is said, '"In the church of Scone, in Scone Abbey, was preserved the famous stone which was said to have served Jacob for a pillow, and was afterward transported to Spain, where it was used as a throne seat, and seat of justice, by Gathelus. It afterwards found its way to the palace in Dunstaffnage, and continued there as the coronation chair of the Pictish kings, until Kenneth II. removed it to Scone, where it was used as a coronation seat of every Scottish monarch till the year 1296 A.D., when Edward I. carried it to England, and it continues there in the Westminster Abbey as one of the appendages to royalty."

The fallowing prophetic distich is said to have been the cause of its removal, and to have reconciled many of the Scottish loyalists to its removal, and to the Union:

"Ni fallat fatum, Scoti quocumque, locatntn,
In venient lapidem, regnare tenenter ibidem."

In English, —

"Unless old prophecies and weirds are vain,
Where'er this stone is found the Scotes shall reign."

This has so far been literally fulfilled.

John of Fordum, a canon of the Church of Aberdeen, wrote the history of this stone. He gives an account of its coming from Egypt to Greece, and to Spain, and how Simon Baruch carried it to Ireland, whence Fergus, son of Ere, carried it to Scotland.

In 1754, Peter Pineda wrote an account of this memorable stone, tracing its path through Spain, where Gathelus placed it in a court of justice, and used it when he administered justice to the people. He looked upon it as a monument to perpetuate the Saxon name wherever it should be found; on it, he says, "*The long hue of Irish kings, and afterwards the . kings of Scotland, were crowned."*

Sir Thomas Gray, a learned knight of Northumberland, who lived in 1317, wrote its history. He said nothing of it until it came into Spain. How Simon Brec — sometimes it is spelled Bruach, generally Baruch, as in Jeremiah xliii. — took it from Spain to Ireland, and Fergus, the son of Ere, took it to Scotland, and Edward I. took it to England.

The Scots being persuaded that this stone possessed such power, Fergus the Great, son of Ere, having subdued the kingdom of Scotland, and determined to have himself proclaimed king, sent an embassy to his brother Murtogh, son of Ere, who was king of Ireland at that time, to send him this stone that he might sit upon it at the time of his inauguration; whereupon the stone was sent to him, and he received the crown of Scotland upon it. As to the stone, they kept it for many centuries, till it found its way to England, where it remains under a chair of oak, in Westminster Abbey.

Fergus built a church in lona, and kept the sacred treasure there until it was taken to Dunstaffinige.

Fordum a Hearne, ***1386, Chronicle,*** Vol. III., p. 757, say, "Neulus, a Grecian, had a son called Gathelus, who married a princess in Egypt, was crowned upon this stone, after Simon Baruch brought it to Spain, that he also took it to the royal seat in Ireland, to Tara. That Fergus, when he led the Dal-riadians to Scotland, took this stone with them and was crowned on it as their first king."

Strange, the historian, in what is called the coronation sheet of Victoria, says King Edward's chair, commonly called St. Edward's chair, is an ancient seat of solid hard wood, with back and

sides of the same, variously painted, in which the kings of Scotland were, in former years crowned, but having been brought out of that kingdom by King Edward I. in the year 1296, after that he had totally overcome John Baliol, king of the Scots. It has ever since remained in the Abbey of Westminster, and has been the royal chair in which the succeeding kings and queens of this .realm have been inaugurated. At nine inches from the floor is a board supported at four comers by four lions, on which rests the stone, which history relates is the stone whereon the patriarch Jacob laid his head in the plain of Luz. It is also added that it was brought to Brigantier of Galicia, in Spain, in which place Gathol, king of the Scots, sat on it as his throne.

Thence it was conveyed into Ireland by Simon Baruch, who was king of the Scots, about 7uO before Christ's time; from thence into Scotland by King Fergus about A.D. 370, and in 860 A.D. it was placed in the Abbey of Scone, in the sherriffdom of Perth, by King Kenneth, who caused it to be enclosed in this wooden chair, and a prophetic verse to be engraved, of which the following is a translation:

"Should fate not fail, where'er this stone is found,
The Scots shall monarchs of the realm be crowned."

Then he goes on to relate how it was offered to Edward the Confessor, and was put in the chapel called by his name.

Mr. Knight, in his popular ***History of England***, con- firms the above in most particulars. Vol. I., p. 419.

Mr. Black in the ***Encyclopaedia Britannica,*** gives a full account of Simon Baruch coming over from Greece to Ireland, of this sacred stone, and the tribe of the Dans, and of their curiosities; and how the Gadelians of Spain invaded Ireland. This stone they called their national palladium.

Rymer, also in his ***history,*** Vol. VI., p. 426, con- firms the above.

KRONICLES III

From the ***Kronicles of the Scots***, by Bellenden: In these ancient records it is affirmed that, "Gathelus, a Greek colonist, married a princess in Egypt, and came with her, and founded a kingdom Brigantium, now Compositilla, in Portugal. He was an ancient Scote, or Sciute, and was crowned king on this stone. The inscription connected with it, Bellenden translates thus:

"The Stottis sail browke that raalme as native ground,
Geif weirds faill nocht, quahaiwer this cheer is found."

Simon Baruch is here said to be a relation of Gathelus, that he brought the chair from Spain to Ireland, and Fergus, son of Ferchard, was first king of Scotland, and he brought the chair to Ard-gael (Argyle), and was crowned upon it. He built a town in Argyle, called Beregonium, and kept this stone among his treasures; from him proceeded forty kings of Scotland. The twelfth king built a town near Beregonium, and called it Eronium, afterward called Dunstaffnage, to which place the stone was removed, and there the remainder of the Scottish kings were crowned upon that stone. Fergus built a church at lona, and com- manded that it should be the future burial place of their kings. Kenneth MacAlpine, the last of these kings, conquered the Picts, and brought the fatal stone to Scone, where Edward found it.

In ***Wintoun Kronicle***, Bk. III., cix., we find the following, it shows the age in which it was written:

"A gret 8tane this kyng than had,
That fore this kyng's sete was made;

And haldyne was a grete Jowale,
Wythine, the kynryke of Spayne hale,
Thare he made a grete cyte,
And in it syne, that stane gert he,
Be set and haldyne for Jowale,
And Chartyn of that kynryke hale
Fergus Ere son fra hym syne
Down descended Ewyne be lyne
In to the five and fifty Gre,
As Ewyne recknawd men may se
Brought this stane wytht in Scotland
Fyrst quhen he come and wane that land
And first it set it Il-kolmkil,
And skune thare-ef tyrih it was brought tyle."

Another ancient Kronicle says, " That one of the most terrible battles ever fought was between the Danans and the Picts for the possession of the stone. The battle was fought near Scone, in the time of Donald IV., son of Constantine II. The Scots won the prize and kept it, but at a terrible sacrifice.

In the College of Arms, London, England, there is a very ancient manuscript, the words are, "*The Scots yelupped were, after a woman that Scote hyghhte. the dawter of a kynge, yat brohte into Scotland a wnyte marble stane, yat was ordained for thure kynge when he was croned, and for a grete Jowal it was yholde there."*

HY-NIALL

From the marriage of Tephi and Echoid, there sprang Hy-Niall and a long line of kings down to Fergus, son of Ere. This Fergus took the stone from lona to Dunstaffnage, Scotland, whence a long line of kings were crowned upon it. This line of Scotia's kings extended down to 1603 A.D., when James VI, of Scotland became James I. of England.

In these days when the churches are actually dying of proprieties, and the minister is made by the times, instead of for the times, it would be refreshing to peep into the abbey, or kirk, or kirkyard, and note how they did things when the world was young. In those days the minister was a man, a manly man; he was himself, no two of them made on the same mould. Perhaps it was just as well. Once in a Highland parish the minister was asked to pray for rain, but the elders charged him to be very cautious in his language,, because the last time he had prayed for better weather it had been much worse and no better. The venerable minister prayed thus, "*An' noo. Laird, I have a pitition to present, but I maun be unco waury o' the wordin' o' it. Ye ken, Laird, the kittle state the crops are in, just send us a soughin' rain and a drjdn' breeze, as '11 save the steem and nae spoil the heed; for if ye send us a tearin', ravin', thunder-storm as ye did the last time I prayed for gude weather, you'll play the mischief with the oats and fairly spoil 'em."*

We, in our curious times can scarcely understand the spirit of the people in those days. One gentleman did a good thing in an odd way. He bought six Bibles, and left them to be given to certain persons in his parish church. Twelve persons were to throw dice for the Bibles, six males and six females. The dear minister was to kneel and pray that God would direct the dice to His glory.

Another clergyman once on Tuesday prayed that the Lord would open the bottles of heaven and send down refreshing showers; the rain commenced that evening and continued until Friday; on Sabbath morning the minister prayed thus, "*Laird, we recently entreated Thee to open the bottles of heaven and send refreshing showers; but we did not mean that the corks should be thrown away."*

A pious elder who witnessed one of these great battles said, "*O Laird, I never seed such a day as yesterday, and I don't believe you ever did."*

Another, *"Laird, we want rain very much, the oats is suffering prodigiously — of corn we shan't have half a crop; as for potatoes it is all up with them, and the grass in the deacon's lawn is as red as a fox's tail."*

The sermons in those days were written and read. The minister had forgotten his sermon, so he called out to his wife, "Annie, we've mad' a bad mistake the day. *Ye maun gang, awa' hame, and ye'll get my sarmond oot my breek-pouch, and we'll sing to the praise o' the Laird till ye come back."*

ANCIENT TOMBS

The honest simplicity in those times may be seen in the vaults of churches and in the cemeteries, on the tombstones. On a very old stone you find this record:

"Here lies Jane Kitchen, who, when her glass was spent,
Kicked up her heels, and away she went."

In Ayrshire: "***He died uncomplaining, in no pain, without medical aid."***

"In memory of John Smith who met a wierilent death, he was shooted by his ain pistell; it was not one of the new kind, but an old-fashioned one, and of sich is the kingdom of heaven."

In a curious manner we find the following: A Mr. Church had buried four wives, and it became necessary to remove them to another cemetery. He moved them himself, but they got mixed in some way, and in his honest simplicity the old tombstone would not do, so he erected a new one, then comes the inscription, "***Here lies the body of Hannah and part of Emily, who was born"*** Then another stone, sacred to the memory of Mary Church who seems to be mixed up with Matilda, aad lastly the poetry:

"Stranger pause and drop a tear, For Emily Church lies buried here; Mingled in some mysterious manner, With Mary, Matilda and probably Hannah."

We might fill a whole volume with curious specimens from tombs, vaults and ancient abbeys, but we must not longer amuse ourselves in this way.

THE CORONATION CHAIR

In an old chronicle we read, as saithe Polydore, "When King Edward returned from Scotland because he would not leave any monument in remembrance of the former state of their kings, he brought from them a stone *chayre* in which their kings were wont to be crowned at their coronation. An abbey was founded at this place by Alexander I. in 1114 A.D., and was dedicated to the Holy Trinity. Buchanan says long before that the Culdees had a school there. The inmates of the new school were of the order of St. Augustine, and were entrusted with the custody of the sacred stone, the palladium of the Scottish monarchy, which Edward took to Westminster Abbey." In Hume's ***History of England***, we read "There is a stone to which the popular superstition of the Scots paid the highest veneration, on it all their kings were seated when they received inauguration. Kn ancient tradition assured them that the nation retaining this stone would always govern. It was carefully preserved at Scone as the true palladium of their monarchy, and their ultimate resource amidst all their misfortunes. Edward I. got possession of it and carried it with him to England."

In the same chronicle there is an article entitled "***England as seen by foreigners.***"

“In this curious chair stands also the stone on which, for several centuries past all the kings and queens have been crowned; upon this stone the patriarch Jacob reposed when he saw the angels of God ascending and descending a ladder reaching to heaven."

THE CHERE

Harding gives us a verse of so-called rhyme from the ***Scot’s Chronicle***, 1643:

"And as he came homeward, by Scone away,
The regal chere of Scotland, then he brought.
And sent it forth to Westminster for aye. T
o be therein a chere clenely wrought.
For a masse priest to sytte in when he ought.
Which there was standing, beside the shryne.
In a chere of old tyme made full fyne."

BRITANNIA, LONDON, 1701

Here, at Scone, stands a famous monastery, venerable for the coronation of the kings of Scotland, since Kenneth II., having hard by totally cut off the Picts, placed here a stone enclosed in a wooden chair, which was brought from Ireland into Argyle; concerning which there goes a common proverb, which having proved true, as few of them do, I insert it here:

“The Sciutic race, a noble tribe.
Unless prophets false predict.
Where they may find the stone of fate.
Empire they've there a right to assume.”

In Thomas ***Walsingham's Historia Anglicana*** there is a full account of Scone being a royal city as early as 906 A.D. Existing charters prove it, and confirm the existence of that stone there for years, until removed by Edward.

In the ***chronicles of the kings of England***: “And now the fatal chair and stone in which the kings of Scotland used to be inaugurated seems to recover its secret operation, according to the ancient prophecy, that whithersoever that chair should be removed the kingdom should be removed with it. This chair Edward brought out of Scotland and placed it here in the Abbey, where, among other monuments, it remains.

Andrew of Wynton, Prior of Serfinch, in Loch Leven, wrote the history of Scotland in verse, which is a great curiosity, and is exceedingly accurate. He says this stone was given in Spain by Simon Baruch to his son — a great stone, that for the king's seat was made — and bade him take it to Ireland and win that land and occupy, and hold that stone perpetually, and make it his sage stone, as they of Spain did of it ane.

Simon Baruch, junior, fulfilled his father's wish, and his descendants in the fifty-fifth degree.

Fergus himself, who brought this stone to Scotland, was an Irishman of the royal house.

“First quhen he came and wane that land,
And fyrst it set in Ilk-kol-em-kel — that is lona,
And skeence thare-effyr it was brought tyle,
Where it remained till carried away by Edward I."

Note this writer connects Fergus, as he ought, and the Scottish kings as related to Simon Baruch, and also to the early Irish kings.

Blind Harry, who saw as much history as many of his countryman, and wrote the metrical history of Sir William Wallace, 1490, says the kings of Scotland were crowned on the stone of Scone for 800 years before Edward I. sent it to Westminster, and he, too, gives the prophetic couplet:

"Quhar that stane is Scottis said masters be,
God chars the time, Margaret's ayres till see."

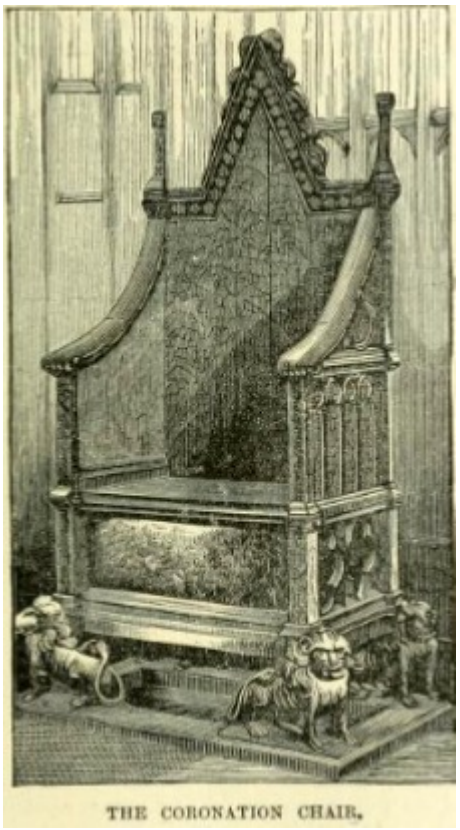
Margaret was known as the patron saint of the Scottish kings, and was in some way connected with the heirs of the English kings before the Norman conquest.

In Hadyn's ***Dictionary of Dates*** it is said that, "The Lia-fail on which the kings of Ireland were crowned was placed in the cathedral of Cashel, county of Tipperary. Fergus, a prince of royal blood, became King of Scotland, and procured the use of this stone for his coronation at Dunstaffnage. There it remained until Kenneth II. removed it to Scone, and in 1296 Edward I. seized it and removed it to Westminster Abbey."

The ***New Encyclopaedia, London,*** repeats and endorses much of this history.

Frederick, Duke of Wurtemburg's narrative, printed by Ekhardus Cellius, 1602, says, "*in Westminster Abbey, One of the curiosites is the stone on which Jacob rested.*"

I quote again from Dean Stanley: "From the time of Edward I. there can be no doubt that every English sovereign has been inaugurated upon it. Richard II. in a fine painting is represented as sitting in it. It is expressly named in the coronation of Henry IV., and also in the coronation of Mary and William III., and last — and we can all add, last and best, as wife and mother and queen — the present gracious sovereign Victoria."



THE CORONATION CHAIR.

Camden calls it the royal chair. Selden said, "In it all the coronations of all our sovereigns."

In the "***Gentleman"***, Magazine j London, 1838, re- view by J. K. Planch, Esq. Besides his distinct accounts of the several coronations of our four preceding queens regent, Mr. Planch has some interesting chapters of anecdotes of the intervening coronations of kings, of the coronation chair and stone, of the ancient regalia, particularly the crowns, of which a long series of representations is given from coins and other authorities. We are enabled, by his kind- ness, to present our readers with his original and interesting representation of the coronation chair; of its wonderful history; of the stone, from the time it served the patriarch for a pillow until the time when Edward I. brought it to England:

"The wooden chair was made for the stone, and has ever since been its repository. Edward deter- mined to have it made of bronze; and it was actually commenced, but it was ultimately constructed of wood; and that fragment of the old Hebrew races was embedded in new Plantagenet oak.

"In the wardrobe account of Edward I., among the entries of the year, we read, "To Mr. Waller, the painter, for the costs and expenses incurred by him about making one step at the foot of the new chair in which the stone from Scotland was set up, in the month of March; and for the wages of the carpenter, and for painting the said step; and for gold and divers colours bought for painting the same, together with the making of one case for covering the said chair, as appears from the particulars of the wardrobe book, £1 19s. 7d."

The chair is of solid oak, and still firm and sound,, though much disfigured by wanton mutilations, as well as by the hand of time. Immediately under the flat seat the stone rests on a kind of middle frame, supported at the corners by four crouching lions; on a bottom frame' all around, on a level with the stone, ran formerly a beautiful piece of tracery in quarterly divisions, each containing a shield, originally emblazoned; but there are no vestiges of the arms sufficiently distinct to be identified. Of those shields only four out of ten remain, all the rest have broken away; and even the tracery itself is entirely gone in front, so that the stone is there fully exposed to view. The whole chair has been completely covered with gilding and ornamental work, much of which may yet be distinguished on close inspection. On the inside of the back are some faint traces of a man in a royal robe — the foot and shoe are quite visible; the shoe was a sharp pointed one.

“The entire height of the chair is 6 ft. 9 in.; breadth at the bottom, 3 ft. 2 in.; width, 2 ft.; breadth of the seat, 2 ft. 6 in.; depth, 1 ft. 6 in.; from the «eat to the ground, 2 ft. 3in.; height of elbows, 1 ft. 2in."

We are much obliged to Mr. Planch.

In another book of chronicles, by Langstaffs, 1296, we have evidence of the religious sanctity which was connected with this stone. In speaking of Edward's conquest, he says:

“Thair king's seet of Scone,
Es driven ovir doune;
To London I led,
In town herd I tell,
The baghel, and the bell;
Ben filched and fled."

"The baghel, whose Latin name was haculum, was a pastoral staff or crozier, and the bell a square bell of hammered iron dipped in molten bronze, these were peculiarly venerated by Celtic saints; and associated as they were at Scone with the sacred stone, lead me," says Canon Stanley, “to conjecture that all these were relics of the great apostle, until his star paled before that of St. Andrew."

Tytler's ***History of Scotland,*** Vol. I., p. 367: “Peace with England was concluded at Edinburgh, on the 17th of March, 1328, and confirmed on the part of the English Government by Parliament held on the 4th of May, at Northampton. It was then stipulated in a separate instrument, though not in the treaty, that the stone so highly prized should be restored to the Scots. The treaty was very unpopular in England, in framing it the Queen and Mortimer had the principal share. When the restoration of the sacred stone came to be publicly known, the people of London rose in a riotous manner, and would not suffer that venerable emblem of the Conquest of Edward I. to be removed. The instinct of the nation has all through these hundred generations of living men made it felt, that Jacob's stone pillow, so highly esteemed, having b^n brought into the country, was a thing worth dying for in battle before they would let it go. When . the queen-mother of Edward III. an I her paramour, Mortimer, surrendered the regalia of Scotland, the Londoners allowed the diamonds, emeralds, pearls, rubies, and all the regalia of the coronation gear, with no end of inestimable relics, to depart without a murmur; but that ragged old stone, Jacob's pillow, oh no! no, no I never, not they! On no account! They would part with anything else, but they would shed their last drop of blood rather than let it go. It must not go! Besides it did not belong to Scotland, they said, it was only lent to them; and the Londoners were in earnest, showing fight, so that the ermined traitors quailed before those sturdy forefathers of those gallant buffs, the 3rd and 3lst regiments of the line. They were compelled not to touch the sacred stone. The historian says, ^^ Nevertheless the stone on which the kings of Scotland and Ireland used to sit at their coronation, the Londoners would, on no account, suffer to be sent away, and it was not sent away."

A PLOT — AN INGENIOUS PLOT

Nearly thirty years after, David II. of Scotland being old and without male issue, negotiations were begun with Edward III., that he should succeed to the Scottish crown, but that, in this event, the royal stone should be taken to Scotland, and that he should be crowned again at Scone; the second coronation to be held at the old Abbey near Perth, Scotland. But these arrangements were never completed, they would not, on any account, not even to please the king, allow the sacred stone to be removed. There it remained, and there it remains still in spite of treaties, schemes, and negotiations. The affection which so tenderly regarded it for so many ages, still clings to it, and for- bids all thoughts of removing it.

SHAKESPEARE

What an amount of scheming and wire-pulling among the diplomatists to secure that stone; and all because of the deep-seated conviction that empire went with it, that, by the virtue of the oil of consecration, and of Jehovah's promise to Jacob and to his seed forever, of which promise that stone was a witness. It was a grand security of the Divine blessing.

During all those ages it was not esteemed as a piece of sixpenny rubbish by our Irish, Scottish, and English ancestors.

Shakespeare, in Henry VI., alludes to the coronation chair:

“Methinks I sate in the seat of majesty,
In the cathedral church of Westminster,
And in that chair where kings and queens were crowned."

M. Rapin de Thoyras, an eminent French writer, in a valuable history of England, translated by John Kelly, says, “Edward I. endeavoured to unite Scotland and England, as he had united Wales, and to make but one kingdom of the whole island. This he clearly manifested by sending the crown and sceptre of Scot- land into England, with all the other regalia of royalty, and everything in general which could be any testimony of the liberty the Scots had enjoyed down to that time; but it was not so easy to efface their remembrance of that inestimable jewel of liberty. He did not forget to carry away from Scone the famous stone upon which their longs were crowned. The people of Scotland were always of opinion that there was a sort of fatality inseparable from that stone, they persuaded themselves that nothing could shake their monarchy while that stone continued in the country; but that it would suffer great changes whenever that ancient stone was removed. This reason induced Edward I. to send the stone to England, to persuade the Scots that the time of the dissolution of their monarchy was come; and to dampen their hopes of ever recovering their national liberty. With the loss of the stone and of all that it represented, they also lost their ancient records and monuments, which Edward burnt. Those records were such a loss to the nation, to their posterity, and to the world, as time could never replace.” (Page 427). “In a similar manner, and from similar motives, many valuable Irish records were consumed." The cat-o'-nine tails for such a man.

Dean Stanley again says, “When James VI. of Scotland became James I. of England, the antique regal chair of enthronization did confessedly receive, with the person of His Majesty, the lull accomplishment also of that prophetical prediction of his coming to the crown, which . antiquity hath recorded to have been inscribed thereon. It was one of those secular predictions of which the fulfilment cannot be questioned.

Once only has it been moved out of the Abbey, and that for an occasion which proves, perhaps more than any other single event since its first capture, the importance attached to it by the rulers and the people of England, when Cromwell was installed as Lord Protector in Westminster hall, he was placed in the chair of Scot- land, brought out of Westminster Abbey for that singular and

special occasion. It has continued probably the chief attraction to the innumerable visitors of the Abbey."

"We were," says Mr. Addison, "conveyed to two ancient chairs, when my friend having heard that the stone underneath the most ancient one, which was brought from Scotland was "*Jacob's pillow*," sate himself down in the chair and looking like the figure of an old Gothic king, asked our interpreter what authority he had to say that Jacob had even been in Scotland? the fellow, instead of answering, told him "*That he hop'd his honour would pay the forfeit,*' I could observe. Sir Roger a little ruffled on being thus trepanned; but our guide not insisting on the demand, the knight soon recovered his good humour, and whispered in my ear, "That if Will Wimple were with us, it would go hard, but he would have a tobacco stopper out of one or the other of them. This is, indeed, a picture which brings many ages together; the venerable mediaeval throne. The old-fashioned Tory of the seventeenth century, filled with an unconscious reverence for the past; the hard-visage eighteenth century in the person of the guide to whom throne and stone and ancient knight were alike indifferent; the philosophising poet standing by with an eye to see and an ear to catch the sentiment and the humour of the whole scene. In the next generation the harsh indifference has passed away from the rude guide into the mouth of the most polished writer of his time. "*Look ye then, gentlemen,*" said the attendant to Goldsmith, pointing to an old oak chair, there is a curiosity for ye. In that chair the kings of England were crowned, you see also a stone underneath the chair, that is '*Jacob's pillow*' I could see no curiosity either in the chair or the stone; could I indeed see one of the old kings in this, or Jacob's head in that, there might be something curious in the sight. How polite the attendant in this case. How coarse and vulgar the visitor!

But in spite of Goldsmith's sneers, the popular interest has been unabated, and the very disfigurement of the chair, scratched over from top to bottom with the names of inquisitive visitors, proves not only the reckless irreverence of the intruders, but also the universal attraction of the relic.

It is the primeval monument which binds together the whole empire. The iron rings, the battered sur- face, the crack, which has all but rent its solid mass asunder, bears witness to its long migrations. It is thus embedded in the heart of the English monarchy, an element of poetic, patriarchal, and heathen times, which, like Araunah's rocky threshing, floor in the midst of Solomon*s temple, carries back our thoughts to races and customs now almost extinct. It is a link which unites the throne of England to the traditions of lona and Tara, and mount Zion, and Bethel, and connects the charm of our complex civilization with the forces of our mother-earth — the stocks and stones of savage nature.

A correspondent of the ***Pall Mall Gazette*** furnishes us the following, which we commend to our readers: "But in any circumstances the ampulla and the coronation ring are to be regarded as mere novelties compared to the Scone stone, or "*stone of destiny.*" It is needless to remind you that the Scottish chroniclers have identified it with "*Jacob's pillow*" on the memorable night of his dream at Luz, and have traced its wanderings with great circumstantiality from Egypt to Spain, from Spain to Ireland, from Ireland to Scotland. What may be true, and what was accepted as truth six hundred years ago, is that on it the Scottish kings had been enthroned and crowned for four hundred years before at Scone Abbey, where the stone was enclosed in a wooden chair, on which was engraved at a very early date the prophetic distich,

"Ni fallat Fatura, Scoti quocumque
Inveniunt lapidem regnare tcnentor ibidem."

"At the end of the thirteenth century it was deposited in Westminster Abbey by Edward I., who offered it as a trophy of conquest at the shrine of Edward the Confessor. Concerning its history from that time, and for a long and uncertain time previously, no question can be raised, and on

this ground alone it is entitled to the foremost rank among the undoubtedly genuine coronation antiquities, not only of England, but also of Europe.

JACOB'S PILLOW

To all those upon whose face plays the smile of incredulity as we speak of this stone being brought from Luz, B.C. 588, we ask them to explain, on any other reasonable grounds, the five following facts:

1. That the Irish and Scottish chroniclers have persistently declared that tradition and history alike have always connected this stone with Jacob's pillow.

2. That six hundred years ago it was accepted as truth that kings of Scotland had for four hundred years previously to that time, been crowned upon this stone.

3. That ever since, to our own day, it has been used for the same purpose, as we believe it was in li^rael's (2 Kings xi. 12-14).

4. That its legend connects it with the Scoti, or Wanderers', race (Hosea ix. 17).

5. That its late custodian, the Dean of Westminster, considered it, “the one primeval monument which binds together the whole empire, the ancient Irish monument of the empire, known as the coronation stone." When these facts were explained on any reasonable ground, other than the plain, simple one, that this stone is Jacob's pillow, God's witness, "the stone, the shepherd of Israel," then our friends may make merry at our expense,

I think that I have quoted enough to show that when Jacob's pillow was taken from Mount Zion, the presence of Jehovah withdrew and Mount Zion ceased to be a home for Abraham's sons, and ceased to have a king.

That when on Tara's hill that stone was found, empire nestled there for a thousand years, and kings and queens made sacred melody in Tara's halls.

That when they took that stone to Scotland's heathery hills, they found royal sires and royal sons and Hebrew melodies in Dunstaffnage and Argyle and in Scone, and that for eight hundred years they kept it in possession, and triumphed over every foe, Jacob's God was with them as He promised.

That when that “*stone of witness*" was brought to England, empire came, and union and great renown, and as Montgomery says,

> “England became of every land the pride.
> Beloved by heaven o'er all the earth beside;
> Where brighter suns dispense serener light.
> And milder moons emparadise the night
> A land of beauty, virtue, valour, truth.
> Time-tutored age, and love-exalted youth.
> The wandering mariner, whose eye explores
> The wealthiest isles, the most enchanting shores.
> Views not a realm so bountiful and fair.
> Nor breathes the spirit of a purer air;
> In every clime the magnet of his soul
> Touched by remembrance trembles to that pole
> For in this land of heaven s peculiar grace.
> The heritage of Nature's noblest race.

There is a spot of earth supremely blest —
A dearer, sweeter, spot than all the rest —
Where man, Creation's tyrant, casts aside
His sword, and sceptre, pageantry and pride.
While in his softened looks benignly blend
The sire, the son, the husband, brother, friend.
Here woman reigns, the mother, daughter, wife,
Strews with fresh flowers the narrow way of life;
In the clear heaven of her delighted eye
An angel-guard of loves and graces lie;
Around her knees domestic duties meet,
And fire-side pleasures gambol at her feet;
Where shall that land, that spot of earth be found?
Art thou a man? A patriot? Look around,
O thou shalt find, howe'er thy footsteps roam,
That land, thy country; and that spot, thy home.”

THE CORONATION CHAIR

“This stone, which I have set for a pillar, shall be God’s house" (Gen. XXVII: 27)

"In the chair of King Edward, upheld by four lions
Veined with red, blue, but shattered, ensconced rests a stone,
And light dimly there, through the shade that environs.
Struggles down to this pledge of a grandeur unknown.

Beneath dusty groins of elaborate arches.
Which spread their staid palms in the limit that soars;
This throne-seat of monarchs has paused from its marches,
While five centuries fully, have etched the salt shores.

Take the seat old and honoured above that rare jewel.
No wealth of this world is sufficient to touch;
Where erewhile and erst sat the kind and the cruel,
The crafty, the genial confiding too much.

Back, back and afar to the patriarch hasting,
By night overtaken, when weary he made
This stone his stern pillow, midst solitude tasting
The solace of sleep in the star-sprinkled shade.

And he dreamed as he slept, and he saw as he rested,
A wonderful ladder that branched up on high;
And there climbed the angels sublimely invested,
And God stood above it and smiled from the sky.

And Jacob arose and that pillow anointed,
And Bethel he named it — God's Bethel 'tis yet;
A witness preserved and divinely appointed,
With David's house found and in Israel set.

And now with anointing rests jewelled and splendid
Britannia's bright crown on Victoria's head;
Lo, it brightens, it flashes from stones richly blended.

In the sun's golden shower through you oriel led."

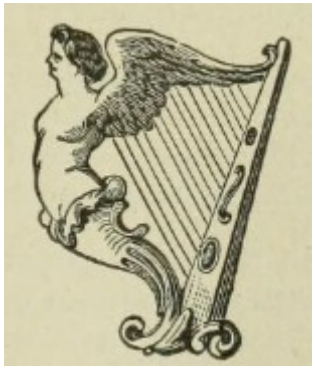
— O. A. Hammond.
New Brunswick, Canada, 1881.

SEVENTH LECTURE

THE HARP

OF DAVID ON THE ROYAL BRITISH STANDARD, OR THE HARP TAKEN FROM MOUNT ZION TO TARA'S HALL, IRELAND.

“A writer who builds his arguments on facts is not easily to be confuted. Hi is not to be answered by general assertions and general reproaches. He may want eloquence to amuse or persuade; but speaking the truths he must always convince, — Letters of Junius.



SONG OF ISRAEL

“O COME, sweet emblem of inspired thought.
Illume the darkened trackway of this life,
In glory come, with heavenly wisdom fraught,
To raise our souls from earth s engrossing strife.

List to the echoes, borne on angels' wings.
And tune our hearts to themes of nobler praise;
To harmonize with those vibrating strings
The Hebrew melodist of old did raise.

Not now the mountain solitude can give
Theme for our song; our chord alone must be
The music of the life that yet must live
Grand in the full soul's heaven s eternity.

To thee, land, immortal land, where rest

Poet, and prophet, minstrel, hero, sage;
To tl»ee, O land, we turn in anxious quest,
To read its God-inspired historic page.

How long, ye memories of the mournful past,
Will ye o'ershadow Salem's sad remains?
When shall the bright prophetic dawning cast
Its rays of glory o'er her trodden plains?

Spirit of race, that lingers yet, inspired.
Where sacred Salem mourns o'er days gone by.
Is there no voice, by ancient glory fired,
To watt her sighs of sorrow to the sky?

Her broken harp, upon the blasted tree,
Soulless and stringless, hangs in silence now;
Her tearful eyes, Jehovah, turned to Thee,
With clasped hands upon her bended brow.

How long, Lord. Thou Saviour of her race.
Ere Thou return to wipe those tears away —
To bless again Thy chosen sacred place.
And turn her night of gloom to glorious day?

Shed Thy bright beams of gospel love around.
Recall her scattered children to the fold;
Come in Thy glory to the hallowed ground.
And bless the favoured race, beloved of old." — Heda.

THE HARP

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MUSIC has long since taken the place of a science. It differs from some other sciences, inasmuch as it is an art as well as a science. There are many persons who sing, and play tones on an instrument know nothing of the science of sound, by ear, or by observation; to them it is an art. There are many persons who "*go down to the sea in ships, to do business in great waters,*" and make good sailors, who know nothing of the science of navigation.

As a science, music is founded upon generally acknowledged truths or principles, as the science of mathematics, or the science ot chemistry. To those who study its principles, and who understand the number, time, tone, division, succession, and combination of musical sounds, so as to produce melody and harmony, it is a science; while to those who, without such knowledge, *"Dissolve us into ecstasies,*" by music and song, it is an art.

"There's music in the sighing of a reed;
There's music in the gushing of a rill;
There's music in all things, if men had ears:

Their earth is but an echo of the spheres."
O, it came o'er my ear like the sweet south,
That breathes upon a bank of violets.
Stealing and giving odour."

Music has been well said to be the speech of angels; in fact, nothing among the vast and various influences allowed to man is felt to be half so divine. It brings us near to the infinite; we look

for moments, under its inspiration, across the land of clouds into the eternal light, where music leads and inspires us. All nations that can at all listen with a cultured ear to the mandates of nature, have justly prized this sacred science as the highest and purest vehicle for the worship of God, for praise, for prophecy, for prayer, and for whatever in them was divine. Their leader in music and in song was admitted to the chief councils of the nation; was spoken of as the friend of the gods, and a choice benefactor of mankind. The language has always been:

“Hail! heaven-born music! by thy power we raise.
The thoughtful soul to acts of highest praise;
Oh, I would die with music's melting sound,
And float to bliss upon a sea of sound.”

The origin of music must, from its nature, have been very remote. Without wasting time on the vague and indefinite opinions of the many theorists who have written on this subject, I am safe in saying that this divine gift came from heaven. The inspiration of the Almighty gave man understanding, and among the first arts that blest mankind we read of those “who handled the harp and the organ."

Jubal was one of the honoured family upon whom the divine inspiration rested. He was the first inventor of the harp, or stringed instruments, and of wind instruments (Genesis iv. 21). As soon as, by divine providence, his people had a tent, or a house, or an altar, where they could worship God, there, in that tent, or house, or around that rude altar, they have a song, a hymn, or psalm, and an instrument of music.

The flood that destroyed so much of man's handicraft, left us music and musical instruments, for we read that the tabret and harp were used in their family rejoicings, and in their sacred devotions in prayer and in praising God.

The patriarchs were in the habit of offering up songs and sacrifices to God, and upon those occasions they played skilfully, with a loud noise. Their principles and their practices had a voice, and that voice echoed:

“Ring out ye crystal spheres!
Once bless our human ears,
If ye have power to touch our senses so;
And let your silver chime,
Move in melodious time,
And let the bass of heaven's deep organ blow;
And with your nine-fold harmony,
Make up full chorus to the angelic symphony."

MUSIC FROM HEAVEN

From the music-loving patriarchs the sons of Issac soon learned to pour the mellifluent strain upon the ear of all. Their migratory habits were well adapted to communicate the divine art to all the surounding nations. The Egyptians soon learned from the Hebrews the lofty strain, and when Israel's host left Egypt, Miriam and the maidens of Israel with their timbrels and their harps, “*sang to the Lord Jehova*” and praised the beauty of holiness. The maidens who played and sang so sweetly on that memorable occasion had been well instructed in the sacred art. They had their three kinds of instruments of music, the wind instrument, the stringed instrument, and those that emit sound on being struck.

DAVID'S CHOIR

Music was not restricted to any one class; for we read that all the women went out after Miriam with timbrels, and with harps (Exodus xv. 20). This music and song was not the rude and uncultured thing that some suppose, for it is said, that Miriam answered them, i.e., they sang responsively to Moses and Aaron, and the men of Israel — that fact of itself shows that they were well instructed in the musical art. The golden age of Hebrew music was the period of Samuel, Saul, David and Solomon, Many things conspired to make David's time the golden age of poetry and of music. Samuel had prepared the way by his great reformatory work in general, and especially by founding the schools of the prophets, in which song, music and poetry were largely cultivated under his own immediate supervision, and under the direction of his successors in the prophetic office. Through these schools there arose a great revival of religion, a spiiitual awakening never before known in Israel, a divine impulse went forth from those schools which was a great power for good. The last day Elijah spent on earth, was devoted to visiting those schools of the prophets. There were three of them. That great revival had its influence upon the youthful David, who, when a boy, was well skilled in the use of the harp, and in sacred poetry and song. He was a born poet, and to his natural and acquired gifts, he added a young heart full of deep devotion and true piety. When he reached the throne, he did not forget that harp of his early years, which had been his constant companion and solace during his flight from Saul. He brought his harp with him to the throne, and his love for God and for His worship. He was not long in the possession of power until he began to use it for God and the temple ser- vice. He appointed 4,000 Levites, nearly one-fourth of the tribe, to be singers and players upon instruments, that they might be more effective and always some of them on hand to aid in the worship, as well as to cultivate the powers and gifts of music and song. He divided them into twenty-four classes, each class under a competent leader. He also added to the num- ber and power of stringed instruments formerly in use by new inventions or by modifications of his own. "*Moreover four thousand were porters; and four thousand praised the Lord with the instruments which I made, said David, to praise therewith" "And they sang together by course in praising the Lord.*"

Still more magnificent and grand were the musical arrangements of Solomon, who inherited much of liis father's genius both for poetry and song, and especially for music. It is recorded, "*his songs were a thousand and five,*" including the song of songs, which is Solo- mon's.

At the dedication of the temple the musical part of the Utiirgy was on an immense scale (2 Chron. v.):

11. "*And it came to pass, when the priests were come out of the holy place: also tlie Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps» stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets: It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, aatjingy For lie is good; and his mercy endureth for ever: that tlien the house was tilled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God."*

In this golden age of music, it was used for three purposes:

1. It was inspirational, and was designed to aid in lifting the mind and elevating the heart into a proper frame to receive the prophetic charisma. One remark- able instance I will here note in particular. Samuel foretold Saul that when he (Saul) is come into the city of God (1 Samuel x.);

5. "*Thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them; and they shall prophesy: and the spirit of the*

Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man."

Compare the prophecy with the fulfilment, and note the facts (1 Samuel xix.):

20. "*And Saul sent messengers to David: and when they saw the company of the prophets prophesying, and Samuel stand as ap- pointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also* Then went he also to Ramah, and he asked and said. Where are Samuel and David 1 And one said, Behold, tJiey be at Naioth in Ramah. And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night Wherefore they say, la Saul also among the prophets!"*

From this it is evident that the prophetic spirit was present in great power and energy. That under its influence even Saul and his messengers felt the inspiration and influence to a certain degree, and it is very plain that the natural power of music was made use of in these instances as an inspirational medium to calm, to inspire the intellect, and to awaken and intensify the religious feeling.

During the service there were at the altar a company of prophets, with psaltery and tabret, and pipe, and harp, all engaged in the divine worship and waiting to receive the divine influence.

2. Music was also sanative. In more than one in- stance the harp was used to restore the moody, irritable and disconsolate mind of Saul. There is a divine philosophy in the remedy David used, it was ever}' way in harmony with the most advanced science of our times.

MUSIC MEDICINAL

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Music is often styled, "*The medicine of a broken heart."* It is not only a remedy for a heart burdened with grief, but also many of the diseases of the body. The medical literati on the continent are at present engaged in inquiries and experiments upon the influence of music in the cure of diseases of the body.

There is a curious article from the pen of Dr. Burney on the medicinal attributes of music.

Dr. Burrette used to play a tune to his patients, as well as prescribe one, as a part of his treatment. He affirms, "That music can and does relieve the sciatica; that by flattering the ear, diverting attention, causing certain vibrations of the nerves, it removes the obstructions retarding the nervous fluids, and greatly relieves the patient.

Dr. Mairan, believed that music has the power of affecting the mind and the whole nervous system, so as to give temporary relief in certain diseases and even a radical cure.

Dr. Michael Jasper says, "The depression of mind which is generally attendant on sickness^ and the delirium accompanying certain stages of disease, are greatly affected by music. It raises the energies of the mind, or what we call 'animal spirits,' and produces favourable results upon the general health of the patient. This may have been the reason why Saul's physicians sent for the sweet singer of Israel and his harp. And as David played and sang in full chorus of praise to God, Saul's mental derangement was for the time overcome, and the spasm which threatened the life of the king was removed. This method of cure was common in those days, and Saul's attendants only showed their knowledge in the healing art when they called in the chief harper.

Pindar, a Greek Historian, says, “Esculapius healed sundry acute diseases by music and soothing songs."

Homer represents the Grecian army as employing music to stay the raging of the plague.

Pliny quotes Homer, and others, on the same subject.

Theophrastus suggested a tune upon the harp as a cure for the gout.

Cato and Varro speak of the effects of music upon a limb that had been badly sprained, and upon several diseases where the nervous system had been severely taxed.

Dr. Willis tells us, that deaf people usually hear better if spoken to while under the power of music; and he informs us of a husband who hired a musician to play for him, while he conversed with his wife, as he he could hear so much better when under musical influences.

Atheneus says, “*That music was performed at the feasts of princes and generals as a kind of medicine, to aid digestion, by promoting cheerfulness of mind*."

Queen Elizabeth was in the habit of taking a powerful dose of music by way of a dinner pill, for Dr. Burney tells us that she used to be regaled at dinner with twelve trumpets, two kettle drums, with fifes, cornets, harps, etc., which made the dining hall ring for half an hour together.

Aristotle says, “It is a medicine for the body and the mind."

Quintillia says, "Nature has given us this gift of music to mitigate the pains of life, as the common practice of all labouring men testifies."

Pythagoras, with harp in hand, was favoured with an absolute command of the human passions, to turn them as he pleased. Meeting a young man who was running in a fit of jealously to burn his rival's barn, the philosopher played upon the harp, and completely subdued the revengeful spirit of the young man by the sole power of music.

3. Music was also greatly used in their festive circles, in their family reunions and social gatherings, and in all their national feasts. On those occasions companies of men singers and women singers and players on instruments were in great demand. Such bands of musicians were constantly engaged in the palaces of David and Solomon. David says, “*I will praise the Lord upon the harp*," — *“On the harp will I praise Thee,*" — “*I will offer my dark sayings upon the harp,*"— "*Awake, psaltery and harp*," — “*Bring hither the pleasant harp*," — “And the harp with the solemn sound," — “*The harp and the viol.*" "*And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on* psalteries*, and on timbrels, and cornets, and on cymbals*."

In the time of Solomon we read, “*That the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for the singers.*" And he says, in giving his experience, "*I gathered me also silver and gold and the peculiar treasure of kings and the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.*"

They had several kinds of harps in those days. Indeed, all stringed instruments of music were called harps. They were differently formed, and were designed for different kinds of music. There was the general term *neginoth*, which included all stringed instruments and those that gave sound on being struck.

The Hebrew word *kinnor* or harp, in the Septuagint reads *kithaga* which was changed to *gittare*, then to our word guitar. Sometimes the Greeks called it *lura, lyra, lyre* which means harp. It is mentioned in Gen. iv. 21. Some of those were made to stand upright and had pedals, others were constructed for the knee and the shoulders.

The *nebel*, was the largest kind of harp, it was called *psal-tee-rion*, in the Vulgate psalterium, from whence our word psalter and psalm.

The *asor* was an instrument of ten strings, it was often carried with a strap on the shoulder and fastened to another strap or belt about the waist.

The *gittith* was the name of an instrument used in the temple service, and for certain kinds of sacred music at harvest-home festivals, and on vintage feasts. This name stands at the heading of the eighth, eighty-first, and eighty-fourth Psalms.

The *minnim,* a stringed instrument.

The *sabac*, or *sacbut,* often referred to.

The *pe-sauterin* was a kind of portable psaltery, of Chaldean formation, such as hung upon the willows.

The mak, or mach-a-leth, was something like our violin, sometimes a cinthara. The symphonia was called also a dulcimer.

MELODIES

As to the various kinds of sacred and secular musical compositions of those olden times we have several specimens. There was first, and always most important, the sacred music used in divine worship. Then there were sacred hymns and spiritual songs in the family circle, in prayer and praise. There was also among the Hebrews martial airs, or military music, sacred as well as secular. There was also triumphal songs, celebrating great victories; music, sacred and social, at bridals and family reunions; music adapted to funeral processions. They had also convivial songs, sung at harvest feasts, of which Isaiah v. is a specimen, "Now will I sing my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill." These were all Hebrew melodies, and they were sung in unison and antiphon- ally, voice answering to voice, and company answering to company, and all in full chorus.

JUDAH'S HARP

The Hebrew people, throughout all their history, were great lovers of music. We see that fact in the history of Judah when they were dragged away as sorrowing captives, from home and temple and country, on foot — men, women and children, a distance of 500 miles — leaving houses furniture, clothes, treasures, sacred books, and all they had. They took with them their favourite instruments of music, their harps. And now away in the distant east, on the banks of the rivers Babylon, in sorrowing mood, "*They sat down and wept, yea, they wept, as they hung their harps upon the willows.*" How strong their love for their favourite music, when, though stripped of all else, they would not give up their harp. This, as we will see, is a national trait in their character, which has lived with the race in all circumstances, and which has a story of its own to tell in those later times. For their conquerors they would not sing. They did sing and play in sweet, soft minor modulation to praise their own God, Jehovah, to give plumage to their prayer, wings to their faith, buoyancy to their hope in the dark and terrible night of their captivity. When pressed to sing in honour of the gods of Assyria, mildly but, firmly they refused, saying, "*How can we sing the Lord's song in a strange land?"* From the music and song of the old Hebrew times, we ought to learn a lesson which, in our own times, is very much needed; that lesson would, per-

haps, read thus: In all our music, social, family, public, peaceful or martial, it should still be the Lord's song. They knew of none other.

When the Lord had turned their captivity as streams of the south, and Ezra led them back to their own land and to Mount Zion, "*Then was their mouth filled with laughter, and their tongue with singing.*" There was a great revival of music and song. Ezra had a congregation of twenty-nine thousand persons, and to lead that host he appointed two hundred and forty-five singing men and singing women, professionals, shall I say? all trained singers, and they set their priests in their apparel with trumpets and cymbals (Ezra xiv.):

11 "*And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off*"

SECOND TEMPLE CHOIR

They had a general, old-fashioned, O-be-joyful time of it. They could all say, and sing, and feel, too,

"O surely melody from heaven was sent,
To cheer the soul, when tired with human strife;
To soothe the wayward heart by sorrow rent,
And soften down the rugged road of life."

Those schools of the prophets founded by Samuel, existed down through all the history of that nation, and it was a part of that programme or curriculum, to study music and poetry; and in all their studies, as in all their public exercises, and devotional services, the psaltery, tabret, pipe and harp formed an important part of their study and their practice.

In the days of Jeremiah the Hebrews used a harp with twenty-one strings, which, when accompanied with the lyre made of the tortoise shell, with the double pipe with the trumpet, the drum, the chiming bells of the same period, all blended in sweet harmony and sweetened by the human voice, must have sent forth strains that, as Milton said, "Might create a soul under the ribs of death."

HARPS IN EGYPT

In my former lectures I have, I think, clearly proved that there were, at an early day, colonies of Hebrews settled in Egypt, Greece, the Ionian Isles, in the land of Moesia, afterwards called Thrace and Macedonia, in Etruria and Tyr-Sennia and in Spain, and in all those colonies we have the Hebrew form of government, the laws and usages, the worship and ritual of the Israelites, as also their national songs and musical airs; and I am bold to say the harp held a prominent place in the family, and in all their public festivities and their temple services.

The Jews who went to Babylon were not the only branch of the Hebrew family who took their harps to cheer their lonely hours, and to inspire their devotions. In Egypt, too, the harp was much used and greatly beloved; the place assigned to the harp by the colonists in Egypt, and also in due time by the natives, shows their estimate of its worth. Believing, as they did, in a future state, and in the immortality of the soul, they laid the harp in the tomb beside the sleeping harpist, that he might have sweet music on the other side of the river. How beautiful the thought. Two things

were esteemed so necessary to man that he cannot do without them even in death: one is the lamp to illumine his path, the other his harp to cheer his way.

IN ASSYRIA

Diodoris Siculus says, “The principal forms of the harp may be seen on the tombic inscriptions in Egypt, and often as we enter the tomb of some one who lived two or three thousand years ago, we find a harp that had been laid away with the dear dead dust." In Assyria, and on Assyrian monuments and tombs, and in their sepulchres, may be found a great variety of harps of different kinds; also on pillars and arches may be seen minstrels carrying their harps as they go, and troops of children walking in the musical procession, keeping time as they sing and clap their hands.

The accounts of the ancient musical instruments were very meagre and indefinite until those late discoveries in Egypt and Assyria. From those excavated tombs and mounds much light has been thrown on the instruments played by those nations, all uncertainty has at last been removed. We have not only pictures and engravings of those musical instruments, but the veritable specimens themselves have been disentombed and again brought into light. There is, for example, a harp found in a palace in ancient Thebes, with its strings so perfect that on the touch they vibrate again after a silence of two thousand years and more. Oh, if that harp could only speak to us, how interesting would be its story. It may have been one of those very harps touched to a most lofty strain by some of the bards of Israel, sung in honour of the true God. But it does speak to us; it has spoken most distinctly of its own time and of the instruments used in those early days. That company that went with Jeremiah and Baruch, and the daughters of Zedekiah, were no doubt skilled in using the harp, as were the colonists resident in Egypt at that time.

THE GREEKS.

The Greeks give great honour to Cadmus for introducing music among them, and for the place to which he raised it as one of the fine arts. I think the honour belongs, not to Cadmus by any means, but to Hermione, his wife, for she stole his heart by her sweet music and song, and having completely made him her willing captive, he ran away with the dear lady and her harp; he having captured the sweet singer, as it is said. Cadmus, proud of his musical prize, next invited all the musical talent among the gods to his wedding. Mercury, they say, brought the harp; Minerva, the flute; Electra, her cymbal; Apollo, his lute; the muses brought all manner of musical instruments. That youthful and accomplished Hebrew maiden, Hermione, receives honour, even from our remote age and country, inasmuch as we name those reed instruments after her, calling them Harmonium.

Diodorus positively affirms, “T*hat this man Cadmus taught the Greeks letters, and that Linus taught them poetry and music*." It is said that Hercules was a pupil of this Linus, and that the scholar was very dull and slow to learn the difference of sound; that the teacher became provoked at his pupil, and struck him with his harp, when the young hero seized the instrument and knocked out his teacher's brains.

ORPHEUS

To Orpheus much honour is given for his musical strategies during the great Argonautic expedition. By his wonderful musical powers he inspired his companions with a courage unknown before. “*Of all the heroic families in Greece, none so heroic as the Danans,*" to whom Orpheus belonged. This great master of the harp charmed the sirens of his day, united by his melody the sublime sciences, moved by his unwonted harmonies rocks, hills, and trees. He overcame Cerberus, conquered the furies, subdued the gods of Tartarus, silenced evil spirits, cured diseases of various forms, and all by his musical power as he played his favourite harp.

This great musical genius came to an untimely end. It is said that the Thracian women became alarmed at the power he had over their husbands, brothers, and sweethearts. Those women, like our Canadian and American women, thought that the right man in the right place was the husband at home evenings with wife and children. The husbands then, as now, were too often up town, or down town, or in town, or out of town evenings at concerts, entertainments, club or lodge meetings, etc. The women kindly but firmly claimed that their husbands keep better hours; but the claims of wife and babe, of sister, and sweet- heart, were all of no avail if Orpheus tuned his harp. The husbands would promise and vow, and promise and resolve, and still linger around to hear the last lofty strain of that wondrous harp, which, they said, moved heaven, and earth, and hades. The women, unable to endure it any longer, called a council, the first C. W. Union I read of, and they resolved — and you know "*that when a woman will she will, and when she won't she won't, and that is the end on it,*" — and invoked Bacchus, the god of wine to their help; and having waylaid the musician, and took from him his harp, they threw it into the river. In the struggle, he, to save his harp, lost his life. They sent him to the elysian fields beyond the setting sun.

Olympus has the honour of inventing the Phrygian flute, and of composing several airs which were sung in honour of Venus, Bacchus, Pan, and other divinities. He added to the power of music by the introduction to the ancient enharmonic system.

Plato describes *"the music of Olympus as highly animating.*"

Aristotle says, *"It filled the whole soul with enthusiasm.*"

Plutarch said, " *that for simplicity and power it was unsurpassed.*"

Alexander the Great says, "*He often felt its melting power*;" the great warrior often wept as he heard and felt the soft sweet strains of Olympus.

In a Grecian play, **Aristophanes** introduces two great generals as saying, "*Let us weep and lament,, like two flutes playing an air of Olympus."*

In all their national festivities, and in all their games, music had a most prominent place, as in all their public worship. It, indeed, became so important, a science that the gods were invoked to watch over and to protect and promote its interests; and a temple of magnificent proportions, beautifully ornamented,, was specially devoted to its interests. A choir of nine muses or singing deities were specially set apart to preside over music and song. They were to devote their whole time and energy for its cultivation. The names of the nine muses are as follows, viz., Clio, Calliope, Thalia, Erato, Melpomene, Terpsichore, Euterpe, Polyhynmia, and Urania. They were expected to invent all manner of musical instruments, and to dedicate them all, and all their powers, to its uses.

But we must bear in mind that it is not to the fabled gods or goddesses of Greece, or to the mythology of Egypt, that we are to look for the origin of this the finest of the fine arts.

"Man first learned song in paradise,
From the bright angels o'er him singing;
And in our home above the skies,
Glad anthems are forever ringing.
God lends His ear, well pleased to hear
The songs that cheer His children's sorrow.
Till day shall break, and we shall Wake
Where love will make unfading morrow."

HEBREW LITERATURE

The influence of Hebrew literature gave a literature to Greece, and so did the music and song of the Hebrews originate and build up the science among the Greeks. Indeed, wherever we find a Hebrew family or Hebrew colony, we see their influence in forming the mind, manners, tastes and literature of those around them.

SCOTCH PROFESSOR

In the science and history of music we find there are musical characters as far back as Terpander, 671 B.C. Pythagoras remodelled the scale. What those characters were it would be difficult to say. They might easily have been as artistic and as artistically described as one of our modem professors of music described them in giving a lesson to a youth who was desirous of being instructed in the principles of the science. The professor of music was a celebrated Scotch-Highland piper, who announced himself as professor of music, and willing to instruct lads and lassies for twa pounds a quarter. When his first pupil had been some months in the rudiments, and he must proceed to an advanced lesson, his teacher disdained to crack his brain with such names as semibreve, minim, crotchet, quaver, etc., and addressed his pupil thus: "*See here, Donald, my man, tak' yer pipes and gi'e us a blast; so, so, verra weel blown, Donald, indeed; verra weel, indeed; but now, Donald, what's sound without sense? You may blow forever without making a tune o' it, if I dinna tell you how the queer things on the paper maun help you. You see that big fellow wi' a round, open face pointing to a whole note, or semi- breve, between two lines oi a bar; *' he moves slowly from that line to this, while you beat one wi' your fist, and gi'e a long blast. If now you put a leg to him, you make twa o' him, and he'll run twice as fast; and if you blacken his face, thus, he'll run four times faster than the fellow wi the white face; but if, after blacking his face you'll bend his knee, or tie his leg, he'll hop eight times faster than the white chap I showed you first. Now, Donald, whenever you blow your pipes, remember this, that the tighter those fellows' legs are tied the faster they'll run; and the quicker you are to blow.*"

The Highland piper would surely win honours as a teacher. What the musical characters were that were used among the Hebrews and the Greeks we may not know until we learn to read the cuneiform characters of Assyria or the hieroglyphics of the land of Ham.

HARP OR STANDARD

In a former lecture I showed how the lion and the unicorn came to be transplanted from the standard of Judah to the royal standard of Great Britain. I have also a lecture on "*The eagle among the stars the ancient banner of a portion of Israel.*" We must, in this paper, show how the harp of David found its way to the third quarter of that royal standard of Britain. It is there, as all may see, but how came it to be there?

HARPS NECESSARY

Of all the nations known in Bible history, the Israelites were the most famous and the most highly honoured; so of all the instruments of music, among them the harp was the most popular, and by far the most sacred. In all their national festivals the psalter and the harp stood pre-eminent. The harp was al- ways a sacred thing; and with it the songs of David became an heirloom to the house and throne of David, and indeed to all Israel. It was more; it was connected with the prophetic office, and was an important part in the study and the service of the schools of the prophets. So when the throne and kingdom of Israel were transplanted from Judea to Ireland, as clearly proved in a former lecture; and the tables of the law, the Jodhan-Morain, the stone wonderful, and the school of the prophets, a system of civil polity, and the royal house under the direction of a revealer or prophet, and the worship of God introduced there, they also brought with them manuscript copies of the Holy Scriptures, the grand old Hebrew melodies and the

harp. Indeed, the use of the harp was an integral part of divine worship, which was established there in the room of Baal worship. That Hebrew princess and prophet and their company would at once introduce the music and song of former days ia the newly planted royal household, and in their public worship. The harp having been most dear to them in their father's house and among their sacred associations in their former home, would be doubly dear to them in their new home and new surroundings.

LAND OP THE HARP

The land of Judea might almost be called the land of the harp, as it was found in all their homes, in all their schools, in all their synagogues, and always in the temple. So it was in the early history of Ireland. The music of the harp could be heard in every house, from the shepherd's humble cot on the hillside to the palace of their king. The harp and its Hebrew melodies assisted their morning song of praise and gladdened their evening hours. Indeed, the grand old Scotch and Irish melodies that have come down to us, stand unrivalled in all lands, and our best masters in music esteem them most highly, and still give them the palm for all that is sublime and sweet in music. Those melodies are distinguished from all others by their peculiar melody and melting pathos, and they are so distinguished to this day.

It must always be remembered that the Lord had said in reference to Israel, "*That which I have planted I will pluck up,*" and "*That which I have built I will pull down, even this whole nation.*" We know that the kingdom of David was fallen down and removed, but He said, "*That which I have plucked up I will plant,*" and *"I will build that which I have broken down.*" These promises, and many others, were fulfilled when the throne of David was transplanted to Ireland, and it is only reasonable to suppose that when that throne and kingdom were so removed, that with them they took all that was necessary to secure the perpetuity and prosperity of the new nation or kingdom on those islands. Now, the harp made its appearance at that time on those islands, and it has had a prominent place in their heraldry ever since. That fact none can deny. It was at once stamped upon their coin, on their silver and gold, as well as the less valuable metals. It was inscribed upon their national banners, borne so proudly on land and sea.

ANGEL GUARDIAN

The harp and its angel guardian from that early day became the coat of arms for Ireland; the angel form enduring all the past is an evidence of a divine commission, and a divine promise, protection, guidance and guardianship. That harp, with its angel guardian in front always leading the way, became at once the well-known and highly esteemed insignia of the royal household in Tara's hall. No historian can doubt the fact, for it was seen for 2,000 years floating on and over her castles, in her harbours, and was stamped upon her shields and arms and coin. I may add, by way of emphasis, that the harp and its angel guardian was the only standard, or coat of arms for Ireland, down through all the centuries, until in 1801, the three realms of England, Scotland and Ireland were united in one kingdom; then the harp was associated with the standards of England and Scotland, and to it, as all may see, a most prominent place was assigned.

SCANDINAVIA.

The Scandinavian population has certainly left its impress on the unwritten compositions of the north of England and the Lowlands of Scotland, and through these now on the literature of our time. The Saxon had neither, as has been well said, "*the pathos which inspires the bardic songs of the vanquished Cymri, the exulting imagination which reigns in the sagas of the north, nor the dramatic life which animates everywhere the legendary tales that light up the dim beginnings of a people's history*." The Scandinavian genius, on the other hand, was essentially bardic; and it sung of action, of deeds of daring, and of battle. That intense ballad spirit, which loved and celebrated personal deeds, to the exclusion nearly of all else, through the middle period of Scottish

history, and which was pre-eminently developed in the north of England, the Scandinavian area of settlement, and in the Lowlands of Scotland, seems to have been an outcome mainly of the Danish and Norwegian blood. The frame of the old ballad even, as well as its animated soul, was a legacy of the ardour, the life, and the idiosyncrasy of the north men who left their descendants in our glens. And several of the refrains, which have come down to us through the years, and from what we suppose are our Scottish ancestors, are really runes that were chanted long ago by the sea-lords from Scandinavia, when they sung of loyalty to hero and successful chief.

IN IRELAND

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In a former lecture I proved by numerous quotations from eminent scholars that the house of Omri became, in due time, the house of Kymri of Asia, the Kimmerii of Europe, the Cumbri of Denmark, and the Cyinri of Wales, England; that the Angles, Jutes, Saxons, and Danes were the same people, and that the Danes settled in Ireland. The Dalriadians, Pictavians, Strathclydians, Caledonians, and Scotians settled in Scotland. The three nationalities were all one people originally, under different names, having entered their island home at different times, under various circumstances. Though one, they had not yet consented to a union; nor had the time yet arrived for the proclamation of the banns of matrimony. The Benjamites — the younger brother, little Benjamin — had not yet arrived. They must tarry until he come., Benjamin, always faithful to his trust, was detained in Asia nearly 800 years longer than the other tribes. He was given to Judah for a time, to be a light unto Jerusalem. "*The man of My right hand, or the man of My strength, is yet to come.*" Benjamin, like the other nine tribes, was to be lost, and to be found again, and now, about 800 years behind others of the brethren; William, Duke of Normandy, a stranger, a wanderer, leads the princely Normans to the English throne. We know them by their coat of arms. "*Benjamin shall raven as a wolf,*" had as much meaning in it as "J*udah is a lion's whelp*," and they both proved true, as God's word always does. The wolf was the coat of arms on the shields and spears and heraldry of those noble, kingly Normans. Very soon after the settlement of the younger brother, who was always so ambitious and so aspiring, or in 1283 A.D., Wales and England were united in holy wedlock, as was meet they should. In 1707 A.D., England and Scotland became one and inseparable, each taking the other for better and for worse, until death do them part. Then the cross of St. George and the cross of St. Andrew were happily united.

HARP IN IRELAND

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Ireland was slow to move for union. Hard to woo> hard to win. The fact was, foreign elements were at work in Ireland. Elements all at war, and always at war, with the Saxon or Israelitish race. The Philistines or Canaanites were in Ireland, and they are in the country yet, fulfilling the prophecy of the seer, as one might expect who believes the Book. In the Book of Numbers xxxiii. 51 and following verses we read (I here quote from the Douay Version), "*Command the children of Israel, and say unto them, When you shall have passed over the Jordan entering into the land of Canaan, destroy all the inhabitants, break down their pillars and break in pieces their statutes, and lay waste all their high places, cleaning the land, and dwelling in it. For I have given it unto you. . . . But if ye will not kill the inhabitants of the land: they that remain shall be unto you as nails in your eyes, and spears in your sides, and they shall be your adversaries in the land of your habitation.*" In Joshua xxiii. 13, it reads, "*They shall be stakes in your eyes, and a stumbling-block at your side."*

What are we to understand by these punishments promised? Simply this: sources of annoyance, and irritation, as "thorns in your eyes and scourges in your side;" our version, hindrances, annoyances, trouble- some companions.

SOUTH IRISH

The South of Ireland people claim to be descendants of the Canaanites, who spoke the Phoenician tongue; they have their images and altars, and the sixteen letters of the language of Canaan. They boast themselves of this descent. There are many clear proofs of the fact.

Now, they are to exist so near Israel as to be to them sources of irritation and vexation; so they are, in fact.

I said above that they were at war in their feelings and sympathies with the Saxon in all the past, and I judge they will so remain until the fullness of the Gentiles be come in. Wales, England and Scotland were united at a much earlier date. It was not until after the terrible rebellion of 1798, that Ireland could be drawn into union. She was hard to woo and hard to win, and never, so far as the Philistine element is concerned, has she been reconciled. On the 13th of June, 1800, the Bill passed the House of Commons giving the world the United Empire of Great Britain and Ireland, On New Year's day, 1801, a new flag was seen on the castles, towers and flagstaffs of England, Scotland and Ireland. Then the proclamation was heralded that hereafter the three are to be one. The royal imperial standard immediately presented to the world the harp of David upon the British standard. The harp and its angel guardian among the nine lions; a strange combination it is true, and yet a most Scriptural one.

UNION JACK

All Bible readers know that the harp belonged originally to David's house, of the lion of the tribe of Judah — the Banner tribe; and now, though long separated during the wilderness life, while in the *Lo- ammi* condition, yet now they are united again, and the harp again belongs to the lion standard. How wondrous are the ways of Providence.

This union makes perfect and complete that grand old flag, the Union Jack. The word "Jack" comes from the French, J*aques*; the Latin, *Jacobus*; and the Hebrew, Jacob; the Union Jack, as now perfected, means nothing more than the union of Jacob. When Jacob long divided became completely united, we see the cross of St. George, the cross of St. Andrew and the cross of St. Patrick, the three patron saints united in one, and that one the real "*Union Jack.*"

Our British and American statesman have tried, and are still trying, to promote union and concord among the discordant elements in Ireland; but every one knows that the irritation has continued and is likely to continue. That Irish element, or that Canaanitish element, in America is now almost the only source of annoyance and irritation in this new world. That this is a sore spot in the body politic none will deny. Lord Gladstone & Co. may try their best to satisfy and please, and grow up a feeling of unity and contentment, and still the thorns in the eyes and the spears in the sides will be seen to exist in one form or another. Perhaps the wheat fields of Canada and the United States may do more in that direction than all the land regulating laws. Those Fenian tribes have always been thorny customers, Home-rulism, Manchester and Clerkenwell riots, ribbonism and land leagueism, still cause irritation.

CYMRY

It will be interesting to the reader, as it is pleasure- able to me, to produce evidence of the early introduction of the harp into Ireland. There are so, few persons now who read those histories. Hayden says, "The Cymry of Wales had the harp on their coat of arms, they received it from Ireland."

O'Donavan and Curry, well-known historians, say, "*The early inhabitants of Ireland were skilled in learning, they excelled in music; the harp being their principal instrument, as well as their coat of arms."*

The books of Leacon and Ballymote, state, "*That the harp was brought to Ireland by the Tuatha de Danan, 719 B.C. They were a people who came from Scythia, the cradle of the human race."*

Beauford, "*The Irish harp is constructed on true harmonic principles, and it came from the East, from Mount Zion*."

M. Guigene says, "T*hat the harp was brought into Ireland, by the tribe of Dan, and was of Davidean origin; that the ancient Saxons were noted for their skill in playing on the harp and that they used the tips of their nails. That the early minstrels in Ireland were received with royal honors and were accounted as among the most honourable."*

Galilei, the Elder, says, "*The most ancient musical instrument, the harp, was brought to Wales from Ireland, where they were made most excellently on purely mathematical principles, and they have been in great repute for many ages*."

Wharton says, "The Welsh people received instruction in music from Ireland for many centuries, even as late as the eleventh century.

Martianus Capella found the harp in use among the Northern tribes, the Scythians, who overran the Roman Empire in the fifth century.

Jones, the Welsh bard, claims for his country the possession of a harp of twenty-six diatonic notes as early as the sixth century. He affirms that the Welsh people received their musical instruments from Ireland.

Bunting sketches an ancient harp which had forty- five strings, and an additional seven in the centre as unisons. The harp known as the Irish harp was called "*cruith*," and was introduced into Wales by Griffith, King of North Wales, who was born and educated in Ireland. The word cruith is the ancient Irish word for harp, and is very often found in the early annals of that people. It is well known that the "*mountain of harps*" is still pointed out as the place where Chach, the harper, a renowned and skilful musician, who used to play two harps at the same time; they were called the "*harps of Cliach.*"

History says of this man Cliach, that he went once on a time to court, to a beautiful palace, seeking to woo and win the beautiful heiress of the estate; that she refused to see him, or to receive his visits; that he continued one whole year visiting the groves and lawns playing on his harps, sometimes on one, and then another, and often on both at once, until by his sweet melodies, he charmed the fair maiden and won her hand and heart.

PSALTERION

The Greek word *psalterion* or *psalter,* also found its way at an early day into Ireland.. This was «a common name they gave to their books of poems, and psalms, or songs. There is the psalter of Tara; the psalter of Cashel (some writers spell the word saltaire). The psalter of Tara was composed by Cormac Mac Art, King of Tara. Copies of these works may be read in the library of Trinity College, Dublin, and in the Royal Irish Academy. Copies of the original are in the work known as Prof. O'Curry's Lectures on the Manuscripts; or. Materials of Irish History.

Mr. Francis Dodds, member of the House of Commons, England, in a speech delivered June 7th, 1800 A.D., said, "*The arms of Ireland are the harp of David with an angel in front; the crown of Ireland is the apostolic crown."*

The Eastern people, we know, employed persons to weep and mourn for the dead. The custom was chiefly found among the Ganaanites, and the more modem Jews; they made music of a melancholy sort, on a low minor key, which told of sorrow and bereavement. Jesus once found

*' the minstrels and the people making a noise." The custom still prevails in the south of Ireland, where they sing plaintive melodies, and often use the harp to give tenderness and sympathy to their songs; I have heard them myself when a boy. In these degenerate days there is not much music in it. They are still called "*keeners,*" from *keenan*, or Canaan, the land from whence they came.

Nathan, a Welsh writer, speaking of the Scotch melodies and music in general, says, “There are many speculations. Were I inclined to assign the origin of Scotch music to any European province, I should undoubtedly give the palm to Ireland, The plaintive melodies of Ireland breathe a native sweetness and delicious melancholy that cannot be rivaled by the music of any other country. It will be seen that it was from Ireland that both the Welsh and the Scotch received their knowledge of music and musical instruments, the chief of which was unquestionably the harp.”

The harp was formerly the general instrument of this country (Ireland); no person was ranked as a gentleman who did not possess a harp and perform on it. At the Welsh Olympics, an Eastern word for exhibitions, the badge of merit awarded to those who were skilled in music was a silver harp.

In the Royal Exhibition, 1763, in Somerset House, there was a portrait of King James playing the harp.

THE HARP IN WALES

Caradocus, in his Chronicle of Wales, says, "The Welsh people derived their music from the Irish schools. They honour the name of Griffith of Conan, who became King of North Wales.”

The Cimbri had their harps and so had the Anglo- Saxons. The Welsh harp was strung with the entrails of animals, as was also the Irish harp. One of the most ancient harps now known is that of Brian Boroime, King of Ireland. This harp passed down to Pope Leo X., and to Henry VIII., and from him to William Conyhame, and to the College Museum of Dublin in 1782. The harp was known in Egypt in the time of Moses, in Ireland in the time of Isaiah and Jeremiah, and has been highly esteemed as a musical instrument ever since. In modem times we put our harps in a case of rosewood and call them pianos.

Such an instrument as the harp made and played to such perfection clearly indicates that its original possessors were not a barbarous people.

Gildas, Nennias, Bede, and Geoffrey quote largely from the annals of Ireland, and fully endorse the above facts. Long before the lyre was known in Rome, or in Greece, the Dans and Gael of Ireland had attained a high degree of perfection in the form and management of the harp. The skilled harpers made use of two kinds of instruments — the Cruit and the Clairseach. The latter was chiefly employed in martial music, used in banquet halls and in the groves, gardens, and lawns, and often in the cool re- treats; the former thrilled from its chords the softer breathings of love and home and sorrow. During the era before Christ the student would listen to no instruction of Druid, or priest, or professor, that was not in some sort of rhyme or verse; and even after the Christian dispensation had supplanted Druidism that form of instruction continued for a long time in great repute. In rank the chief minstrels were co- equals of the nobles, and at the festive boards to them were assigned seats of highest honour. Extensive land estates were settled upon them; many of them as late as the seventeenth century occupied stately castles. The legal records of that period show that the annual rental of this class was equivalent to £5,000 sterling. The persons and estates of such were held inviolable by all classes. The eric, or compensation, levied under the Brehon law for killing a chief or leading professor of the harp, or of music in general, was next in amount to that exacted for killing a prince or a king.

Craftine was the first great harper of note we read of in Ireland, He stood first in profession as a poet and harper. He lived and taught in the sixth century B.C. According to the curriculum of the school of the Ollams, or school of the prophets, they were obliged to be graduates in the school of classics, the school of law, and the school of philosophy, poetry, and music. Of music there were three classes, in which they must be accomplished: (1) The *Suan-traighe*, which no one could hear without feeling prompted to yield to a delightful slumber; (2) the *Goltraighe*, which no one could listen to long without bursting into tears and lamentations; (3) the *Geati-traighe*, which no one could hear without indulging in loud and irrepressible laughter.

Craftine availed himself of the power of his harp, and of the highest gifts of his profession; charming at one time a beautiful princess, whom he tenderly loved, and who loved him in return, He then turned all the power of his art to put her father and mother — the king and queen — under the influence of peaceful slumber, and when he had plighted the maiden to vows of constancy and affection, he changed his tune and roused the whole company into a tumult of uproarious laughter.

Homer tells of Chiron, who, knowing the ferocity and violence of Achilles' temper and disposition, taught him music, to moderate and harmonize his passions and tame his mind. It was to this power existing in the harp that those great masters of philosophy — Hermes, Orpheus, Linus, Musacus, and others—applied the greatness of their genius, and by their persuasive musical power won upon the rude manners of barbarous people, harmonized them into concord, taming savage minds and making them in part amenable to education and law.

It is not at all surprising to me that all nations wherever the pure Gospel has been preached should find intense religious thought seeking to find utterance in song. When the heart is warm and the holy fire bums, there must be poetry and music. Nothing less will answer the demand of our nature. Prose will do for calm hours and thoughtful studios, but there must be poetry and music for the battle-field, for the terrible charge, and the hour of victory, as well as for the hour of sorrow and of grief,

MISSIONARY HARP

The missionary of the Gospel now aims to do precisely what the Israelites did when they went out from their own land. He carries his hymns and psalms and his musical harps with him. His melody goes with his sermon. And every missionary ought to have a wife who can sing of Jesus, and play skilfully upon some harp or instrument. The song, *"I love to tell the story*," well and skilfully sung has often done more than the sermon to win for Jesus. We Methodists in our early history did very much for God and His cause by our service of song.

Lord Kaines is positive that those airs called the old Scots' tunes were originally Irish compositions, which James I. adapted to the church service.

Pope called Ireland *"the mother of sweet singers.*" Italy worked into her musical code some of those beautiful creations of Ireland, which Moore had clothed with such fascinating drapery. I would rather say, Italy got those grand Hebrew melodies from the Hebrew colony of Etruria, for they were not originally Irish or Scotch melodies, they came from Mount Zion ' with the harpers of that land.

The celebrated Madame Malibran once entranced an English audience by an Irish composition, so altered by Italian variations of her own selection that the original was not detected. After the rapturous applause, one of the party ventured to ask the name of the delightful song. She replied, with much grace, it was an Irish air of Coulin. Thus:

"Stout Albion leaves her household lays,
On every surf-worn shore,

And Scotland hears their echoing far
As Orkney's breakers roar."

MUSIC IN HEAVEN

It is a fact that non-Christian countries have no sweet music. The rude Gentile nations have no musical airs, they have no singing. Mohammedanism has now occupied the old classic land of music and of song for 600 years, but for 150,000,000 of people, they have not one sweet musical air. The Saxon race is the only race which has inherited music and song. We are now teaching all the Gentile nations to sing. The Christian Israelite or Saxon, as he goes to a heathen country takes his harp with his Bible, and he will do so more and more as he learns the value of music and song in connection with his work as a great civiliser, as well as Christianiser, until the song of peace and goodwill shall be sung in every land, and that harp in some form, with its angel guardian, shall usher in the day when the harpers of heaven shall join in the general chorus of praise with the harpers of earth, and all of them harping with their harps shall lead heaven and earth in song, saying, "*Unto Him that loved u^, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."*

IN TARA

It is now, I think, clearly proven and established that the harp as an instrument of music is of very great antiquity. That from those early times it was looked upon as sacred to the public and private worship of God.

That it was an instrument of musical fame, and was carried to the highest perfection by David and by the chief musicians of his day, and also in the days of Solomon and Ezra.

That it was considered a sacred instrument in the schools of the prophets, from the days of Samuel to the times of Jeremiah; and when the schools were transferred to Ireland, and known as schools for the Ollam-Fola, the harp held the same important place, and was also connected with the chief instructors and with the royal family.

That the reverential dignity with which the ancient bands were invested in the new government in Ireland, may doubtless be traced to its origin from the sanctity of the prophets of old by whom the Lord was pleased to make known His will.

That the use of the harp formed a useful part of that divine service which was established in Tara in the room of the worship of Baal; and that the Hebrew songs and sacred melodies were introduced into public on those islands, still hold a prominent place in the cathedrals and churches throughout Great Britain.

That when the Jews went east to Babylon, and the ten tribes came west to Tarshish, or to the Western Isles^ they both took with them their harps, and their sacred melodies and hymns.

That we find traces of the harp in all the colonies, where the Hebrews located during the years of their dispersion, and that Ireland at once became famous for its schools of music and poetry; those subjects forming an important part of the curriculum, and that for twenty-three centuries the harp became a national emblem for all Ireland, that it was floating on banners, stamped on its coin, and was known in all heraldry as the ensign of Ireland. When the English shield bore two lions, and the Scottish shield two unicorns, Ireland had the harp and its protecting angel; that unicorn, lion and harp are now all in unison forming the royal standard of Great Britain.

That the royal harp of David, so famous on mount Zion and in Judea, became a universal favourite in Ireland, Scotland and Wales, and indeed throughout the whole empire and race, and that it

now connects the sacred melody and the divine glory of mount Zion with the transplanted throne of David and the sacred services of public worship throughout the United Kingdom. Of that harp, Moore sang:

IN TARA'S HALLS

"The harp that once through Tara's halls,
The soul of music shed,
Now hangs as mute on Tara's walls
As if that soul were fled.

So sleep the pride of former days,
So glory's thrill is o'er,
And hearts that once beat high for praise
Now feel that pulse no more!

No more to chiefs and ladies bright
The harp of Tara swells;
The chord alone that breaks at night.
Its tale of ruin tells.

Thus freedom now so seldom wakes,
The only throb she gives,
Is when some heart indignant breaks,
To show that still she lives."

There is a power in music of which we have a very slight knowledge, and hardly any experience

"Wondrous power of modulated sounds;
Which, like the air, canst subtlety pervade.
The yielding avenues of sense unlock
The close affections, by some fairy path.
Winning an easy way through every ear,
And with thine unsubstantial quality.
Holding in mighty chains the hearts of all."

MUSIC AND MEDICINE

Music is the best stimulant to the mind. Massilon, the famous French preacher, was accustomed to play on his violin, as the best and last act of mental preparation for preaching to the French court. Music calmed and mellowed his heart; and, as he said, it screwed up his mind to the preaching point as nothing else could do. Think of the great preacher, after days and nights of hard study and earnest prayer, on his way from the study to the pulpit playing on his violin, thus taking a large draught of heavenly nervine, to soothe and tranquillize his brain. Some men I know seek for opium, some for brandy, others the sooty aroma of the weed and pipe, or a quid of filth, in this hour of mental depression. Give me, O give me music, some lively song, or some one to touch my parlour harp, and softly sing, *"I love to tell the story."*

Lord Bacon consulted the muses, while engaged in his most profound studies, and had music played in his room adjoining the study; he found himself more successful in his studies, when music came o'er his ear like the sweet zephyr from the south that breathes upon the white clover blossoms.

Alfieri, who wrote for the stage, says, he used to prepare for his mental efforts by music. "*Almost all my tragedies*," he says, "*were sketched in my mind either in the act of hearing music or while under its elevating and soothing power.*"

Milton, when composing those matchless poems, used to surrender himself to the melting inspirations of the harp and the organ.

Curran, the eloquent Irish barrister, when he had fully mastered his brief and his case; and sat down to think it all over, took his violin, or small harp; and for hours he would seem to forget himself, running over voluntaries or those grand old Hebrew melodies, which inspired and invigorated all the powers of his mind and prepared him for the energies at the bar.

Plato says, "*Music has as great an influence upon the mind as fresh air has upon the body*."

Sir John Hawkins says, "*They who contemplate music in a philosophical manner, and attend to its genuine operation on the human affections, are abundantly satisfied of its efficacy, when they discover that it exhilarates the mind, calms the passions, assuages the pangs of affliction, assists in devotion, and inspires the mind with the most noble and exalted sentiments."*

Aristides says, "*Music is calculated to compose the mind and fit it for instruction*."

Chrysostora, "G*od has joined music with worship, that we might with cheerfulness and readiness of mind express His praise upon the harp*."

Bishop Home, "*The heart may be weaned from everything base and mean, and elevated to everything excellent and praiseworthy by sacred music."*

All that is admitted; but, if we are to have such results from music, we must remember that it is the music of the right kind we want to produce such results.

NOISE NOT MUSIC

It was Washington Irving who spoke of modern amateurs as estimating music by the noise it makes; and he tells us of a professor of music who had broken six pianos illustrating that style. Irving hoped that when he had broken a few more he would have his pupil up to such a point of perfection that she could thunder away to the infinite delight of pa and ma and to the annoyance of such Vandals as himself, who preferred a sweet Scotch, or Irish (Hebrew) air to all the doctor's thunder.

Judge Haliburton's philosopher asks, "*What is that? It's music, scientific! they say. Yes, done by rule; just look at that gal at the pianny, first comes a little jarmin thundar, good earth and seas, what a crash! It seems as if she'd bang the pianny to a thousand pieces. I know; I guess she's vexed at somebody, and is a-peggin' it into the pianny out of spite.*"

Mrs. Gore records a similar attempt. A player suddenly burst into a crashing, thundering sonata, then skirmished up and down the keys five minutes, when Mr. Cecil's nerves were demised, quavered, chromatized into a state of anguish; "*I felt*," said he, "a*s if I had swallowed a glass of vitriol*." He says, "Twas so disgraced-

'With shakes and flourishes, outlandish things,
That mar, not grace, an English song.'"

Executed, as Sheridan says, "*By such a mistress of flats and sharps, squal-lante, rum-blante, and quiverante."*

Samuel Rogers had a very strong preference for those grand old-time melodies; his biographer says, “When one day he had been informed that a so-called brilliant performance just concluded was extremely difficult,” said,”I wish it had been impossible.”

Capt. Hopkinson went to the opera once at Lisbon, and says, “*They had a quavering, shaking, screaming time of it, with such loud crashes of the orchestra at the end, as was enough to deafen one.*" Returning on board, he heard one of the sailors sing “*Home, Sweet Home,*" all the boys uniting in the chorus. There said he, “*That is music, the other is only noise,*"

Mr. Barkham said, “*You'll say that my taste is bad. But I can't help saying, that those simple, old melodies are dearer to me, in a tenfold degree, than a fine fantasia from over the sea.*”

All our churches have fine artistic singing now, sir. Indeed! Good singing is a great aid to devotion. How little inspiration and assistance some churches give their minister and people in the hour of divine worship. We may see our great advantages over our fathers by a contrast or two from real life, taken as they occurred.

HELPS TO WORSHIP

A pious Scotch clergyman in his own church gave out the number of stanzas one Sabbath morning in July,

" I love to steal awhile away,
From every cumbering care,
And spend the hour of setting day
In humble, grateful prayer."

The dear, good old precentor rose to lead with due reverence in the singing, and commenced, *“I love to steal*," when he thought within himself that he failed to get the right tune. Trying it a second time, he found to his sorrow, that he had not found the right pitch, and could only sing the same four words, “*I love to steal*." He was too high, stopped, apologized for having forgotten his pitch-tuner. He must, however, try again if he should die in the attempt, and after a cough and a ha-hem, he roared out quite nervously, "*I love to steal*," but came suddenly to a pause again.

This was too much for all the dear old people, the second failure had quite stirred up the young people; but now all felt it was too much. The minister, biting his lips, said, with the utmost coolness, *"Seeing our brother's propensities are so strong, let us pray*." How much did that singing help the devotions?

DEVOTION DESTROYED

In some of our modem churches there is a great tendency to small choirs, select, very; only four per- sons, one voice for each part, and each part must come in for its share of notoriety, and must repeat certain notes just so many times; and each repeating voice must keep time with the others. The verse of the psalm or hymn is often strangely cut or split up to suit the tune. Words are sometimes divided and the sense entirely destroyed to suit the tune. One fine Sabbath morning four well-paid singers led the service of song. The song was on the brevity of time and was thrown out in beautifully measured time, all went on well until they came to one of those unfortunate repeats where the words are divided, and one fine voice is heard, clear and strong, “*We'll catch the flee;*" when another sounded out in full measured time, “*We'll catch the flee*." The whole congregation became wonderfully excited, as the bass sang out, "*We'll catch the flee;*" and amid an outburst of laughter that could not be suppressed, “*the fleeting hour*" closed the service. How much did this song help the dear minister and the cause?

We read of another choir in a fine church, who sang a similar tune, and rang the changes on, "*And in the pi*," "*in the pi,*" "*the pi, pi, pi, in the pi, in the pi;*" when, after sundry rounds of "*pi*," the bass came in and "*took the pious home.*" This anthem or song must have been most interesting, as it was near dinner-time.

Another church was convulsed with laughter, as a quartet choir sang, each its own part, on, "*O take the pil*," "*O take the pil, the pil, the pil*," when after several rounds of "*pil,*" the pilgrim was taken home. "*take the pilgrim home*."

They tell of an up-town church in Boston, whose choir sent minister and people home in bursts of anger and laughter. As they roared out, in good earnest, "*Send down sal, send down sal, sal, sal, sal, down sal, down sal, send down sal*," when the psalm read, "*Send down salvation from above.*"

The hymn, "*Love Thee better than before,*" was mangled in the same way; as they sang, *"Love Thee bet, love Thee bet, bet, bet, Thee bet,*" when Betty was not once thought of by the poet.

"My poor pol, my poor pol, poor pol, pol, pol, poor pol." "*My poor polluted heart,*" was what the stammerers were trying to sing.

In one large choir of from twenty to twenty-five singers, well drilled, the leading soprano sang in fine style, "O for a man," the alto sang out equally well, "*O for a man,*" the other parts, of course, came on, and in all right as they were wanted to do, they were doing splendidly until some one connected "*sions*" to "*man*," making it "*mansions in the skies*." It was not a man that was wanted at all. The poet never intended his hymn to be screamed out in that fashion. Only think of fifteen or twenty young ladies singing, "*for a man.*" This was only equalled in ridiculousness by the solo which reads, "*Teach me to kiss the rod,*" the words *"Teach me to kiss*," having been repeated in one form or another, in detached or united words twelve or fourteen times.

It was sad, as well as amusing, to hear the choir of a Dutch Reformed Church rendering — or rending, which? — the 123rd Psalm, which in that version reads,

"True love is like that precious oil,
Which, poured on Aaron's beard,
Ban down his beard, and o'er his robes
Its costly moisture shed."

The choir understood full well the fugue style, and made wondrous effort in the performance. The rendering was thus, after it was fairly started, "Ran down his beard, and o'er his robes, ran down — ran down — his beard, his robes — his robes — his beard and o'er his robes — ran down his — o'er his robes — his beard — his robes — costly moist — his beard — his robes — costly moist — costly moist — ure, ure, ure, moisture, his beard, his robes, costly moisture, ure, ure, shed, shed, ure, shed, ure, moisture shed."

Bishop Seabury being present, was asked what he thought of the execution of the piece, said, "*He paid no attention to the music; for his sympathies were so exercised for poor Aaron, that he was afraid that he would not have a hair left.*"

Dr. Talmage says he went to church one day and the hymn was beautifully read, when the organ began and the choir sang, as near as he could understand,

" Oo-aw-gee-bah, Ah-mee-la-he,
O-pah-sah-dah, We-haw-gee-e-ee."

Mrs. Talmage did not care much for the singing, as she could not catch a single word, but tried to make out that it was a beautiful sentiment, and was truly pastoral, being the old, "*Wo-hau-gee*."

The churches of olden times certainly had many quaint hymns before the days, say, of Watts and Wesley. Note, as illustration, one or two: Paraphrase the 74th reads,

“Why dost withdraw thy hand aback.
And hide it in thy lappe,
O pluck it out and be not slack.
To give thy foes a rappe."

Another,

“The race is not forever got
By him who fastest runs,
Nor the battle by those people
Who shoot the longest guns."

Another specimen,

"Ye monsters of the bubbling deep.
Tour Maker's praises spout;
Up from the sands ye codlings peep.
And wag your tails about."

Some gentlemen have strange notions of musical propriety. A leading singer in Connecticut found that the paraphrase by Dr. Watts on the 92nd Psalm would not fit a favourite tune of his. The words are:

“Oh may my heart in tune be found
Like David's harp of solemn sound.”

So he came to the minister, and proposed to change the words a little, and make it read,

"Oh may my heart be tuned within,
Like David s sacred violin."

The minister, like many of the cloth loving a joke, proposed to sing it thus,

“Oh may my heart go diddle, diddle,
Like uncle David's royal fiddla"

MINISTERS ONLY MEN

Ministers are but men, and sometimes they get into a fix. Once in Georgia, a Methodist minister, aged, and highly esteemed, intended not to line the hymn, as was their custom. In Scotland the custom was to read each line separately as it was sung, one line at a time. This aged gentlemen said, “*My eyes are dim, I cannot see,*" when, to his surprise and grief, the choir sang his words as if it were the hymn. He next stammered out, "*I meant but an apology;"* on they sung as usual and then paused for the next line. He became quite excited, and said, “*Forbear I pray, my sight is dim;"* but on they sang, as was their custom. Not knowing what to do or say next, he called out, “*I did not mean to read a hymn*," which they sang with much energy.

In some of our churches the choir claims it as a sort of privilege to select the last or closing hymn. The sermon was a funeral sermon, at the funeral of a gentleman in Massachusetts; the choir sang with one accord and in good earnest, “*Believing, we rejoice to see the curse removed.*"

MUSIC A BALM

If music be a stimulant to the mind, it also often acts as a balm to soothe and tranquillize the troubled heart, and calm and control the perturbed passions of our nature. The following example I received from Rev. Mr. Van-Meter himself. He was sitting one day in a parlour in Howard Mission, New York, in company with Mr. T. E. Perkins, when they were interrupted by the sudden entrance of a wild-looking man, who exclaimed, "*Is Mr. Gardner here?*" Gardner was a reformed drunkard, gambler, pugilist, etc. The answer was prompt: "*No, Mr. Gardner is not here, perhaps we can help you*," said Mr. Van- Meter. "*Not here! not here! then I'm lost, lost; he could save me, because he has been here himself. But now I'm lost*," and drawing a bowie knife from under his vest, he was about to plunge it in his bosom — being in delirium tremens. Mr. Van Meter sprang up and caught his arm. Perkins knew the power of music, and immediately sat down to his harp, and began to sing and play,

"Come, ye disconsolate, where'er ye languish;
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish:
Earth has no sorrow that heaven cannot heal"

The effect was almost magical. The man was caught for a moment, and wondered. In a few moments he became sufficiently calm to walk the room — the paroxysm ceased the moment the sweet melody caught his ear. Perkins continued playing, and sang, "*Jesus to Thy dear arms I flee.*" As the exquisite strains of music filled the room the man paused, sat down, covered his face with his hands, and sobbed like a whipped child. Mrs. Van Meter, with womanly kindness, handed him a cup of coffee, which she put to his lips with her own hands, his trembled so. His strength revived, his reason returned, his nerves grew quiet, and he was restored to his family circle "*clothed and in his right mind.*"

Fifty years ago. an incident occurred out on the ocean. A terrific gale swept the bosom of the deep, dismasting the vessel and otherwise damaging the ship, and threatening crew and passengers with a watery grave. As the captain saw that his ship had sprung a leak, his courage failed him; the crew lost control of themselves and of the vessel as they saw the fury of the storm-king. Fear blanched every cheek and unnerved every arm. The oldest seamen trembled. The pumps refused to work, and the stout arms of brave men grew weak. At that moment, a tall man, a Methodist class-leader, was seen scrambling from below to the capstan. Holding it firmly with both hands, he commenced singing with fine, loud, mellow voice, in all earnestness and pathos, with a distinct pronunciation of every syllable. Notice, please, the heading, and the hymn itself:

LIGHT SHINING OUT OF DARKNESS

"God moves io a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill.
He treasures up His bright designs.
And works His sovereign will.

Ye fearful saints, fresh courage take:
The clouds ye so much dread
Are biff with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense.
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast.
Unfolding every hour;
The bud may have a bitter taste.
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His work in vain:
God is His own interpreter,
And He will make it plain."

Oh, what a song! Arid what a place to sing it in! God in the cloud, and God in the sea. Light in the darkness and the storm. God unknown and yet mysteriously well known. God making Himself plain to us, and yet hiding Himself in the unfathomable. Saints trembling and trusting. The smile of providence behind the frown. The good man sang his hymn as very few could sing it. He flung it out upon the stormy elements; upon the fear-smitten passengers and crew. The captain, feeling its influence upon his own mind and muscle, called out, "*Sing that hymn again*." Several of them joined the man of song, and sang the hymn again as their faith in- creased. Under the mysterious power of the song the captain and his men gained confidence, command, and control. The nerveless arms grew strong; the countenances of the men answered to their faith; the pumps answered to every stroke, the ship righted, hope returned, the winds ceased, the waves subsided, and the passengers, captain, and crew thanked God and my uncle John Poole, my father's eldest brother.

There is power in music. In music there is an almost unknown power. But if we are to feel and realize its power we must have music that has life, and feeling, and power in it. It is not noise that we want; it is not the soulless inanities of our modem mere professionals, who make sound without sense; it is not the mere accomplishment of playing and singing, or drawling and dragging a few soulless sym- phonies, that, like the "*Alexandrine song, drags. its slow length along*." The true musician must understand nature as well as art. True music proceeds from the perfect harmony of nature; it pervades the spheres, it gleams in the sunlight, and falls gently upon us in the pale beauty of the moon; the morning stars sing together; old ocean rolls out its glorious volume of sound, or, in a minor key, gently falls upon the beach. The inspiration of music comes to us from all objects in nature, and he alone can be her interpreter whose whole being is elevated by her various voices, attuned by all her sweet harmonies, for its highest seat is in the soul. Its manifestations are various. We see it in manly thought, in sweet affection, in grace of mind and motion, in joy and sorrow, in the winning way of childhood, and in the beautifully developed character, in brilliant thoughts and noble deeds, in the tear of sympathy, the gentle pressure of the hand, the sweet and joyous voice of innocence, the glowing thought and the kindling eye.

"The Father spake! in grand reverberations,
Through space rolled on the mighty music-tide,
While to its low, majestic modulations,
The clouds of chaos slowly swept aside.
And wheresoever, in His rich creation,
Sweet music breathes — in wave, or bird, or soul—
'Tis but the faint and far reverberation.
Of that grand time to which the planets roll!"

No matter how much skill there may be in the mechanism, there is no music apart from the free and harmonious action of our whole being. The whole soul must be in it, if it be true music.

There is a vast difference in musical instruments, from the cow-boy's whistle to the mighty organ. That instrument which of all others most truly and faithfully expresses the heart's history is the harp. By its exquisite human tone it lifts the burden from the mind, and soothes the sorrows of the bleeding heart. It tells the whole story of life so sympathetically and truthfully, that many a burdened spirit and troubled mind are soothed by its responsive utterances.

FINE ARTS

Men sometimes speak of the fine arts separately, but they are not to be separated; for each is dependent on the other for its own existence. You cannot divorce music from poetry, or from the other fine arts. They are one family; they must not be viewed singly or alone. In some minds everything is viewed separately from the entire absence of the power of association, that active and unwearied messenger of the mind and heart. There is nothing' that has an individual existence in life separated from other things. Rapid association is the quickening power of the intellectual, the moral, and the spiritual being and life. It comes to us with lightning speed, and links us to all the mysteries of the spiritual and natural world. Inspiring thought and awakening memory, it acts powerfully and delicately upon the spirit of man. It comes unbidden through the perfume of a flower, the anthem of the ocean, a mountain breeze, a passing cloud, a strain of music, the echo presented by child- hood's fancies, or from angel voices in the soul.

THAT HARP

We feel on hearing the harp in the hands of a great performer, that,

"He does not play, the mystic instrument,
A living thing, gives forth the heart's own language
So delicate, the undulating air
Seems filled with melody itself produced.
The various tones of passion come from it,
In quick succession moving us to tears.
Or smiles, and joy at will. Humanity
Utters itself at concert or carnival,
And mingled voices, tuned to heavenly love.
At once are heard. How beautiful the prayer
Breathed by a mother's tenderest love; it speaks
With unseen spirit's gentle voice, winning
The wanderers home. O, music should remain
Inviolate, and like the strains that came
To Bethlehem's shepherds, ever be to us
A Revelation."

I repeat it, God's world is full of music, and the heart must be sanctified and elevated by religion before it can respond in fitting strains to its heavenly teachings; for an unsanctified heart is like a parody of an exquisite poem.

IN SCHOOL

We approve of the introduction of music into our schools, not for the sake of the art, for it is sure to suffer from such an introduction, but for the sake of our children and our homes and our country. Music needs advanced culture, and a refined taste, and all the experiences of a deeply religious life, with all their elevating and mellowing influences. The art itself and this age of ours are both alike tired of the heart- less, soulless, expressionless noise which we call music. Ours is a day of indefinite expressions, meaningless exclamations, songs without sense, and sounds without sympathy. We do so much need genuine enthusiasm, and the most refused and cultured taste.

Music, in its living power, must come to us through no common medium, as a hireling, whose chief care is the amount made, or what it pays? It must be interpreted instrumentally and vocally by one who is earnest in purpose, stirred up in his own heart by deep emotion. One touched by suffering and sorrow, full of sentiments pure in thought, delicate in perceptions, gay, cheerful, thoughtful, reverential — a man, a Christian, and no sham. True music will always have a heart in it, an expression in it; it will mean something, and it will find a way to express what it means.

"O what a gentle ministrant is music
To piety — to mild, to penitent piety;
O it gives a plumage to the tardy prayer
That lingers on our lazy, earthly air,
And melts with it to heaven."

It is related of Catharine Hayes, the great soprano singer, who was the rival of Jenny Lind, that she was once taken to task after an oratorio in which she sang, "*I know that my Redeemer liveth*," that she placed too much accent on my, and too little on deem in the word, Redeemer. When she gave a noble answer as a reply for a musical artist to her critic, "I sing it so, because He is my Redeemer." How it would reform much of our singing, if to culture in the science, the singers could all say, He is my Redeemer and Saviour. I quote one or two facts, illustrative of the power of music, and then close:

I have read of Farinella, the famous singer, who was sent for to Madrid, to try the effect of his magical voice on the King of Spain. His Majesty was buried in the profoundest melancholy; nothing could raise him, of inspire an emotion. He lived in a total oblivion or life in a darkened room, entirely given up to a most distressing kind of madness. The physicians ordered the singing in an outer room adjoining the king's apartment. The first two or three days there seemed to be no happy result. At length, the royal sufferer awoke from his stupor, listened; on the next day tears were seen starting from his eyes, under the power of song; the next day, he threw open the door of his chamber, and listened with increasing attention, and in a few more days the perturbed spirit left him. And the medicinal voice of Farinella effected what no other medicine could do.

Cicero says, "*There is nothing more rationally agreeable to our minds than numbers and sounds, for by these our passions are excited and inflamed, and by these also are they soothed and controlled.*" He says, "*The Pythagoreans were used to tranquillize their minds, and to compose their thoughts and imaginations by means of music.*"

LUTHER

Catharine, Luther's wife, arose to leave the room, and called the child, Hans, to accompany her, but he refused to go, and she mildly insisted on obedience. Luther saw how things were going; and said, "*Wait a moment, and we will drive away the evil spirit.*" Beaching for his harp or flute, he commenced to play; and as he touched a few chords the child was instantly silent, and in a few moments more was subdued to obedience. *"Do you see,*" said Luther, to Fitchner, as his countenance lighted up with joy, "*What a glorious gift of God music is; see how it silences the child and drives out the devil.*"

"I cherish it," said Fitchner, *"as a gift of God.*" "*A most glorious gift of God, indeed*," said Luther. "*The best balsam for a distressed heart, it refreshes and quickens the soul. The devil,*" said Luther, "*is a great enemy to good music. He cannot stay long where there is good music performed. Music is the best balsam for a sick heart, it refreshes and quickens the soul. Music is a governess, which renders people milder, meeker, more modest and discreet. Yes I my master of Milan, music is a beautiful, a glorious gift of God; and, next to theology, I give it the highest place and the highest honour. I am myself but a poor musician; but I would not part with my knowledge of it for a great deal."*

Luther's celebrated hymn, *"A strong tower is our God,*" was written in the castle of Cobourg, during the Diet at Augsburg, in 1530, when he chased away his despondency by music. Writing to a friend, who was given to melancholy, he said, "*Up, strike up a song to my Lord, alway as David and Elisha did. If the devil comes again, say, out devil! I must sing a song to my Lord; sing a good tune or two, and learn to defy the devil."*

THE BIRD

There are some curious facts on record of the wonderful effects produced by music upon the lower orders of animal life. The sensibility of animals to music will not be questioned in this day and age.

Mozart's pigeon is a good illustration. the bird, when a liberty, would never leave the side of the young composer as long as he continued to play. When the young lad came into the room the pigeon showed great uneasiness until he began to play. At once the bird would fly up and peck at the strings of the piano, or jump and flutter on the keys; and as long as Mozart played the bird would quietly perch on his shoulder, and not move a feather for hours.

BEASTS

Mr. Eastcott, of undoubted authority, informs us of a hare that so far forgot her unusual timidity when the harp was played, on the banks of the Mersey, England, that she came out of her retreat, and fearlessly approached the spot where five choristers were playing, and she gave signs of great delight. The harpers, astonished at the singular circumstance, resolved to try experiments with the poor hare; they stopped their music, when the hare would return to the thicket, but as soon as they recommenced to play she came back, and showed great satisfaction.

Music has a wondrous effect upon the camel; the drivers play and sing for them when they are weary, and it produces a surprising effect upon them.

Bonnett, in his ***History of Music***, says, "That an officer shut up in prison was allowed his guitar, and that while playing, the mice came running from their holes and the spiders suspended themselves in a group to enjoy the melody.

Poor puss has often been known to come from the garden wall and kitchen and come and mew to be let into the parlour when music was being played; and one naturalist tells of a cat that used to touch the keys herself, and appear pleased with the treble notes."

Bears and lions have shown very great love for the music of the harp, and have left their food to hear music.

The serpent charmers well know the power of music on that reptile. Buffon relates interesting facts of the dancing serpents.

It was recorded of an old harper that he used to harp fish out of water. Seals have been known to crowd in large numbers to hear the violin. Mr. Laing says, fishermen draw them by music and ensnare them.

I might multiply quotations from the learned of all the professions, and the good of all time, but I have given enough of them for the present. I consider poetry, painting and music are the three great interpreters of nature, each disclosing some hidden beauty, some inner excellence, some long-concealed hieroglyphic; but of the three, music is the mightiest, the purest, the truest, the most heavenly. Painting is nature smiling, resting, moving, beautiful. Poetry is nature speaking, whispering, laughing, crying. Music is nature rendering forth those deep and unknown feelings which the first two are unable to express. It is nature singing what poetry says, and what painting

seems to say. The three witnesses to the loss of a beauty, a glory and a perfection that is gone from ns on account of sin. While they three are prophecies, earnests and instalments of a glory, a beauty and a perfection that are promised; not by any means the property of Satan, or of sin, to be left in his possession, but God's grand agent yet to be redeemed, and reinstated in their place as reflectors of His glory and trumpeters of His praise.

SACRED MUSIC

Of sacred music only do I here speak; though well aware that of the power and influence of martial music many illustrations are on hand; as also of our national and secular airs, all of which are included in the general question. But for me, for us, sacred music has a particular charm, because prophets, saints, martyrs, apostles, confessors, reformers, have each in their day taken up the strain. They have bridged the lapse of time by a pathway of holy hymns, psalms, and spiritual songs, which stretches over the ages like a galaxy over the firmament, that the sons of God may commune together on earth as they do in heaven. The loftiest aspirations which human lips have ever breathed, the most glorious imaginings which human thought has ever pictured, have had their rise in the effort at adoration. Christian hymnology has furnished a vast treasure-house, into which the soul's best gifts have been freely poured; it has received the contributions of kings and philosophers, of bishops and confessors, pastors and teachers, without end, each summing up into some few but grand doxologies the holiest thoughts of a lifetime. It has pressed into its service the grandest minds which the world has seen, and yet not scorned the lowest. It has set before men the noblest theme in the universe, receiving in return the utterances of the soul's yearning to grasp it. It has developed fully the power which lies in words to kindle our best affections and rouse us to superhuman energy. It has spoken now in a thunder peal, and then in the low thrill of delicious melody — now in the cathedral aisle, and then in a country chapel. Now in a monarch's palace, and then at a martyr's stake. It has swelled and rolled in a limitless and fathomless flood from the days of David until now. It has shone with myriad lights through the darkness of the darkest centuries, never ceasing to light new lamps for the philosopher and the divine, for the illumination of the Church, and for the glory of the Redeemer.

And what has been the effect of the grand aggregate of sacred song which has been thus gathered from every corner of Christendom during so many ages? The answer comes to us wafted above the battle din of centuries, from the palm groves of ancient Syria, where the persecuted found music their only solace. It comes to us from the catacombs of Rome, where martyr after martyr was laid in the tomb, while the chanted requiem gave strength and hope to the survivors. It comes to us from Italy and Switzerland, where the Aryan soldiery strove in vain, with clashing arms and sounding trumpets, to drown the glad anthems of the worshippers. It comes to us from a thousand sanctuaries and consecrated altars, where here and there a solitary family found peace and comfort in their hymnal — the only remnant of those days of Christian light which had lingered behind the night of gloom stole upon the sky. It comes to us from all those places, and a myriad others besides, telling us of the glory which robed hymns in ancient days, and of the strength which flowed from them to cheer and inspire the heart of Christian life.

“O music, thou spark from heaven sent down
To cheer us here below,
To soothe our grief, to calm our fears.
And wile away our foes. Dwell in my heart."

Oh I who would not say, dwell in my heart? Who would not welcome so heavenly a guest, so great a benefactor, so lovely a companion? a friend who partakes so much of the heavenly and the divine, yes, thrice welcome! Oh! thou sacred harp, how great are thy charms. What moves the heart like thee? What calls forth such sublime emotions, such indescribable feelings, as thee, thou child of celestial birth? Thou meltest the stem and flinty heart; thou sooth- est the widows' woes, and driest the orphans' tears. Grief and thee cannot dwell together. Where thou art there is peace and contentment.

“Such thy power. How strange! ah, how strange,
Thy mysterious power bespeaks thy birth;
Born in regions away from earth."

Yes, thou wast originally a part of that celestial band that filled heaven's high dome. But thy Creator, in love and kindness to man, sent thee down, that thou mightest cheer his heart in adversity, mightest ameliorate the pangs of his fall, whisper peace to him on his way back to obedience and to heaven. Well and faithfully hast thou performed thy part, sweet minister of peace. Yes, thrice welcome to my heart, and to my home, and to my friends; most welcome visitor. Thou wast David's loving companion as he led the sweet singers of Israel; thou hast not lost thy power; thou art the same as when thou playedst to calm the infuriated heart of Saul; thou art the same as when, in the temple service, they evoked thy melody in praising the " God whose mercy endureth for ever; "and ofttime since hast thy hallowed influence been cast over many a gloomy heart, and brightened many a darkened brow. Both rich and poor, lofty and lowly, have rejoiced in thee, for thou art like thy Creator, no respecter of persons. Though thou hast been with man since the morning of the creation, thou remainest in thy purity, thou hast kept thyself unspotted. How unlike man thou art; how heavenly is thy nature.

Oh, that thy power, thy influence, may be felt from pole to pole, for many stand in need of thee, and great is thy work here on earth; nor will thy work be done till time shall be no more. Then wilt thou arise to thy kindred and to thy home.

“Then will end thy mission here,
Thy visit to this earthly sphere,
And they, who've learned of thee below,
Can better sing, as to heaven they go."

Indeed, it seems as if a part of thy mission here was to prepare us for those heavenly joys; to teach us here to taste celestial bliss, that we might better tune our golden harps, and better use our redeemed faculties, as we join in the universal song to our glorious Immanuel, *"in the beautiful world on high."*

THE MAJESTY OF GOD

They shall lift up their voice, they shall sing for the majesty of the Lord, they that cry aloud from. the seas."— Isaiah xxiv. 14.

“Sing for the majesty of God,
Oh, Israel, shout and sing!
Israel, Jehovah's measuring rod.
Come glorify your King.

See, how His hand thy way hath led,
From generations old;
See, how He hath thy table spread.
And blest the chosen fold.

Tis He of Bethel still with thee.
His mighty hand thy stay;
The hand which made the earth and seas.
That all the stars obey.

Sing, for the glory breaking forth
Now in the latter days;
Of Israel rising in the North,

A wonder, joy, and praise.

Oh. God of Israel, let Thy face
With beams of glory shine;
Oh, bless the seed of Israel's race,
And make us wholly Thine."
— Harrison Oxley.

End of Lecture Seven





EIGHTH LECTURE

OUR GATES

"Thy seed shall possess the gate of his enemies," — Genesis xxii. 17

"Be thou the mother of thousands of millions, and let thy seed possess the fate of those which hate them." — Genesis xxiv. 60.

F. Tennyson, Esq., says, "It has come to light within the past few years that the Anglo-Saxon race are really and truly those ten tribes of Israel carried away some seven centuries and a half before Christ; and deported by the King of Assyria to the country of the Medes, and non-apparent from that time to this; but who undoubtedly migrated north-west and finally settled in the British Isles, The astonishing and multifarious evidences of this f cut have already filled volumes. I may say this much, that the British people, or the Saxon race, have literally all the great promises made by God to Abraham; which were never realised in Palestine, In leading the works you must not expect a polished style; look for facts, which I defy any man to explain away,"

OUR GATES

HE Mount Moriah of the Old Testament is the Mount Zion of the New Testament. "*Beautiful for situation, the joy of the whole earth is Mount Zion; on the sides of the north is the city of the great king*."

That city of Jerusalem was seventeen times burnt to ashes, yet Mount Moriah is there to-day, crowned with the Mosque of St. Omar, whose entrance has long been forbidden to any but Mohammedans.

On that mountain the Lord appeared to Abraham (Genesis xxii. 16), "*And said. By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son,*

thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." In Genesis xxiv. 60, the promise reads, "*the gate of those which hate them."*

The word of God is enough; but here He gives us an oath, and because He could sware by no greater He sware by Himself. In that one promise there is a trinity of blessing; there is multiplicity of increase, possession, and of vast territories, of which the gates are only entrances, and great evangelistic influence and success, by which blessings, through us, are to be secured to all nations.

These three foundation promises include many others, that are enlarged upon, widened, and deepened as the promise is repeated, and still more as they are realized. But the promise of the "gates" is the central promise of the whole; the crowning gift of God to Israel. Indeed, without this promise realized and enjoyed, we could not fulfil any of the others. If we multiplied in numbers, without the gates, it would be only to be slaughtered; and without the gates we could not, in any country, use and extend our great evangelistic agencies. The "gates" is the crowning blessing of God to His Israel. The promise is; "to Abraham and to his seed for ever" — to his children, the Hebrew race, and their descendants on throughout all time.

"SHAAR," A GATE

The word "gate" here is the Hebrew word *shaar* which, says Gesenius, means "the place of entrance."

Bishop Patrick says, "The gates are the cities, consequently the country: for the gates being taken, the cities are entered, and the cities surrendered, the country is conquered." Rev. Matthew Poole, in his annotations, says, "The gates mean the fortified places of a nation." Morse, in his geography, calls them "the keys to the nations," a term frequently used in Parliament, and in public discussions on the strongholds, or fortified places.

THE GATES

There are other Hebrew terms used in Scripture to signify the opening or door; *deleth* for door, or entrance into a town or city, and *saph*, a private gate, or entrance way, and *pethach*, sometimes used with reference to police offices, or towers of defence at the gate; but the word *shaar* has a wider meaning than any of those other terms, as when we speak of the chief city as a gate to a country. "*He is come unto the gate of my people, even to Jerusalem"* (Micah i. 9).

In a former lecture I showed how promises exceedingly great and precious had been, and are now being, fulfilled to the Saxon race; but it is easy to see, that, without the gift of the gates, we never could have those blessings of wealth, of colonial possessions, of territorial supremacy, of maritime superiority, of desolate heritages, of abolishing the slave trade, of ruling over many Gentile nations, of widely extended missionary operations. None of these advantages could have been secured, nor could they now be long retained, without this all-comprising gift of the "*gate of our enemies*." The Promiser foresaw that with the gate of our enemies all the other promises, glories and privileges must soon follow in its train; and that Israel, His inheritance, thus blessed, would soon bring the heathen nations to the acknowledgment of the truth, and Israel, His dominion, and Judah His sanctuary, would rejoice together, as the "*promised seed whom the Lord hath blessed*."

THE PROMISE

Abraham, no doubt, clearly understood that the promises followed each other in the order of time, and that the blessing of wonderful increase, of immense achievements, of the possession

of great and mighty nations, and of the ends of the earth, and of the everlasting hills, and of the gates of their enemies, must all follow the full accomplishment of the promise of the Yahweh the coming one, the Lamb of God provided as a sacrifice for the sins of the people.

The fulfilment of those promises could not be anticipated during Israel's stay in the Holy land. They had possession at best, of only a part of the land; Israel never yet had possession of the whole of the promised inheritance. It is also very evident that those glorious promises could not have been fulfilled during the "*many days*" of their migrations, to and fro, in the wilderness (Hos. iii. 3, 4). We must then look for their fulfilment during the time of their exile, while as yet, they were not fully known, or acknowledged, and prior to their identification and restoration.

When the Almighty made that threefold promise to Abraham, and confirmed it by swearing by His own being, to the patriarch's far distant posterity, it was fully understood that the fulfilment was not to be until, as Jacob said, "*in the last days.*" After the sacrifice of the Lamb of God, the Jews were to be scattered, and the dispersed house of Israel to be gathered and to receive the promised blessings. The apostle in his letter to the Hebrews (xi. 13-39), speaks of a long list of noted worthies of that line, "These all died, not having received the promise," God having provided some better thing for us, of the Christian dispensation. The possession of so many of those promised blessings by us, as a race, forms an important argument in favour of our identity as the heirs to whom those blessings were to be given. There is no nation under heaven that has, in their past history and present position, ever approximated to a fulfilment of those promises. They are all being fulfilled in the Saxon race. I have noted many of the promises in previous lectures, mv design now is to show the geo- graphical position of the strongholds of the nations, the time and manner in which they became ou s; their present value as points of strategy, for the promo- tion of commerce and for the extension of the Redeemer's kingdom.

HELIGOLAND

Heligoland, or Holy land, is a rocky island 200 feet high, situated thirty-five miles north-west from the mouths of the Elbe and Weser, and contains a village and a lighthouse. It was taken from Denmark in 1807, and is a watering-place of some note. It was held in very great veneration and esteem in the Middle Ages. The ascent is by 180 steps. We have four good batteries on the island, a garrison, governor's residence, etc. It is very important as a military post in time of war. It did good service in times past, and it may in time to come.

THE CHANNEL ISLANDS

To the west of Normandy, in France, and north of Brittany, are five remarkable islands, geographically belonging to Gentile France, but really the property of Britain, who, for over one thousand years has been proud to call them hers. Those islands are Guernsey, Jersey, Aldemey, Sark, and Lereg, or Gers. There are others of very small dimensions, but these are the chief of the Channel Islands. These islands have a total area of 72,000 acres, or about seventy-three square miles, and a population of 100,000 souls.

In looking at the map, it will be seen that these possessions lie nestled close to the coast of France, at a distance of only from ten to twenty-five miles, in almost dangerous proximity to the splendid fortress of Cherbourg, in a French bay. The largest of this cluster of islands is Jersey, only fifteen miles from the French coast. It is often supposed, and sometimes asserted as if it were true, that those inhabitants are French. It is not so; in spite of French influence, though speaking the French language, they indignantly deny that they are Frenchmen; indeed, they are so intensely English that though within the reach of French guns and in sight of France on three sides of them, no Frenchman is allowed to buy land there.

Those islands are feebly fortified, and only nominally by British troops, yet as secure a possession of Queen Victoria, as any other portion of her dominions. Several attempts have been made by

the French to win them, or to drive them to come under French rule, but all in vain; they have most loyally clung to the government of Britain, and repelled every invader with a right goodwill; for eight hundred years and more they have proved their right cordial and most cheerful loyalty to the English throne.

This is accounted for only on the ground that the people originally were Northmen or Normans, i.e. Benjamites; they glory in their Norman descent, and have a pedigree that is even more noble than that, for they are "Israelites of the tribe of Benjamin," "*the beloved of the Lord"* covered all the daylong."It is most becoming that men so loyal and true, should, through all those years, be the gate-keepers of the channel between England and the continent. They hold the first continental gate leading from France to the *"isles of the west,*" and they have held it like men upon whom responsibility may be placed with all confidence; they are worthy of all honour. The gate known as the Channel Islands is secure in their hands until, "the kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given unto the saints of the most High."

It may prove profitable to confirm my views here given, by a quotation or two from another pen. When a monument to William the Conqueror was being erected at Falaise, the ***London Times,*** on the 21st of September, 1876, gave an able sketch of William and his Norman ancestors, in which it was clearly proven that they were not Frenchmen in any true sense, but Danish settlers in Normandy, who had come in contact with the French, and conquered a place there for themselves, as the Danes had done in England. Says the Times. "Every school-boy knows that the Normans were conquering settlers in France, as the Danes were in England, and that with William's con- quest of England, a fair portion of what is now called France, became subject to the English crown. The Norman Conquest, real as it was, was the work of Normans, and not of Frenchmen; and Frenchmen of the present day may as well take credit for the invasion of Britain by Caesar, as claim an active part in the triumph of William, or of his subsequent reduction of England to his victorious sceptre. To the Normans England owes no insignificant part of her laws and institutions, her language and her empire."

Rapin, in his ***History of England***, viewed the Normans as entirely another race from the French, and in reference to William's proposed conquest of Britain, he says, "France, in particular, could not but endeavour to render the design abortive; the success of which must infallibly prove very prejudicial to that nation."

After reviewing the almost insuperable obstacles in William's way to conquest, he adds, "Let us add to these considerations, that by one single battle, he became master of a country which neither the Danes, the Saxons, nor even the Romans could subdue, by an infinite number of engagements, a great many conflicts, and the elapsing of many ages; by all which we are compelled to acknowledge this enterprise was con- ducted by that Almighty, who alone disposes of victory, and, at His pleasure, raises and subdues nations. God, no doubt, was pleased to make use of this conqueror, to give a lustre to the English name, which it had not as yet obtained."

NORMANDY

"Of Normandy," Rapin says, "it was one of the largest and most considerable provinces of France, it had been in the possession of the Normans ever since Charles the Simple was compelled to give it up to Rollo, a Danish captain, who was the first duke. The Normans managed so prudently that whenever the French endeavoured to invade the country, they always found the dukes of Normandy in a condition to defend themselves without foreign assistance, as they could always rely on the love of their subjects."

This love for country and kindred has all along been the strength and security of this channel gate. As it was in the days of old, so it is now. Benjamin will be true to the end. The kingdom through whom all nations are to be blessed.

We now hold gates all over the globe; our British and American seamen, who travel all over the world, have read the history of those gates, and they especially know their value in the promotion and protection of civil and religious liberty, and in the advancement of all the interests of science, commerce and religion. In those gates, those men recognize our identity. In their position and in the way they come into our hands, we recognize the goodness of the Promiser, and the fulfilment of the promise.

GIBRALTAR

We hold Gibraltar, the well known and highly prized gate to Spain and to the Mediterranean Sea, the great ocean highway to the south of Europe, to the east of Asia, and to the north of Africa. This rock lies at the southern point of the Spanish peninsula, in Andalusia. It is connected with the continent of Europe by an isthmus of low land, and is almost wholly surrounded by water. It is three miles in length, extending from north to south, it has a circumference of seven miles, and it terminates in a point, called Europa point; called also Calpe. The point opposite on the African coast is called Ceuta. Those rocky cliffs were called by the ancients, the “two pillars," or “*gates of Hercules,*" and were regarded as “*the ends of the earth;*" or the western boundaries of the world. This rock, Gibraltar, consists principally of a grey compact marble, it is one thousand three hundred feet above the sea-level. It abounds with caves, the most remarkable of which is that one called St. Michael's, on the south-west side. In the perpendicular fissures of the rock were found bones of animals of various kinds, and human bones have been found there.

The natural productions of Gibraltar are wild rabbits, snakes, woodcocks, teal and partridges. There are also large numbers of monkeys. They are very unlike the monkeys of our wooden country, or of other countries, for they have no tails. This is the only species of that animal found in Europe without that appendage. The climate is temperate most of the year, and even in summer months the excessive heat is allayed by the refreshing sea-breeze, which is usually called the doctor, from its health-giving properties. The east and north sides are all but perpendicular precipices, and are nearly inaccessible. The south- ward side is also very precipitous; but on the west, where the town is built, it gradually declines toward the bay, where the strength of the fortifications is such, that they seem to defy all the powers of the earth.

Every available spot on the rock is protected by most formidable works, and all that modem ingenuity can devise has been done to make Gibraltar, what we believe it is, absolutely impregnable, as the possession of a power supreme at sea. Besides these well-built fortifications, there are two grand excavations wrought with extreme labour in the solid rock, called “*galleries,"* which extend from two to three miles in length, and are of sufficient width for carriages. Along those galleries, at intervals of twelve yards, are port-holes, bearing upon the neutral ground and sweeping in the immense range the whole of the bay. This bay, extending from Cabrita and Europa points, seems to have been intended by nature to command the straits.

The present name Gibraltar, was given to it in 711 A.D., in memory of the Saracen general, *Tara-ebu-zarca, Gih-el-tarif,* signifying the mountain of Tarif. The Saracens held this gate from 711 A.D., to the fourteenth century, and again, for a short time in the fifthteenth, when the Spaniards in 1462 took it from them,, and held it until 1704, when, in the reign of Queen Anne, Admiral Sir George Rooke was sent with a few ships to help Charles, Archduke of Austria, to obtain the crown of Spain. Admiral Rooke did not win the laurels he sought for. He had not an opportunity, so he called a council of war, and determined to claim and win the citadel and fortress of Gibraltar for his country and hi-j queen. The rock, as seen from afar,, looks like a gigantic lion crouching in repose, though one thousand three hundred feet high. The admiral thought that, resembling as it did his country's coat of arms, to his country it should belong. It was a very bold idea; for Spain at that time was one of the most powerful nations of Europe, and it was no small undertaking; especially as he had only one thousand eight hundred men all told, to take care of his ships, to storm the garrison, and to hold it, if he won it. But to resolve with him, meant action; and he had confidence in God, that He would bless the under- taking and

transfer that most important gate into his country's keeping. So out on the sandy isthmus he took his stand, with a few British soldiers, and their Dutch allies, and in the name of his country, he boldly demanded the surrender of the place. The Spaniards, of course, proudly refused, and hardly deigned au answer in reply. The demand was made on the 21st of July, 1704 A.D., and on the morning of the 23rd the British batteries were opened upon the new fort and town. The Spanish guns and new fort were soon silenced and captured; next a small mole between the fort and town surrendered; while this assault was made, two British soldiers. Captain Hicks and Captain Juniper, ran ahead with the old Israelitish banner, and planted it upon the citadel. The sight of the British flag in such a position so unnerved the Spaniards, and so encouraged the others, that but a feeble resistance was made; and after blowing up the fort, the Spanish governor, the Marquis De Salines, surrendered the whole of this immense place of arms to the house of Israel, the true and lawful heirs of him to whom the original promise was given: "*Thy seed shall possess the gates."*

The loss of Gibraltar was very sorely felt by the Spanish nation, and for 174 years they have been most cordial in hating the Anglo-Saxon. Indeed, their hatred has been handed down from generation to generation, and that of itself confirms this important evidence of our identity. They never could forget, they never could forgive. But they did more than hate. In 1779 they found an easy pretext for war against Britain, the principal object being to recover the lost, but highly prized and most valuable gate. Spain united their fine fleet with the fleet of France, and resolved to regain their lost treasure. All the available resources of the combined fleets were brought up to this end. For four years their fleets and armies surrounded the place,. with united eager purpose to recover this stronghold from the grip of the lion of Judah. General Elliott, who was a worthy governor of an illustrious garrison, was entrusted with the de- fence of the place, and through many weary days and nights, in times of real peril, of almost famine, and much sickness, he and his brave company of 3,430 men, with 100 guns, met and defeated every attack of the desperate foe. All kinds of efforts were made, all manner of diplomacies were tried. French and Spanish strategy had done its best, until at last Spain sent on, in addition to her former fleet, ten new battering ships, made, as they thought, fire and ball proof. These, with 1,000 guns and 40,000 men, came to push the siege. On the 12th of September, 1782, the final assault was made by both fleets. The Spanish commander employed his ten new ships, and a duel between these and the guns of the fortress lasted the entire day, while the Spanish fleet and the French fleet did their best. The British commander tried a newly invented agent of destruction — red-hot shot — with which he gave the two fleets such a blow that their defeat was assured within twenty- four hours. By the afternoon the Spanish flagship was seen to be in flames. Soon after, the Admiral's second in command shared the same fate. That evening and night the red-hot shot had done its terrible work, and the boasted battering ships were in flames along the en- tire line. The whole night long the enemies' ships were burning, and the majority either blew up with terrific explosions, or were destroyed and sunk at their anchors before dawn. Four hundred of their crews were saved by the British, who lost only sixteen men. Thus, that evening and night, left the gate and fortress of Gibraltar in the possession of the British, whose firm purpose and resolve it is, by the blessing of God, and they fully believe, by His will, to retain that gate for ever. It is, indeed, in the possession of Judah's lion, the representative of Israel's Queen, and stands, in its grim and craggy strength, with its 1,000 guns, the most celebrated fortress in the world.

It is worthy of remark that Spain has never recovered the loss of this gate, while the commerce of all the nations has been greatly benefited by the transfer of that highway of the nations to the keeping of that people who could afford to remove all the restrictions and obstructions that had so embarrassed and delayed commerce.

Edmund Burke said of Spain, “That she was a stranded whale on the coast of Europe. It has not enough of recuperative power to flounder back into the sea.”

An impartial pen has written the following: "There is only one hindrance to the Spaniards re-taking Gibraltar from England, as they now desire to do, and that is that it is impregnable. Three

of its sides are so precipitous as to be wholly inaccessible, and the fourth side, sloping down to the water, is protected by about 1,000 pieces of artillery. The Moors were finally expelled from the fortress by the Spaniards in 1462, and the latter then greatly strengthened it, and supposed they had made it impregnable; but it was captured by a few British sailors, under Sir George Rooke, in 1704, and the most desperate and most persevering efforts have been unavailing to retake it. In 1713 it was confirmed to Great Britain by the treaty of Utrecht. The Spaniards attacked it with a large force in 1727, and in 1779 the assault was renewed by a combined French and Spanish fleet. This latter siege lasted three years. By June all communication between the rock and the main-land was cut off, and the following month the fortress was completely blockaded. The besiegers brought to bear all the resources of war, by land and sea, and their operations were directed by the ablest French and Spanish engineers; a powerful fleet anchored in the bay, and for three weeks an incessant bombardment was kept up from eight mortars and 200 pieces of battering cannon. The garrison made a sortie on. November 27th, 1781, and destroyed the enemies' works, but the allies soon reconstructed them and brought 1,000 pieces of artillery to play against the fortress, an army of 40,000 men the meanwhile besieging it by land, while forty-seven ships of the line and a great number of smaller vessels menaced it by sea. Admiral Rodney having succeeded in throwing relief into the fort by defeating the French fleet, the garrison were greatly encouraged, and, by discharging red-hot shot, silenced the enemies' enormous floating batteries and burned many of their ships. Nine of the batteries were set on fire. About 400 of the crew were saved by the exertions of the British, but the rest all perished iu the flames, explosions or drowning; afterward the besieged were reinforced, but they had only lost six- teen men throughout the attack."

WOUNDED SOLDIER

I have here a fine specimen of one of those gallant few who won such laurels for their country. The young soldier was mortally wounded, and he speaks to his comrades thus:

"Step slowly! speak lowly!
Those rocks may have life,
Lay me down in this hollow;
We are out of the strife.

Oh, heavens! the foeman may track me in blood.
For this hole in my breast is outpouring a flood;
No! no surgeon for me, he can give me no aid,
The surgeon I want is a pickaxe and spade.

What! Morris, a tear I why shame on you, man,
I thought you a hero, but since you began
To whimper and cry like a girl in her teens,
Why, George! I don't know I'm sure what it means.

Well! well! I am rough; 'tis a very rough school.
This life of a trooper — but yet I'm no fool!
I know a brave man, and a friend from a foe,
And, boys, that you love me, I certainly know.

But wasn't it grand.
When they came down the hill o'er slough and sand.
But we stood — did we not — like immovable rock,
Unheeding their balls, and repelling their shock?

Did you mind the loud cry
When turning to fly;

Our men sprang upon them determined to die!
Oh 1 wasn't it grand?

God help the poor wretches that fell in that fight.
No time was there given for prayer or for flight;
They fell by the score in crash, hand to hand, [sand.
And they mingled their blood with the slough and
the Huzzah! Huzzah!

Great heavens I this bullet hole gapes like the grave,
A curse on the aim of the traitorous knave:
Is there never a one of you knows how to pray,
Or speak for a man as his life wears away?
Pray! pray!
Our Father I Our Father! why don't you proceed?
Can't you see I am dying? great God how 1 bleed!
Ebbing away! ebbing away!
The light of the day
Is turning to grey.
Pray! Pray!

Our Father in heaven! boys, tell me the rest,
While I staunch the hot blood from this hole in my breast.
There is something about forgiveness of sin.
Put that in, put that in; and then
I'll follow your words, and say an Amen.

Here, Morris, old fellow, get bold of my hand,
And Wilson, my comrade — oh! wasn't it grand,
When they came down the hill like a thunder- charged cloud;
And were scattered like mist by our brave little band!
Where's Wilson, my comrade? here, stoop down your head,
Can't you say a short prayer for the dying and dead?

Christ of God, who died for sinners all,
Hear Thou this suppliant wanderer's cry
Let not even this poor sparrow fall
Unheeded by Thy gracious eye.
Throw wide Thy gates to let him in.
And take him pleading to Thy arms;
Forgive, O Lord! his life-long sin.
And quiet all his fierce alarms.

God bless you, my comrades, for singing that hymn,
It is light to my path when my sight has grown dim:
I'm dying, bend down till I touch you once more.
Don't forget me, dear boys — God prosper this war;
Confusion to enemies — keep hold of my hand —
And float our dear flag o'er a prosperous land."

It is no wonder that Spanish, French, and other Gentile nations, always bite the dust, when they come fairly into contact with such Saxon pluck as that.

MALTA

is an island situated in the centre of the Mediterranean Sea. It is seventeen miles long, and nine miles wide, and contains 73,000 acres of land. It lies between Sicily and Africa, and forms a most important . gate. As a military and naval station it has been a much coveted possession for three thousand years and more.

Diodorus Siculus, or Diodorus of Sicily, says, " that the Phoenicians claimed Malta as theirs 602 years B.C. Soon after it was claimed and possessed by an enterprising colony of the Danai from Greece. These Danai were, no doubt, that portion of the tribe of Dan of which we read so much in classic story. The Carthaginians saw that Malta, — called Melita in Paul's day— was the key of the position, what God's word calls the gate, and they took it in B. C. 402. Next to them the Romans fought for it and won the gate; twice the Arabs held it, annexing it to Sicily. In 1516 the island of Sicily, with the Maltese islands, passed over to Charles V., an heir to the crown of Aragon. On the 4th of March, 1630, it was ceded to the Honoured Knights of St. John, who have since been named the Knights of Malta. They made many and valuable improvements on the island, and built formidable defences for their protection and security.

The covetous eye of Napoleon I. saw the value of this island as a military post, and, when on his way to Egypt with a fleet of eighteen ships of the line, eighteen frigates, 400 transports, and 40,000 men, he turned his attention to make this island a trophy to his arms. The knights under proper management were amply able to "*hold the fort,*" but through the cowardice of the Grand Master, and the treachery of the French knights of the order, who were in the citadel, the island was surrendered to the French on the ninth day of June, 1798. The French Government soon became so intolerant and oppressive that the Maltese revolted; unable any longer to endure the yoke, they called upon the British fleet for help. For two years the place was closely blockaded by British warships; Nelson urged the British Government to allow him to take the strongest fortress then in Europe; but they would not consent. There was other work to claim Nelson's special attention, and God had other ways of making good His promise of this gate to Israel, Nelson, by his great victory at the mouth of the Nile, in 1798, broke the power of France, and the garrison at Malta could not be relieved, because the British men-of-war were owners of the ocean highways of the world. The French, in possession of Malta, for want of supplies, surrendered at discretion to the British troops, what they had acquired by foul play and treachery. Thus the heirs of the covenant-promises came into possession, in 1800 A.D., without striking a blow, of the most important stronghold, or *shaar*, in the world next to Gibraltar. From that day to this Malta has been a British possession, a most highly valued gate, or place of arms. It is valuable to all the civilized nations of the earth, because it speaks of British supremacy and constitutional law, and fair play to the Italian, Greek, Turk, to the Levant, to the whole of Northern Africa, to Egypt, and to Syria and Palestine, indeed to all the lands bordering on these waters; while to Russia, Malta has often spoken of the rights to the weak and justice to all. It is a guarantee of liberty and protection to all who travel or trade on those seas. To Britain it is the headquarters of their Mediterranean fleet, and a grand depot on the route to India. Its commercial and political importance cannot be estimated, much less its value in times of war. It may be said to be a fortress of the first class, and of vital importance to the Empire. It is one of the chains of strongholds connecting Israel's island home with Palestine, Egypt, Cyprus, and Syria and the far East.

The possession of Malta more than doubles the power which Gibraltar gives to the Anglo-Saxon, and it is a wonderful support to the new gate, the Suez Canal, which has lately been miraculously conferred upon that Anglo-Israelitish nation.

The population of Malta is over 100,000 persons; so dense, indeed, that the products of the island would not supply food for more than one-third of its inhabitants, so that, if their naval supremacy were broken they, the British, must soon surrender their hold of Malta. But God who has given the Anglo-Saxon the gate, has also given them the naval supremacy to keep it, and as long as we grow wheat in Western Canada, and in the Western States, no doubt Malta will have bread.

As to the holding it, the Anglo-Saxon on sea and land, rich and poor, would join in the watchword, "*No Surrender!*" and there are 1,200 guns ready mounted, to enforce that watchword.

CYPRUS

is a valuable island in the north-east angle of the Mediterranean Sea, about one hundred and fifty-five miles from Acre, in Palestine, seventy miles from Latakia, in Syria. This beautiful spot extends one hundred and thirty-two miles from east to west, and is about thirty-five miles in breadth, giving an area of four thousand five hundred square miles. Its soil, when properly cultivated, is so productive that, at one time, it maintained a population of over one million. Though now, having so long degenerated in the hands of the Turks, its population does not exceed two hundred thousand. This island has been called the gem of the East Mediterranean, and of all the islands known, it was noted in classic story. The famous Mount Olympus rises in the centre of it. Cyprus is frequently mentioned in the Sacred Scriptures. This island was the birthplace of *"Barnabas, the son of Consolation, a Levite of the country of Cyprus*" (Acts iv. 36). Also of that old disciple, call Mnason, with whom Paul and company lodged (Acts xxi. 16). Cyprus was the first place where Christianity was planted outside of Asia. The first preacher of the Gospel to the Greeks were Cyprians. Paul and Barnabas both commenced their missionary tour in Cyprus, and Christianity has never entirely lost its hold on that field, and now the truth, long since planted there, will receive a new impulse, and from Cyprus as a grand centre may go forth again the stream of life which is to bless all nations. Cyprus is the key to Northern Syria, and to the Gulf of Scanderoon, and the mouth of the Orontes, It is also the key or gate guarding the entry to the great valley of the passengers or valley of the Euphrates, whence the great railway terminus from the head of the Persian Gulf to the Mediterranean must of necessity be located, and the way prepared for the kings of the East.

Its principal cities were Citium, Salamis, Paphos, Arnathus, Axsinoe and Soloe, these were among the triumphs of Christianity.

This island was owned by the Phoenicians at an early period. Amasis of Egpyt took it from them, and the Scythians and Danites drove the Egyptians out of it. The Persians next claimed it, and after them Alexander the Great. At his death the Egyptians again claimed it, and then the Eomans. Next it be- came the property of the Byzantine Emperors. Richard Coeur-de-Lion took possession of it in 1191 A.D., and sold it to the Templars. The people refused their new masters, and Eichard again took the gem of the sea, and gave it to Guido, of Lusignan, who raised it to great prosperity. After three centuries the Venetians took it, and kept it until 1670, when the Turks invaded it, and in 1671 they became masters of the place and have held it ever since, until Earl Beaconsfield secured it for a British gate or stronghold.

We conclude in the words of Sir Garnet Wolseley, who is good authority, "Cyprus is going to be a great success. I shall have a surplus this year, after what I have spent on roads and paying the Turks in full for the surplus revenue they are entitled to under the annexe to the convention of the 4th of June last. Next year I hope to embark upon some more important public works. Laugh at any one who tells you Cyprus is not going to be a complete success."

An American joker has said, "Cyprus has had a rather checked career. That classic island has been owned by Phoenicians, Greeks, Egyptians, Persians, Romans, Venetians, Turks and English. England will doubtless improve the fertility of the island to the utmost, and when, by-and-by, it falls into the hands of the United States, they will erect on it a big summer hotel, construct a long pier and nm excursions to it — tickets for the round trip, fifty cents; children half fare; refreshments on board the boat."

There was a time in its history that no Jew was allowed to touch its soil. If he were driven by storm on its shores he must forfeit his life. How changed the times are where a Jew, a Jewish premier of Britain, has secured the transfer of the whole island to its rightful owners, to whom,

as an important gate, it was promised. The Union Jack now floats from the summit of Olympus, 6,696 feet above the sea, where will be heard, not the thunders of Jove as of old, but the roaring of the British lion for all time to come. Cyprus means a great deal. It makes the Mediterranean an English lake. With Malta, Cyprus and Gibraltar in hand, Constantinople and Palestine are no longer an open question.

ACRE

When Joshua led the tribes of Israel into Canaan, they found a strong garrison north of Mount Carmel at the mouth of the River Kishon, at the termination of the Valley of Jezreel and of Esdraelon. In this valley Deborah and company were so greatly honoured when the great forces of nature, the stars, fought against Sisera, and the rivers swept away the enemies of the Lord (Judges iv.). In that valley the Philistines defeated Saul. There Pharaoh-Necho fell by the hand of Josiah. Indeed, in that plain of Jezreel were fought most of the great battles which caused the country to change hands. After the fall of Tyre, that gate was called Ptolemais. During the Crusades it changed hands frequently. Richard Coeur-de-Lion took it in July, 1191 A D. The knights of St. John held it from 1191 to 1291, when the Turks captured it. In the days of Napoleon I. it stood a siege of sixty-one days, as Sir Sidney Smith successfully defied the skill and power of the ambitious conqueror, and held it secure for the Turks. Napoleon said of Sidney Smith, "That man has caused me to lose my destiny." In 1832, Ibrahim Pasha besieged it for six months, and took it for Egypt. In November, 1840, the Turks wanted it back, and Sir Charles Napier subjected it to a terrific bombardment for two hours, and utterly destroyed it. Fifteen hundred Egyptian troops perished in that terrible explosion.

Our Israelitish ancestors in 1425 B.C., found it a difficult place to subdue. "*Neither did Asher drive out the inhabitants of Accho*" (Judges i. 31).

Napoleon called "*Acre, the key to Palestine*." It is more than that. It is the key to Egypt and of south-western Asia.

In Charles Mills' ***History of the Crusades***, he says, "The single city of Acre is so decisive of the fate of Palestine, that whoever possesses it may easily make himself master of the whole country. The history of the Israelites and of the Crusades, establishes this; and the reason is that from that port a great plain extends all the way to the Jordan, dividing Palestine into two halves."

The word of the Lord makes special reference to the future of this place: "*Then,*" i.e., after the identification of the house of Israel, as the Christian nation (see verse 10), "*then shall the children of Judah "*(the Jews)*" and the children of Israel* "(the ten tribes — the Saxon)*" be gathered together, and appoint themselves one head, and they shall come up out of the land*" — i.e. Britain — "*for great shall be the day of Jeasreel*" (Hosea i. 11)

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There is a day coming, the day of Almighty God, closely connected with the return of the twelve tribes of Israel to their land, and to follow that event; that day is the day of the great decisive battle to be fought on the plain of Jezreel or Esdraelon. This is the con- test which, according to the Jewish Chronicle, is destined "*to solve the Eastern Question*;" the great battle which, according to others, is to terminate the war of Armageddon (Rev. xvi. 16; Ezekiel xxxviii., xxxix). Lord Stratford de Redcliff arranged with the late Sultan of Turkey, that a British man-of-war should always be stationed at Acre; our highest authorities say, "it can be made as impregnable as Gibraltar and as convenient as Malta."

No one can doubt, that with a British man-of-war there to protect Anglo-Saxon interests, that important gate will soon be ours.

SUEZ CANAL

There was a Suez Canal, known as a gate of Egypt and the East, long before the Christian era. It is said that the present canal was no new conception of the French, but the perfection of a scheme that has been under contemplation for 3,000 years. It is recorded by Strabo and other historians, that Rameses II., B.C. 1340, cut a canal between the Red Sea and the Nile. Others attribute the work to Sethi I., a century earlier. Eight centuries later, according to Herodotus, Necho II. enlarged this canal, and sent a fleet through it to circumnavigate Africa. When the Persians under Cambyses, B.C. 525, conquered the country, they found the canal no longer navigable, but Darius, son of Hystaspes, reopened it.

In 450 B.C. the canal was open, and was wide enough to allow two ships to meet and pass each other. At that time it took them four days to run from sea to sea. In the course of centuries it again became obstructed with sand, and was restored once more by the Emperor Trajan, in the beginning of our era, from which period it appears to have b(en kept open until finally filled up and destroyed by the Arab Caliphs.

In 649 A.I). Omar, then Caliph, allowed it to be opened to supply the Arabians with provisions; but again in 767 Abdul Khadur filled it up, so as to starve the population of Mecca and Medina. In the year 1798 A.D. attention was again directed to it by Napoleon I. In 1847, it was again publicly discussed, and eight years after M. Ferdinand De Lesseps, a talented Frenchman, suggested to the Pacha of Egypt his scheme for the excavation of the present canal. The Egyptian rulers warmly supported the scheme. Napoleon III., and several French capitalists encouraged it, while in England it was warmly opposed. Lord Palmerston, then premier, strongly opposed the project. The merchant princes, influenced by the Government and men of science, refused to subscribe a penny toward its cost. The English press called it a grand swindle, a huge bubble, a mad scheme, etc., and said it would fill with sand, and salt, and mud. It was denounced in every way as an insane idea, that never could and never would succeed; that it would never pay. The Government, the press, the people, were all disappointed; the difficult task was undertaken, and in due time, it was completed; they cut right through Menzaleh and the Bitter Lakes from sea to sea.

The cost of this grand project was $130,000,000, and by means of that gate the commerce of Arabia, India and China, Ceylon and Australia, is brought from 6,000 to 7,000 miles nearer to Britain and about a month in time.

We will hear from the Rev. Dr. De Hass on this subject, he says, “Egypt under the present Khedive, Ismail Pasha, grandson of Mehemet Ali, is rapidly advancing in civilization. Many Europeans are settling in the country. New railroads and canals are being constructed; Alexandria is sharing largely in the general prosperity, is lifting her head out of the dust of ages, and fast recovering some of her ancient glory.

What the Khedive lacks most is men and money to carry out his projects. His kingdom at present is confined to the narrow valley of the Nile, with a population of only 5,000,000 — not enough for a great nation; but far to the South of him lies Abyssinia, rich in products, with a population of over 4,000,000 a prize he has long coveted.

One of the greatest, if not the greatest work of the century was the completion, in 1869, of the Suez Canal, connecting the Red Sea with the Mediterranean.

The canal is eighty-six and a half miles long, 250 feet wide, and of sufficient depth to allow the largest vessels to pass through without difficulty, thus saving the voyage from Europe and America to India or China from 6,000 to 7,000 miles in distance and about a. month in time.

A British Anglo-Israel writer says, “This grand engineering triumph, which our nation once despised, was by the overruling of Divine Providence destined to be the possession of His people Israel. As the chief maritime power of the earth, the benefit is reaped almost entirely by our own gigantic commerce, although our capitalists never paid a shilling toward its construction, or its maintenance/'

It is very inconvenient, and often embarrassing, for a poor man, or a small nation, to have an empty pocket. During November, 1876, the Khedive of Egypt was in this very unpleasant condition. He must have money from some source. Turkey was in the same condition, or worse. So, on the morning of the 26th day of November, 1876, the wires bore the tidings that a Jew — a Jewish premier of the house of Abraham, Disraeli by name — had placed the sum of J£4,000,0()0 sterling to the credit of the Khedive, and that the money necessary to make good this transaction had been found in two days by Hebrew capitalists; that the scrip transferring to Israel's keeping so large a share in this canal was now in custody of Israelitish hands. This transfer of so large a share in the canal is virtually a title to Egypt itself, and secures a voice in the management of Egypt, if not the entire possession of that land.

Thus God, who made the promise of the gate to Abraham's seed, has, in this instance also, given, in a most mysterious way, for a mere trifle, without an angry word or the loss of a single man, this immense interest, which, from its very nature, secures to us very much more.

Rev. Dr. De Hass says, “*During the last year, 1876, 1,264 vessels, carrying 71,000 passengers, passed over this highway of the seas, the receipts from which amounted to over $6,000,000.*"

The official returns say thus, “Trade via the Suez Canal has rapidly increased, the receipts for 1877 reaching nearly $7,000,000, an increase over 1876 of $560,000, in spite of the reduction of the toll to 12J cents per ton since April last; 1,663 vessels passed through the canal in 1877, being 206 in excess of the number reported for 1876,"

Who will say this is not a grand success? This acquisition is a veritable gate or door of entrance into the Red Sea, which indeed is now, by an American writer, called an English lake. The prophet Isaiah saw this with great clearness two thousand years ago, when he said, “He shall destroy the tongue of the Egyptian sea." That Suez Canal has, in a marvellous way, completely fulfilled that prophecy.

PORT SAY-YUD

At the north end of this canal there is a town, now grown almost to a city, called Port Say-yud, which means, “*the princely gate*," or, “*the gate of the prince.*" It is indeed the grand portal of an ocean highway, which highway was also spoken of by Isaiah (xix. 23) more than two thousand years ago. He says, “*In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians*." The reader will please notice here an international policy, a grand highway or thoroughfare, a pure worship, all included in that one prophecy. Notice, also, that all this is connected with the prophet's vision of the great pyramid, to which he so clearly refers in the previous verses: “*In that day (at the same time) there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof unto the Lord. And it shall be for a sign, and for a witness unto the Lord of hosts, in the land of Egypt*." Once more, notice in this connection the words of the same seer, where he tells us that “*Israel is to be called by a new name, which the mouth of the Lord shall name;*" and the land of promise is no more to be called desolate, but thou shalt be called Hephzibah, my delight is in her and thy land Beulali that is married.

“*For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so, shall thy God rejoice over thee. I have set watchmen upon thy walls,*

O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

I think that those ancient seers saw this wonderful canal, or gate. Hear them: "*Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway, gather out the stones;*" that is, dredge the canal, remove the stones that may impede or endanger. "*Lift up a standard for the people*." "*Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people*." And Jeremiah says, "*Set thee up way marks* " — i,e. mile stones. *"Make the high heaps*" — of sand and earth, etc., on the margin of the canal; they will protect the canal from the drifting sands. "*Set thine heart upon the highway* " — purchase it, and esteem it so as to keep it; that one that lies in the way in which you went "*when your fathers left Egypt,*" turn again in that direction, oh virgin of Israel, turn again to these thy cities. We are told that the ships of Tarshish will assist in the return of the Lord's people. How beautiful is the word of the Lord?

I regard the wonderful way in which God secured the transfer of this gate to Anglo-Israel as one of the most glorious testimonies to our identity which can be well imagined. We are approaching the time when that land must be ours, and God has given to our race, in the most peaceful way, those great gates — Malta, Cyprus, Acre, Port Say-yud — and this canal, which are of essential service to any people inhabit- ing that land. He says, " They shall return and shall be in rest, and be quiet, and none shall make them afraid." Through that way Moses and Joshua led the hosts of Israel through to the land the first time. When the Lord shall set His hand again the second time it will be still more glorious. There is a wealth of meaning in "*Set thine heart upon the highway, even the way which thou went*," etc. By this transfer to British hands of this gate God virtually proves us to be His people, the sheep of His pasture, the lineal descendants of Abraham who are "*to possess the gates of our enemies*."

BABEL-MANDEB

From Port Say-yud we sail down the canal into the Red Sea, leaving the gate of the prince in the north and saying adieu to the blue waters of the Mediterranean, noting the way-marks or mile-stones as we move on, we steer south-eastward. This sea is 1,300 miles long, having the terminus of the canal in the north, and Babel-mandeb, or the "*Gate of Tears*," on the south. This strait is called the "*Gate of Tears,*" because so many fair ships and valuable lives have been lost there. A tourist said, "It is August, September, or October, when we sailed on those waters — if our readers would desire to know what the Red Sea is like — for about six hundred miles of its course during these months, it is an air and water struggle which shall be the hotter. Your eyes are dry and sore with heat! your lips crack! talking withers your throat; silence wearies your soul! the air is full of ashes — oh, for a breath, only for a breath! There is no breathable air here! Let us lie in a bath all day, alas! the ship's salt-water bath gives us no relief! the water is hard and dry, and refreshment is a vain de- sire. Glowing morn rushes on to fiery noon; fiery noon to blood-red evening; blood-red evening to black and sultry night; but scorching, roasting heat never leaves you for a moment. We have seen men in their shirt sleeves, bathed in perspiration, gasping for bare breath on the steamer's deck, and vainly looking for cool air, at three o'clock in the morning — and that at sea, remember, in a vessel rushing through the water at the rate of ten or twelve miles an hour."

ADEN.

At the southern extremity of this sea the straits contract in breadth to only a few miles. On the Arabian side stands a small spot, or rocky cliff; a burnt up or exhausted volcano, whereupon a green tree, or blade of grass never grew. It is five miles long and three wide; it is separated from the main- land by a low, sandy isthmus three miles long; it is a mass of rock lifting itself 1,776 feet above the level of the sea, or 300 feet higher than the highest point of the rock of Gibraltar.

The place itself looks very much like Gibraltar, the rock so perpendicular, coming down to the water's edge. It has long been called Aden, an Arabic word which means permanent settlement. It has two harbours, an outer and an inner, and is the great port of call and fuel station of the vast trade of the East. That harbour is capable of accommodating an immense fleet. The importance of this harbour cannot be estimated in times of peace, much less in times of war, as it serves a most valuable purpose to all our shipping. It is a place of admirable natural defence, made impregnable by splendid fortresses.

It was a place of note from very remote times. Long before the Christian era it was a port of great value. The Romans captured the place B.C. 24, and . called it Ha-hia-Felix, or the Happy. This was the country of Seba and Sheba, whose kings are mentioned in the seventy-second Psalm. This country was rich in gems and gold, in spices, odoriferous , shrubs and fragrant gums. In the beginning of the sixteenth century the Portuguese took it; but were driven out of it by the Turks in 1538. In 1837 the British Lion appeared upon the scene; and we do well, as in all these gates, to note the hand of God in the manner in which this wonderful stronghold came into the possession of the Anglo-Saxon. It is well for all the Eastern countries and all who trade upon these waters it is so. For such is the influence of the Lion of Judah there that no gun is fired from Zanzibar to Guardafui, from Babel-mandeb to Singapore, but the garrison of Aden must know the reason why. Since the planting of the old flag there, travellers and missionaries, and all classes of persons, have confidence in the protection and security it insures; prior to that event neither life nor property was secure for one hour. In 1837 a merchant vessel from Madras, carrying the British flag, was wrecked in a storm off Aden, then a Turkish port; the passengers and crew were grossly insulted and abused by the Arab residents of the place. The British Government, of course, demanded compensation and redress. The Sultan promised it, and offered to sell the whole island to England; the Sultan's head was very insecure, and he was easily disposed of, and he never carried out his promise. His son and successor refused an apology or redress, and told the British Government to do its worst; the result was that a naval officer gave the young Turk a good spanking and took Aden from him, and at once established a police force to keep order and law and defend the right. On the sixteenth of January, 1839, the place was taken into safe custody by the rightful heir, the house of Israel, to whom the gate belongs. Aden was at once constituted a free port, open always to all who desire rest or safety. It is the chief coaling station for all the steamers plying on the Mediterranean, via the Suez Canal to India and the East. It has now a population of 40,000 souls, and its export trade of coffee, gums, feathers, balsams, drugs, gold, frankincense and myrrh, pearls and ivory brings it in an import trade worth £1,404,169 per annum, with an export amounting to nearly the same.

The Turks have tried several times to surprise and take the garrison; but it is in safe custody, held as a gate God gave to us in the fulfilment of His promise to our forefather Abraham. There are there always on hand 2,000 Anglo-Saxon troops, and the promise is, " One of you shall chase a thousand, and two put ten thousand to flight. “The want of fresh water is greatly felt, as it rains there only once in the year. When it does rain it comes in torrents for two weeks, in September. To preserve the rain-water they have constructed a system of reservoirs at a cost of £l, 000,000.

In those days there was not much attention paid to the religious interests of the army or navy; any kind of a minister was supposed to be good enough for a military station. This was a great mistake, many of those soldiers and sailors were extensively read, and truly devoted Christians. Once an elder of a church was boasting of the preaching of his minister, especially of the length of his sermons, which often lasted three hours. The red- coat listened to it all, and quietly replied, *“Coarse straw takes long to chew*."

Once upon a time, a graduate of, a Rev. professor, who was a very dry preacher, gave his congregation a discourse on the “*dry bones*” in the valley, when captain S remarked to a friend, "*Weel, it 'ill be a long time afore that maim makes the deil to swat.*"

PERIM

About four miles across the straits from the south point of Arabia near Aden, there is another barren, rocky island, three miles long, two miles wide, quite destitute of vegetation, and scarcely any rainfall. The main channel lies between this island and Arabia. The channel is very deep and dangerous. That channel has in Perim a double rock, and affords the owners the complete and easy control of the only channel by which a vessel can be brought through the Red Sea from the south. It is worthy of note how this place of so much value as a key to the Red Sea, came into the possession of Great Britain. For many years the French had their minds and hearts set on having a fortress in or near the Red Sea, to* balance the British fort and power at Aden. So in 1856 A.D. they pitched on Perim, and a French admiral was commissioned to annexe it. His vessel, carrying eighteen guns, had sprung her bowsprit and foremast, and required some iron forgings which could not be made on board. He put into Aden to repair the damage; and was, of course, hospitably entertained and generously assisted by the British Governor of Aden. The admiral determined to keep his secret until the flag of his country should be planted on Perim. After a good dinner at the Governor's table, he informed his host that he was to sail next morning to Perim and claim it for his country and erect a French fort there. There had been some correspondence between the Governor and Lord Elphinstone, Governor of Bombay, on the importance of securing Perim to their country, as if in the possession of the French or Spanish, it might prove troublesome in time of war. Governor Colcomb was a wide-awake gentleman, and he saw through the little French game, and very promptly he frustrated it; at once, at the dinner table, he wrote a pencil note to the commander of a British war-ship then lying in the harbour, "*Get up steam with all speed, and plant the British flag on Perim island*." He knew his orders would be promptly obeyed. The British steamer was off in a very short time. The French admiral went to bed, his countrymen blamed him for being drunk. Next day, as he neared the island of Perim, he saw the British flag on both sides of the channel, in the Straits of Tears. *"Curse those British*," said he, in his native tongue, "*that flag is everywhere.*" True, my French admiral, for the Lord is making good His promise, that "*Israel should possess the gate of them that hate thee.*" All those gates in all lands, belong by virtue of that promise to the Anglo-Saxon; and God will bring it to pass. The sun is the coat of arms of Persia and the moon of Turkey. The time is near when the sun shall be turned into darkness, and the moon into blood. Then shall the all-conquering Saxon need those gates Aden and Perim, and the countries they control.

SOCOTRA

In the same waters, about five hundred miles east from Aden, and about one hundred and fifty miles north-east from Guardafui, at the entrance of the Gulf of Aden, otherwise called the Arabian Sea, there lies the remarkable island of Socotra. That island was formed by nature as a place of defence, an outer porch or gate of entrance to the two strongholds just named. It is always natural and proper that the porch or lodge should belong to the person that holds the house. It might prove extremely awkward to have one man own the palace and another own the lodge, or outer gate- way. It is quite natural and right that Socotra, so curiously planted on the route from India to the southern entrance of the Bed Sea, should be in the possession of that power to which India and the Eed Sea belong, and to which naval supremacy has been granted. So without entering into actual possession, the British Government have made arrangements for the annexation of this fine island, so that it cannot pass to any foreign power, and that when needful the British Lion shall de facto assume charge, fortify and hold the same as an additional security to their Indian possessions. ***The London Times***, five years ago, said, "*The importance of Socotra as one link of the great chain of defences which connects England with her Indian possessions will be seen at once."*

As Gentile islanders of the west there is no ground of claim to those eastern possessions, or those eastern gates, but as Israel we have. God gave long ago to Israel a royal commission to "*break off every yoke of slavery,*" and to undo the heavy burdens, and to bid the oppressed go free, to destroy the slave-trade everywhere. He who issued that royal commission to Israel has been

giving Israel the position and influence and power with the will necessary to obey the terms of that command. Having ended human slavery in the West Indies first, and then on the Western Continent, God's people Israel are now engaged in suppressing "*the accursed slave trade*," which has been so long the terror of the east coast of Africa. The same power which, under God, rooted slavery out of the West, will most effectually accomplish its destruction in the East, and Aden, Perim, and Socotra, are standpoints of immense service in the completion of this work. Britain, and, indeed, the Saxon race everywhere, cannot rest until every human being is free.

Again, God has given "*the heathen to his inheritance*," Israel, "*and the uttermost parts of the earth to his possession,*" that through Israel "*all the nations of the earth may be blessed*." Israel must rule and govern those nations for Christ (Psalm ii. 8). So He has given us the means of protecting our ocean way to and from those heathen nations.

This island is about seventy miles long, with an average of fifteen miles wide; on it there is a chain of granite and limestone mountains, rising five thousand feet above the sea. The north side of the island is very fertile, its productions are aloes (the finest in the world), the gum of the dragon's blood tree, dates, tamarinds, and a plant we sometimes use as a medicine, which we call "*tobacco"* or the "*weed*."

BOMBAY

is an island of Hindostan, on the west coast, and is admirably situated to answer the purpose of a military station and a harbor of strength and security. It is one of Israel's most formidable and most valuable gates. It was called by the Portuguese *Bom-haliai*, the Good Bay. On the 23rd of June, 1661, Catharine Braganza made a resolve, which all trae women ought to do, viz., that she would marry — as a sort of wedding gift, the King of Portugal presented Bombay and the surrounding territory to Charles II., then King of England. In 1669, Charles, by letters patent, conveyed the island and harbour to the East Indian Company for the nominal sum of £10 a year. On the 1st of November, 1858, it was re-transferred to the crown of Israel, now represented by good Queen Victoria, Empress of India. Bombay is now one of the most magnificent of the Anglo-Saxon gates. Through it Britain obtained mastery and dominion over all India. Thus possessing the long- promised gift, "*the utter- most parts of the earth*" — possessions of immense extent, of unbounded wealth and vast influence, seven thousand miles away from her island home. Bombay is now the chief commercial emporium of the East. It is said to be not second even to Calcutta. It is the terminus of the grand railway lines running through India, carrying to that sea-port a vast trade, which converges to it from all European ports, via the Suez Canal and the Bed Sea. It is the destination of most of the mail line of steamers, and of other steam ships, which carry the ever-increasing volume of trade to India, north, south and west. This gate boasts of a noble harbour, twelve miles long and eight wide, and is the most safe and spacious in all India. This harbour is heavily fortified, and guarded besides by two iron- clad turret ships, with a native army, and a consider- able force of European troops of two arms — artillery and infantry — and it forms the headquarters of the British fleet in Indian waters. The great Arabian gate at Aden, already alluded to, is within the jurisdiction of the Bombay government, which supplies its garrison and administers its affairs. The Province of Scinde, too, which was subjugated by Bombay troops, under the command of Sir Charles Napier, in 1843, comes under the jurisdiction of this place. On the whole, while Bombay is really second to none of the foreign gates, whether considered in its capacity as a commercial, military, political, or naval metropolis; we may thank our God that since He destined the peninsula for the possession of His people Israel, He gave them so early as 1661 A.D., a position of security and power such as this port and island is by nature constituted, and that from that day to this. He has not permitted their authority to be questioned, either by foreign or native foes, by land or by sea, from with- in or without for a single moment.

The Island of Bombay is a healthy place, and a favourite locality much sought after as a residence by the wealthy European population resident there. Tbe place is very expensive, and unsuited

for any except the wealthy classes. Such is the power of this gate, that its military and naval influence is felt across the ocean from India to Zanzibar, from Aden to Point de Galle, for 4,000 miles, and in all those regions north and south. The area of Bombay Presidency is about 140,000 square miles and the population is about 20,000,000.

MADRAS

On the low, sandy shore of the Coromandel coast, in south-eastern India, there stands at about the latitude of Aden, and in longitude 80°, the city of Madras; by the natives it is called Chenna Patlanam. At one time it was only a poor fishing village. The town now presents a very imposing sight as we approach it.

Fort George was the commencement of the British settlement. It is situated at only a few yards from the surf-bound sea-shore. There now stands the splendid palace of the Nawab of the Camatic, the beautiful Government house, the mansion of the British consul, the cathedral, the splendid offices of British merchant princes, the fine university buildings, a college of medicine, a mint, beautiful public schools, several Protestant churches, a valuable lighthouse — all of which give the city a most important appearance. In Madras there is a resident, contented, prosperous, Hindoo, Mohammedan, European, Eurasian population of 800,000 souls. By the ord Eurasian we mean a population part European and part Asian.

From that Fort George went forth a grand stream of results, which were the means of securing the whole south and east of India. There issued in 1771 young Robert Clive — every inch a man and soldier — who, with 500 troops only, took Arcot, and defended it against fearful odds, and thus raised British power to importance in India. From Madras that same Clive went forth in 1776, and won back what is now justly called the city "*of palaces*" — the great northern gate of Bengal. He also won the battle of Plassey, captured Chandernagore from the French, struck down the power of Hyder Ali, and his tiger son, Tippoo Sultan; stormed and captured Seringapatam in 1779; conquered the province of Mysore, and planted the grand old flag of peace among many Hindu races, who for centuries had been at war with each other.

From 1746 the gate called Madras has been firmly held by Great Britain, and the miUtary and naval power which lies concentrated in a few red coats, and the formidable artillery depot, is felt in far distant China, in the Mauritius, to the south, and everywhere in the vast Bay of Bengal. Its bare presence has a powerful effect in keeping peace amid the mil- lions located 600 miles north and west and south of its walls. In recent times, too, the many lines of railway and telegraph wire which converge in Madras have much more than doubled the military value of this stronghold to Britain and to the Saxon race. I say "*our race*," because Canada and all the colonies are much interested in the affairs of India, and none of those colonial children so much so as the United States of America. What immense interests is Methodism alone planting and fostering in the East? Her conferences, colleges, and schools will answer, the query. Then other churches, too, have interests there that will live forever.

PESHAWUR

We have next to notice one of those very important inland gates, which to Britain's Eastern empire is as important as any of her sea-ports. Such a gate is Peshawur. It is situated on a beautiful plain — nearly circular — about thirty-five miles in diameter, and surrounded by. a chain of mountains on every side, except a pass about twenty miles wide; through this pass you must go from Kussia, Turkestan, or Afghanistan to reach India. Here is a city of 80,000 inhabitants, surrounded by six strong forts commanding the great Khyber Pass. The town is securely protected by flanked bastions. This station is the gate between India and the mad ambition of Russia, or the Western powers. That being the case, you may be sure that the military skill and experience of the British officers and engineers will not fail to make this pass, or door of entrance, as secure

as it is possible to make it. Behind these impregnable fortresses are coiled up a large and irresistible European army, ready, at a moment's notice, to teach the Afghan, or the Kussian, or any one else a lesson, should they attempt to enter that door.

I have said that the acquisition of each gate was the result of a remarkable and singular interposition of Divine Providence in His people's favour, and an illustration of the power by which those far-reaching promises are all being fulfilled. The annexation of Peshawur was no exception to that statement. In the great Sikh revolt, which resulted in the rising of the Molraj, and the siege of 1848, under Lord Gough, during the great battle of Chillianwallah, the British were outnumbered twenty to one, and they lost enormously of men and guns. The battle was a drawn battle. The Sikhs were largely reinforced by the Afghan horse under Dost Mohammed, and they had their reserves and supplies close at hand. The few British soldiers that had fought against such odds had reserves and supplies too, but they were on the other side of the globe. By one of those wonderful providence, so often seen in our Israelitish history, the God of our forefathers gave them victory. Every shot told with fearful precision in an artillery engagement; the Sikh guns were captured and turned against themselves; the Afghan horse fled through this pass, their only retreat. The few Saxon braves followed them in hot haste up to the mouth of Peshawur, ran up the British flag, and said, “This gate shall hereafter open and shut only at our bidding." This gate was surely God's gift to us, and for His honour it shall be held. That gate is now held, and very likely will be held by the lion of the tribe of Judah. By this gate or pass the Afghans and Turks came, and by this door they went. Through this door they shall return no more.

The London Times, July 15th, 1877, says, “*That Peshawur is the last western door — the very one Russia must take if ever she would enter India*." That gate is a most valuable gift given by God to Israel, and will remain in her possession until war shall be no more.

KURRACHEE

Almost due south lies Kurrachee, a sea-port town, lying near the boundary of Beloochistan, on one of the mouths of the Indus, in the province of Scinde. This place was taken by the British in 1839, and is now a vast commercial emporium, the terminus of important railway communication, and the outlet to the rich and fertile valley of the Indus. It is an important gate for commercial purposes.

RANGOON

is a commercial town in British India, in the province of Pegu, on the Irrawaddy, about twenty-six miles from the sea. The population nine years ago was 80,000. The great Pagoda, Shewi-Dagong, is situated here. It is in itself a marvel of architecture, and is 278 feet high, richly gilt all over, surrounded by an inclosure. The foundation of that temple was laid,, they say, 600 years B.C. All around the larger structure are smaller temples richly gilded. Here may also be found several monuments in honour of Buddha. The ship-building trade is carried on here very extensively. There is a Government naval yard, a new arsenal, a military magazine, and a new fort.

CALCUTTA

is called the “*City of Palaces*!” The chief of all the gates of Israel's heathen empire; the metropolis of the dominion which owns the sway of the Empress of of India. It is a pivot round which great events revolve, and a marvellous history of 178 years. Events which have built up an empire which is the astonishment of the whole civilized world. In 1700 A.D., what is now Calcutta was a small village, only sparsely settled, called Chuttamuttee; it is now a city of magnificent proportions, with 800,000 inhabitants.

Calcutta is situated on the east bank of the Hoogly, a western arm of the mighty Granges, eighty miles from the sea as the crow flies, and one hundred by the river. One Job Chamock, agent for Great Britain, bought a piece of ground, and on it a place of arm& was built, and called Fort William. Dr. Hamilton rendered most important professional services to the then reigning Emperor of Delhi, and as a reward to him and his Government, a larger amount of territory was given to the British Government. In the course of time Surajah Dowlah became Nawab of Bengal, and being a bitter hater of British institutions, he declared war, and in three days took the whole garrison and put 167 persons to death in the Black Hole of Calcutta. He did this by compelling 190 persons to spend a night in a dungeon only eighteen feet square, in the hot season of the year. The only air they could receive was through two small gratings; only twenty- three persons survived until the morning.

The following year General Clive defeated the monster, and won the place for the British. That place has since been strongly fortified, so that, on the land, British power is now nowhere so safe as in Calcutta. That power and influence has been culminating ever since, until, as we saw, on January, 1877, an imperial assemblage met in Delhi to celebrate the assumption by Her Majesty Queen Victoria of her Eastern title of Empress of India, the all-powerful successor of the Great Mogul.

In that official transfer of sixteen nations, with a population of 240,000,000 or 250,000,000, and wealth and treasure uncounted, we all recognize the fulfilment of that wonderful promise (Deut. xi. 23), "*And ye (Israel) shall possess nations greater and mightier than yourselves*." We may, and we ought, and as a race, we do, thank God that, while he has given us such valuable gates in the East as Bombay, Peshawur, and Kurrachee; and in the south, Madras and Calcutta; in the north, that whole land, though once our enemies and the enemies of our race, has been brought to love us, and to love our Gospel and our glorious Redeemer; and that now, through the successes of our British and American missionaries, that vast people can join us in singing,"*All hail the power of Jesus' name.*"

BIRMAH

On the oast side of the Bay of Bengal lies farther India. Of this vast territory there is in Birmah alone 185,000 square miles, of this British Birmah contains 90,000 square miles, with a sea-coast line of 900 miles. This immense territory came into our possession in 1861. Here the promise that "the sea coasts shall be given to Israel", has a fulfilment in a thousand miles in a stretch, and yet "there is more to follow."

PENANG

is a very valuable island, densely wooded with valuable timber, and rich in all manner of spices, cloves, pepper, nuts, palm oil, etc. This possession became ours in 1786, and has been in our hands ever since. Georgetown is its capital. It is built on the northern end of the island, and it has a splendid harbour, a valuable fort, barracks, etc., etc. This island has a history of its own. It was given to the daughter of Keddah, the king, as a marriage portion. Captain Francis Light, a warm-hearted Irishman, full of music and poetry, found it not good for a man to be alone, he was truly loyal, and a real gentleman. He captured the young princess one day, and made the rich and beautiful heiress a faithful and devoted husband. Through her, or him, or them, the island was transferred to the East Indian Company, and he became the first governor of the island. The valuable province of Wellesley was also transferred to the young heiress by her father, and is also British territory. The island received lately the name of Prince of Wales' Island.

SINGAPORE

Separating the Malayan peninsula from the island of Sumatra, there is a narrow ocean highway forming the direct route between the Indian Empire of the British nation and the semi-barbarous

empire of China. That important highway termed the Straits of Malacca, is controlled, guarded, and governed by great Britain, who has there several important places of arms of great strength. The principal one is called Singapore.

The very name of this grand gate, or key of the great highway is, in itself, very interesting and suggestive.

The word Singapore comes from *Sin-ga-pu-ra*, which means in English, “The City of the Lion” and it has indeed become the chief port or gate of the Lion of the British Empire. The City of the Lion.

Singapore contains an area of 210 square miles. Its splendid position as a gate commanding the pathway of commerce between the progressive civilization of the West and the magnificent barbarism of the east coast of China, and the Malayan Archipelago, influenced Sir Stamford Raffles to purchase the island, including all the seas, straits, and isles within ten miles of the localities, for $60,000 and an annuity to two chiefs during their lifetime. The Sultan of Lohore was glad of the bargain, and Britain has never been sorry. The first thing done after the property was secured was to build a fort and a factory, two things which should always go together; and then true to the royal commission God gave to His Israel, “declared the slave-trade abolished forever," and the city of the Lion was constituted a free port — the first free port the British possessed in any part of the world. Singapore never saw a custom-house officer.

What w^as only a small fishing village in 1819, is now an immense city of 130,000 inhabitants and a vast trade, which is fostered and protected by the old Lion. To that favoured spot converges the entire traffic of South Asia, and the Indian Archipelago. Fleets of steamers convey through the straits the produce of China, Japan, Borneo, and Siam to India, to the South African States, and through the Bed Sea to Europe, and finally to the world's emporium, in the isles of the west, the central home of God's Israel, to whom He has been giving those great gates, according to His ancient promise, " Thy seed shall possess the gate of his enemies." The Union Jack is always floating on the fort at the city of the Lion. Over two thousand square-rigged vessels and steamers anchor every year in the waters of Singapore, and exhibit a picture of wealth and civilization equalled by few cities in the East. If, perchance, war should menace the East, our “Lion City,” could close the gate against the united fleet of all Europe. Thus God is giving power to this Saxon race. May we have wisdom to make a good use of it.

MALACCA

is a fortified town on the west coast of the Malay peninsula. The town is well built and strongly fortified. It was an object of great interest in former days, and was possessed by the Portuguese in 1507. In 1640 the Dutch took it from them, and held it until 1796, when it came into the possession of the British. But the Dutch got it again in their possession in 1801, and held it only a short -time, the British took it again, and then again the Dutch in 1814. The British beat the Dutch finally in 1824. Since then it has been firmly held by our troops, and is an important port. With Penang on the north end of the strait and Singapore on the east and south, we have a double lock in Penang and Malacca, and they both make doubly secure the Lion city.

BORNEO

is the largest island in the Indian Archipelago, and, except Australia, the largest on the globe. It is 850 miles long, and 680 broad; it is inhabited by four different classes of people, the Aborigines, the Malays, the Chinese, and the Burgies of Celebes; there are one hundred languages or dialects spoken in Borneo.

The district of Sarawak is on the north-west coast, where there is a chain of mountains 3,000 feet high; the soil is very productive.

The . seat of government is Sarawak, formerly, *Kuchin*, on the River Sarawak, which is a splendid river, navigable for large ships. There is a flourishing European town, with all the advantages of civilization, all protected with forts, batteries, guns, etc., and all the implements to defend and to offend.

Before we leave the Indian Ocean, we must name several groups of islands, many of them of great value and importance, because of the treasures they contain in coal and minerals, as also because of the position in which they lie — there are the Kuria-Muria, the Laccadive, the Maldive, the Seychelles, Chagos, the Nicobar, the Andaman, and, of course, the large island of Ceylon.

HONG-KONG

Hong-Kong, or Hiang-Kiang, a name which means “fragrant streams," is one of a group of rocky islands in the mouth of the Canton River, about one hundred miles from Canton. The island is separated from the mainland of China by a narrow strait. It has an area of thirty square miles, and although scarcely anything can be grown on the soil to support its in- habitants, it is probably, bulk for bulk, or acre for acre, the richest spot in actual wealth on the globe.

At the time when the British took possession of Hong-Kong, on August 30th, 1842, there were only about 5,000 inhabitants on the island; now there is a population of 140,000, with about 30,000 living in vessels or boats of one kind or other up and down the harbour.

Hong-Kong is what is called a crown colony, having no legislative assembly, but governed by orders from the Colonial Office, London, England. The chief town is called Victoria. There is a chief justice, and an attorney-general, and law officers of the crown, and it is the headquarters of the military, naval and mercantile establishments. It was pro- claimed a free port under the protection of the British Government. The security of life and property ex- tended to all have rendered this otherwise undesirable port a mart for all nations.

There are several daily newspapers published in English, and one paper published three times a week in the Chinese tongue. The shortest sea voyage to England is 12,900 miles. The quickest trip ever made by the sailing vessels was 102 days. The number of vessels which annually enter and clear are about 4,000; more than half of them are British. Who can estimate the honour, the advantage, and the responsibility conferred upon our race by God, in giving us the control of such an immense interest as is bound up with this grand key to the celestial empire, with its population of millions. What may not our British guns and bayonets, our British railroads and steam-power, our postal and telegraph communications, our British press, our British commerce, our Saxon tongue, and, above all, our Saxon Bible, do for this people. Already the possession of Hong-Kong has been a grand fulcrum by which other most important Chinese ports have come into relation to our commerce and our civilization. By the treaty of Nan- kin, on August 30th, 1842, five more important ports were opened to British trade, viz.. Canton, Amoy, Foo-chow-foo, Ningpo, and Shanghai; also by the treaty of Tientsin, June 26th, 1858, five more such ports were added, called New Chwang, Tang-chow, Tai- wan, or Formosa, Chan-chow (Swatow), Kiung-chow, or Hainan. Then, since that date, four or five other similar places have been opened to British trade, so that now fifteen Chinese ports are, by treaty, avail- able for our commerce along the Chinese sea-board. We all know that British power and influence is gradually and fatally growing at all these points, and the growth is so rapid and so remarkable, that the Times newspaper here, a few days ago, deplored the fact as portentous; and sounded a note of terrible warning, saying that these ports- would, if care be not taken, do for the empire of China what our *' gates" has done for India, viz., the annexation and incorporation of the whole territory into the already gigantic dominions of the British sovereign.

SINIM, OR AUSTRALIA

In the forty-ninth chapter of Isaiah the Lord addresses the isles of Israel, “Listen, isles, unto Me; and hearken, ye people from Zarish landj' It is the revealed purpose of God that He will bring His Israel to their own land. Verse 12, “Behold, these shall come from far: and, lo, these from the north, and from the west; and these from the land of Sinim." This is the Hebrew name of a place named by Jerome as Atistrali; it means "bush land.” The command of God to the inhabitants of the isles of Tarshish: “Go ye out and possess the desolate places;" and “make the desolate places to be inhabited." The '* desolate heritages " were called by Captain James Cook, Botany Bay, because of its grand floral beauties. It is, indeed, a land of flowers. In 1788, eighteen years after Captain Cook named this flowery heritage. Captain Philip brought a ship-load of emigrants to this Greater Britain. The first load consisted of 973 persons, to take possession of the land of Sinim. The house of Israel was, it seems, always a supplanter, and, as in other cases, the ever-pushing, prevailing,. subduing, civilizing. Christianising, dominating, slave- liberating race encroaches here also. The natives and the new comers soon came into collision, as might be expected. Farms were cleared, villages, towns, and cities built, and now New South Wales is a great colony. Sidney is its capital, with a population, in 1879, of 174,000 souls, surrounded by all the luxuries, adornments, and blessings of life. The climate of Sidney is salubrious and mild, favourable for man, and especially favourable to cattle, sheep, and horses. By skill, industry, and push, the wilderness of Sinim now blossoms as the rose, and the “bush-land” of Isaiah has become a “land flowing with milk and honey."

MELBOURNE, VICTORIA

In December 1800, the “Lady Nelson," under the command of Lieut. James Grant, with a company of surveyors, first saw and noted the sea- board of the magnificent colony of Victoria, and its splendid harbours. Just on the northern extremity of this unrivalled land- locked water on the banks of the Yarra Yarra, is Melbourne, the chief of the Southern Australian gates. Here, after a voyage of 15,000 miles, at the antipodes of his fatherland, the traveller finds a second London —men speaking his own language. A city, which in beauty of architecture, in luxury, aud in all the conveniences of a modern metropolis, may vie with any of the cities he has left behind him in Europe. The city of Melbourne has a population of 300,000 or more, while in climate, soil and fruit, Victoria very much resembles that of England. Those competent to judge declare that it is capable of sustaining a population equal in number to that which England supports,, while the mineral and other productions hidden under the surface show that Victoria is blessed with materials for a national prosperity which will enable the giant daughter to vie with, if not surpass, the great mother in the isles of the West.

ADELAIDE

is the door of entry into South Australia, the country was a smiling desolation, one of the desolate heritages reserved for Israel. The acquisition of this gate and the country behind it was in a most peaceful way. Here is a colony having an area of 750,000 square miles, with 3,000 miles of a sea-coast. The promise that Israel “shall possess the sea-coasts,” and “the uttermost parts of the earth," has been fully verified.

WEST AUSTRALIA

with its capital, called Perth, formerly known as Swan River, is the most beautiful tract of country, though once, and that not long ago, a waste, howling desolation. The French attempted in 1815 to found a colony here; but France has not succeeded in raising colonial children, or young nations. All her American children have sought a Saxon mother. This beautiful territory extends along the coast for 1,600 miles and has an average breadth of 150 miles. Magnetic iron, lead,

copper and zinc ores are found in large quantities. The first view of Perth is singularly pleasing. The climate of this colony is simply superb.

QUEENSLAND

is a nation yet in her teens, having last year celebrated her nineteenth birthday. In honour of Queen Victoria, this land was named, the title selected by herself, “Queensland." This colony lies 500 miles north of Sidney; it is a very extensive and rapidly improving colony, comprising the whole north-eastern portion of the Australian continent. It has an area of 678,000 square miles, more than five times as large as the whole of the United Kingdom, and three times as large as all France. More than half the population of late years are of British origin. There are rich mines of gold, copper, tin, and other metals, also an abundance of coal. The imports and exports last year exceeded 68,000,000.

The aborigines of Queensland, like those of the other colonies here, are fast dying out; in the north they are inert, lazy, and in the south and west, disease, sterility of the females, and infanticide have in part produced the disappearance of the races. Face to face with the ever-active, pushing Anglo-Saxon, they are sure to disappear, because the Lord said, “He would make an utter end of all the nations whither I have scattered Israel " (Jer. xxx. 11).

Here in this land of Sinim, we have a company of nations in federal union with the great mother in the West. The Lord said (Gen. xxxv. 11), “A nation and a company of nations shall be of thee."

In the year 1855 all the Australian colonies were formed into an Anglo-Saxon nation, each colony having its own house of commons and its own legislative assembly. They have a representative government and manhood suffrage. Those colonies are well supplied with magnificent rivers, also with railroads and telegraphs.

NEW ZEALAND

is an important colony of Great Britain. It is in the Southern Hemisphere, and consists of three islands. The whole group gives an area of 180,000 square miles, or 100,000,000 acres, two-thirds of which are adapted for agricultural purposes. The colony is divided into nine provinces, each province having a provincial council of its own.

Auckland is the capital, and the seat of the central government. The executive is vested in the governor, appointed by the crown, who is commander-in-chief of all the troops of the colony.

There is also several small groups of islands of lesser note — as the Chatham Isles, Bounty Isles, Antipodes, Auckland, and Pitcairn Island, and the south Georgia Isles.

THE FALKLAND ISLES

are found in the South Atlantic, and have an area of 14,000 square miles. They are very valuable, chiefly because of the immense coal fields and minerals found there. There are several valuable harbours. Stanley is the principal one; it is a very desirable harbour for shipping.

FIJI, OR FEEGEE ISLANDS

is a group of 225 islands discovered by Tasman, a Dutch navigator. One of then is one hundred miles long and twenty-five miles wide; another is ninety miles long and fifty wide. The natives on these islands were cannibals when the Methodist missionaries found them. The Rev. Thomas

Williams succeeded in saving the crew of the vessel called the “Active," from being roasted and eaten.

The triumphs of the Gospel on those islands have been most wonderful. This whole group of islands has the last year requested to be admitted as a colony under the protecting agency of Britain. As a colony it is of very great value to our nation and race; 120,000 of the inhabitants are now professing Christianity.

MAURITIUS

is an island in the Indian Ocean, called the Isle of France. It is thirty-six miles long and twenty wide, with a native Indian population of 175,000, and coolies, Negroes and whites to number of 360,000. The whites are chiefly French, and speak the French language; there are about 5,000 British, including the garrison. The island is surrounded by a grand coral reef of great beauty, extending out one-quarter of a mile, mostly dry at low water. On this coral reef there are eleven breaks, where vessels can come into port.

There are 40,000 persons engaged in the sugar estates. Port Louis is the capital of the island, and has a fine harbour and bay, which can accommodate a large fleet. The town and harbour are well fortified; there is also a dry-dock of great value. The governor's residence, railroad buildings, etc., are very fine; there are 60,000 volumes in the city library. This island was discovered by the Portuguese; the Dutch planted a colony there in 1640, and named it after their Prince Maurice. In 1715 the French took pos- session of it, and called it the Isle of France. In 1810 the British took it and fortified it. This island is the scene of St. Pierre's well-known romance of Paul and Virginia.

LABUAN

is an island about thirty miles north-west of Borneo; it is a British possession of great value. Though only ten miles long and half as wide, it is one vast, well filled coal yard. It would seem as if the Creator had formed a vast bed of valuable coal, as good as our Lehigh coal, if not better, to supply all our ships, and foreign enterprises. No one can figure up the value to our race of this treasure; coal of first-class quality, almost without digging. The seat of government is Victoria, a flourishing town, with a splendid harbour and a prosperous trade.

AFRICA

We have seen the gates of Europe and Asia, of Australia, and some of the island fortifications. We now give a passing glance at Africa; and first, Cape- town, which is the capital of the colony of the Cape of Good Hope, at the foot of Table Mountain, on the shore of Table Bay; the town is well laid out and is built chiefly of brick and stone. The castle is on the right hand of the bay, and commands the whole bay and harbour. The forts and barracks are capable of accommodating 1,000 men. The harbour is one of the very best, and was lately improved at an outlay of £360,000. It was opened in 1870 by Prince Alfred.

On the east, near the south, is the colony of Natal; so called because it was discovered on Christmas Day, in 1476. It lies about 800 miles north from th^ Cape of Good Hope. It abounds in coal, iron ore, splendid building stone, and a very " productive soil. It has a very fine harbour. The natives there were favoured by having a colonial bishop to convert them to the Christian faith, but they succeeded in converting him. They have a county town there called Victoria, an iron bridge 1,100 feet long, that cost £19,000, and sun- dry other improvements of great value.

LAGOS

is the capital of a large colony in West Africa; it is the principal trading-post for a country called Yorubay or Yarriha. The province is 350 miles long and 200 miles wide, with a population of 2,600,000. There are several large towns in the territory; they have a flourishing trade, and are exerting great influence for truth and liberty all over the dark land.

GOLD COAST

Gold Coast is an extensive country of Guinea, south of Ashantee. The principal establishments are Cape Coast Castle and Accra. In the neighbourhood of the Castle we have 8,000 square miles of territory, with a population of 30,000 Fans and Ashantees. This spot has been ours for 200 years, and has played a very important part in the maintenance and extension of British power in Western and Central Africa. Our four-sided fortress has a most commanding influence, and is designed by its military power, as by its Gospel messages, to sway that whole land to God's people Israel, "*To whom the kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints (or chosen ones) of the Most High*" (Dan. vii. 27).

God has moved in a mysterious way to fulfil His own promises. This gate was first claimed by Spain, a Roman Catholic Gentile nation — then Portugal took possession, and held it until the Dutch, a Protestant power, deposed them. The French, a Roman Catholic nation, next claimed the gate — and held it until Nelson's victories drove the French fleet from the seas. The Maharajahs and Maharanis, and French, and Dutch, and Portuguese were all broken in pieces as a potter's vessel, when the "sons of Isaac" appeared upon the scene, and the coast became a Saxon possession.

The great Dutch Admiral, Ruyter, tried to gain back the treasure and the gate, but the Lion of Judah held a firm grip of the place; and although the fierce Negro natives in 1822 completely destroyed the Governor and his guard then in command, they were soon again subdued; and again, quite recently, Sir Garnet Wolseley and his small band of heroes taught the Ashantee warriors "*that one could chase a thousand, and two put ten thousand to flight*."

"Under the command of this Castle,"says an English writer, "we have Accra, Elmina, Adda, Quetta, Appolonia, Annamaboe, Dixcove and the three Guineas." All that coast is being taught civilization and arts, loyalty to their sovereign and love to Jesus.

SIERRA LEONE

Northward on the same coast lies Sierra Leone, or the "Hills of the Lions." It used to be called "Death's own City." It is not, in a strict sense, a military gate, yet it has proved to be a gate of entrance for an army of missionaries, who in the name of their King Jesus, are taking the whole country for the dominion of the God of heaven. It is a gate into which the liberated slave has always found a happy home and freedom. This place was, for a long time, the principal haunt of the slave-dealers. It is fitting that the same place should be a gate of peace, where all the Africans may find protection and liberty. All honour to their benefactors.

GAMBIA

is a valuable colony in Western Africa northward, with the flourishing town of Bathurst. The British settlement is about twenty-eight miles square. It is the most healthy European colony in Africa, and has a prosperous trade.

TRANSVAAL

Before passing away from Africa, I may remark that another territory has been annexed to Israel's dominion this last summer. I refer to Transvaal on the east of Africa, called the Zulu territory. It is worthy of note, that we now possess almost all the African coast. (See the map).

When Sir Theophilus Shepstone in his uniform accompanied by his staff, and 500 men of the 13th regiment, and Col. Brooks and Chaplain Law, and a goodly company of loyal ones, went, officially, to annexe this territory, it was done in connection with a religious service, reading of the Holy Scriptures and prayer. It is worth our while to note the passages read, and the prayer offered:

"O Lord, return for thy servants' sake, the tribes of thine inheritance" (Isaiah Ixiii. 17). "Thus saith the Lord God, Behold my servants shall eat, but ye shall be hungry: my servants shall drink, but ye shall be thirsty," etc. (Isaiah Ixv. 13, 14). "No weapon that is formed against thee shall prosper" (Isaiah liv. 17). Where they called upon God to remember his promises to Abraham, Isaac, and Jacob, about a multiplicity of increase (Exodus xxxii. 11-14). *Moses' prayer for the inheritance of the Lord, and a call upon God to remember Abraham and Isaac* (Deut. ix. 26).

1 Chronicles xvii.: 21. "*And what one nation in the earth is like thy people Israel, whom God went to redeem, to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt 1 For thy people Israel didst thou make thine own people for ever; and thou. Lord, becamest their God*."2 Samuel vii.:

23. "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people which thou redeemedst to thee from Egypt from the nations and their gods! For thou hast confirmed to Thyself thy people Israel to he a people unto thee for ever: and thou, Lord, art become their God. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, "*stablish it for ever; and do as thou hast said. And let thy name be magnified for ever, saying. The Lord of hosts w the God over Israel: and let the house of thy servant David be established before thee.*"

How remarkable, and in all this we have those very words which teach our identity.

In the prayer, on that occasion, our identity is acknowledged, and they say, "*As Thou wast with Moses and Joshua and the children of Israel in the days of old; so be Thou with our rulers, and with us now, that we may be indeed Thy people.*"

And, in conclusion, as the flag of Great Britain was hoisted they gave the benediction which is Jehovah's own form of blessing, which He directed Moses and Aaron to use (Num. vi.):

22. "And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the child i en of Israel, saying unto them. The Lord bless thee, and keep thee: the Lord^make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them."

The annexation of this Zulu possession to our British possessions under the sanction of the Word of God and prayer, with so many references to our Israelitish relation is a matter of interest to the whole Saxon race. It is not a matter of surprise that the .slave-holding, money-loving traders on the west, and the Dutch traders on the east, should, for a time, resist the rule of the flag that gives freedom; but liberty and peace must come, and Israel must do her duty,

ST. HELENA

is an island in the South Atlantic, 1,400 miles from the coast of Africa, and 2,000 miles from Brazil, in the direct path of the ocean traffic between Great Britain and the South African States, with India and Australia in the far east. This island fell into the possession of Britain, as some would say, by chance, but Anglo-Israel readers of God in history know that St. Helena was placed in their hands by our heavenly Father in fulfilment of His promise to our forefathers, to whom He promised *' Thy seed shall possess the gate of his enemies. This spot has been a valuable acquisition for our commercial navy, as well as our ships of war, navigating the tropical ocean in the South Atlantic. Situated where this island is, it is easy to see how important it has been to Britain in carrying on her divinely commissioned work of freeing the slave and punishing the slave-traders, as well as maintaining her supremacy as mistress of the seas. Had any of the great Gentile nations owned and controlled St. Helena, the slave-trade difficulties would have been much more difficult.

The climate in St. Helena is said to be delicious, it is a little ocean oasis, twenty-eight miles in circumference. It boasts of only one town, Jamestown by name, with a population of 6,000 souls in all. This island, as all know, was famous as the prison-house of Napoleon I. from October 16th, 1815, to the date of his death. May 5th, 1821.

ASCENSION

is an island 900 miles off Cape Palmas, 760 miles north-west of St. Helena, in the direct track of out- ward-bound ships sailing from the British Isles to • the Cape. It is the second western ocean fortress guarding the vast trade of the isles of the West, and it stands as an outpost testimony that *' Britannia rules the waves." This island was so-called because it was discovered on Ascension Day. It was first made a military and naval station when Napoleon I. was taken a prisoner to St. Helena. The trade winds continually sweep its iron-bound shore. The climate is very healthy. It is now little more than a store- house for food and fuel. It has also been of great service to Britain in arresting the squadrons engaged in the West African slave trade. It is always a central point, where the ships of all nations, in distress, rendezvous for repairs or supplies. The sea around swarms with fish: the coast with turtle. Ten thou- sand dozens of the eggs of the tropical swallow are sometimes gathered in Ascension in one week; they are used for food, and with the turtles and fish, are exported.

TASMANIA

is a magnificent island to the south-east of Australia. It bears the name of a Dutch navigator, Tasman, who claims to have discovered it, although he did not know it as an island. In 1802 the British took peace- able possession of it, and under that flag it has developed with great rapidity. Hobart Town, its capital, is a city of 25,000 inhabitants. This fine colony has an area of 27,000 square miles, divided into eighteen counties, most of them named with names brought with the people from England — Devon, Dorset, Somerset, with a "*shire*" as a termination. There is here, as elsewhere, the true idea of responsible government. Its two houses of legislature, its representative system, its popular suffrage, its vote by ballot, with the power of self-taxation, and entire independence of the mother-country, except in the single tie of viceroy, constitute it all but an independent nation. The aboriginal inhabitants have all disappeared, an "*utter end*" has been made of them. Notwithstanding all the kindness shown them by the Saxon new-comers, the last old lady died here a few months ago. The last man of that race died in 1864. How true the promises made to Israel of "*the gates*" and the *"uttermost parts of the earth.*" "*Truly, God is good unto Israel."*

JAMAICA

Nestled in the Caribbean Sea, 400 miles due north of the Isthmus of Panama, is situated one of the brightest jewels in the British crown — the island of Jamaica. It is one of the Greater Antilles

in the West Indies; is 150 miles long, with an average breadth of about forty-five miles. It contains 4,250 square miles; is, in scenery, remarkably beautiful and grand. On this island is a range of mountains called the Blue Mountains, from five to seven thousand feet high. There are many good harbours, the chief of which is Port Royal — the harbour of Kingston.

The first name given to this island was Xaymaca, meaning abundance of wood and water. The honour of the acquisition of this gate belongs to Cromwell, then Protector of England, though he and the nation so little valued it, that Admiral Pen and General Venables, who captured it, were sent to the Tower for failing to secure larger game. The Admiral and fleet were sent to attack Hispaniola, and, having failed, passed on to Port Royal Bay, took possession without striking a blow, the Spanish having deserted it. Thus Jamaica fell into the hands of Israel. It is the gate of the West Indies, and came in peace to the chosen race, as a gift from God, who gave us the promises.

ANTIGUA

was discovered by Columbus in 1493, and was first inhabited by a few English settlers in 1632. It is twenty-one miles long, and nearly as broad. It has a good harbour called Falmouth. The

BAHAMAS

Are a chain of low islands, numbering about 600, com- posed of innumerable rocks, islets — called keys — of which not more than ten or twelve are inhabited. At the close of the American war many of the royalists transferred their property to these islands, and gave .a new impulse to trade and commerce there.

THE BERMUDAS

or Summer Islands, were settled by a company of 120 persons, to whom King James I. gave a charter. They have belonged to Britain ever since. The harbour of St. George is of magnificent proportions, large enough indeed, it is said, to anchor the whole British navy. Fortifications of great strength have been erected on it, and an immense floating dock was taken there from England, to be used in cleaning and repairing the bottoms of vessels. The scenery is very beautiful. The islands are surrounded with coral reefs, the only ones in the central Atlantic.

NOVA SCOTIA

is a British colony, having an area of 2,800 square miles; is well wooded with valuable timber, and is very rich in minerals, coal, iron, and gold. It has a coal field 750 miles square. The capital is

HALIFAX,

a city which has one of the best and most secure harbours on the globe, perfectly safe all seasons of the year. It rarely freezes in winter, and is so large that all the fleets of Europe and America might find safe anchorage. The harbour is protected by the citadel, whose forts and batteries are such that no fleet could live long under their fire. Halifax is the chief station for the royal navy in British North America, and a port of call for English, Irish, and United States steamers. Its dockyard covers fourteen acres.

NEW BRUNSWICK

is a sister colony, lying on the River St. Lawrence. It has an area of 27,000 square miles, nearly eighteen million acres. It is noted for its numerous rivers, fine timber land, splendid coal and other minerals, fine harbours, and splendid shipyards.

NEWFOUNDLAND

is another valuable island lying in the Gulf of St. Lawrence. It has an area of 40,200 square miles. The fisheries of this island are very valuable; so are the short wiry-haired Labrador and the curly-haired Newfoundland dogs.

PRINCE EDWARD ISLAND

lies in the same gulf, and has an area of 2,137 square miles, with fertile soil, salubrious climate, fine timber, and plenty of fish. This island received its name in honour of Edward, Duke of Kent, the father of Queen Victoria.

QUEBEC

The first name given to this important gate was given by the Indians known as the Hurons. They called this place Tia'ton-ta-ri-liy the place of a gate. Even in their palmy days and in their way of thinking, this was a place of entrance, a position of command. The French named it Que-bec, “What a beak!”

When a council of war was held as to the probability of making Quebec a British gate, and several officers had given their views, Gen. Wolfe, the youngest officer present, was asked could he take Quebec? His answer was, *“He could take it, or die,*" he took it and died. The campaign was opened in 1769. The Marquis De Montcalm had been defending the city with an army of 13,000, and the citizens, mostly French, in sympathy with him. Gen. Wolfe's army numbered all told 8,000 men. Wolfe was repulsed near Montmorency, and the great stronghold kept a constant fire on his ships. On the 11th of September a council of war was held; General Townsend advised that they gain the heights, of Abraham behind and above the city by marching the troops up the south shore, and crossing the river in transports which lay above. They did so on the 12th, and during the night the general and his braves dropped silently down the river with the current, and at 4 o'clock a.m. commenced to land. The sentinels gave the usual challenge, and were answered in French- Gen. Wolfe was the first to land; so steep was the hill-side that it was almost impossible to climb; but they grasped the shrubbery and pushed forward, dragging one gun up with them, dislodging a small body of troops that defended a narrow pathway up the bank. Wolfe drew up his army on the plains of Abraham and waited anxiously for Montcalm, who hastily moved up to give battle. The bayonet and the sabre did their terrible work. Gen. Wolfe, wounded in his arm, tied his handkerchief around it, and led on his men, brave Scotch Highlanders and English fusiliers. The General was wounded twice again, but fought on. until a third time mortally wounded in the breast, he fell. Partly sitting up, with a faint hand trying to wipe the death-mist from his eyes, he heard the cry, “They run, they run!” The hero asked, “Who runs?” “The French,” was the answer; “they give way everywhere.” “What, do they run already?” said he. Then, being assured they said, “God be praised," said he, “I die happy!” and so that brave young officer, a son of Abraham, won the plains of Abraham for those to whom God has sworn to Abraham, “Thy seed shall possess the gates.”

General Montcalm was mortally wounded at the same time, and died, saying, “Since it has been my misfortune to be discomfited and mortally wounded, it is a great satisfaction to me to be vanquished by so l)rave and generous an enemy." Great men are great oven in death.

As a stronghold, Quebec is said to be superior to any on the continent of America. The citadel and fortifications next to Gibraltar, are the most famous in the world; they cover an area of forty acres and crown Cape Diamond.

NEW YORK

was named by the Dutch New Amsterdam. The original owners were that noble tribe of Indians known as the Algonquins, the most ancient, as well as the most powerful and noble, of all the aborigines of America. Their name comes from the Phoenicians, from whom, no doubt, they descended. Their name is *Aligand-qins,* "The most noble tribe." The native Irish language would call them *Al-gan-ciney* "The most renowned nation."

To this noble people the land and the waters around New York belonged. The place was captured by the Dutch, and soon after restored to the English. As a gate, it is one of the finest in the world; for its defence there are several important points, with fortifications of great strength. There are forts Hamilton, Lafayette, Richmond, and Tompkins; and grand batteries Hudson and Morton, with over 600 guns.

In Upper Bay, on Governor Island, there is Fort Columbus, Castle Williams, and the South Battery, with 200 guns. On Bedloe's Island, Fort Wood; on Eller's Island, Fort Gibson, with 160 guns. On Thog's Neck,, Fort Schuyler, with 320 guns, and Sandy Hook, with 300 guns, besides immense floating batteries.

SAVANNAH, NEW ORLEANS

Southward we see Savannah, defended by forts Jackson and Pulaski, and Charleston, with her forts Sumpter and Moultrie; and others of which we need not particularize; and New Orleans, once in the pos- session of Spain, and twice in the possession of France, though now, and since 1803, owned by the ever-active, all-conquering Saxon; so that all the eastern coast of North America, from the North Pole to the mouth of the Rio Grande, is in fact given to the Saxon race. The same may be said of the western coast, from the North Pole to San Diego. On the north is Alaska, with several valuable harbours, until a few years ago owned by Russia; but now the gates and country to which they lead are owned by the United States.

Sitka Islands, New Archangel Isles, and Queen Charlotte's Islands and Vancouver Island are the keys or gates to British Columbia. Here are excellent harbours and gates of immense value. South of these is the Golden Gate, at the entrance to San Francisco. Still farther south the Silver Gate.

SAN FRANCISCO

was for a long time under the government of the Spaniards, and until 1847 it was known by the name *Yerha-Buena;* when the *ayunta miento*, or town council, changed the name of the town to San Francisco. In 1846, an American man-of-war entered the harbour, and claimed this valuable gate of the west for the United States. The interests of the ever-progressive Saxon demanded that *Yerha-Buena* should come into our possession, and that the throbbing of a new commercial life should do for that splendid gate, what the Saxon life and push had done for the gates in the East. The promise, "That Abraham's seed should possess the gates/' applies to the West as truly as to the East. The entrance to the harbour, called the Golden Gate, is one mile wide. Fort Point and Alcatraz, on each side of the Golden Gate, could easily be made places of great strength, and would completely command the entrance to the city. The city itself is six miles from the ocean.

The progress of this gate of the West is truly marvellous. Where ships once anchored, we now have beautiful, paved streets, and magnificent warehouses and churches, that would, on comparison, throw many an older city in the shade.

How remarkable that the whole of North America, once claimed and owned in a great measure by the French, Spaniards, and the Dutch, should have been transferred by the overruling of Divine

Providence, to the sons of Isaac, the true and lawful heirs of him to whom the promise was made, *"Thy seed shall possess the gates.*"

CONSTANTINOPLE

When God promised Israel "*the gate of his enemies,*" and the "*gate of those which hate him,"* He spoke definitely and distinctly of the "*latter days,"* and of that great naval position which, above all others, constitutes the great gate of that nation and of those people, which in these last days are destined to be the enemies of the Hebrew race, and who, ac- cording to prophecy, are to fall by the hand of Israel, upon the mountains of Palestine. "*Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee*," thine allies. "*They are called Gog*," "*the people of Roscha,*" "*the chief prince of Meshech and Tubal*." "*I will give unto Gog a place of graves in Israel* " (Ezek. xxxix. 11). It is to the great gate of this people that the promise chiefly refers. To other gates, no doubt, because the other gates were necessary in order to the possession of this one. All the others are included in this, because necessary to the occupancy and retention of this one.

There need be no doubt on any mind as to what nation was indicated by that term, "his enemies," because God, who made the promise to Abraham's seed, clearly indicated the nation and people who, in the latter days, were to be the enemies of Israel. *Roscha, Meshech* and *Tubal* were names put on record 687 years B.C. And this fact reveals to us, where we are to look, geographically, for that gate of all gates promised to the seed of Abraham. This search is all the easier, because, in the order of Providence, it has been so arranged that the place itself has been called *Bab-i-humor-yoon*, or the royal gateway, the imperial gateway, the one of all others specially promised to Israel.

What Alexander the Great and Napoleon the First called the key of empire, the Arabians had long before, named "*gate,*" as *Bab-ul-man-dib*, the Gate of Tears, and *Bab-z-u-zuqaq*, the Gate of the Way, our Gibraltar, and *Bah-u-z-say-yud*, or Porte Said, the Gate of the Prince.

The Persians, in honour to Christ, called Him the *Bab'ul-ab'Wab*, the Gate of Gates. Jesus said of Himself, "*I am the Door," "I am the Way*."

The first name I find in history, for Constantinople, was De-fro-bane, or summer land. It was so named by the Kem-me-rii, who were the controlling power there at one time.

The Scythians then coming up to claim the country as their own, Defrobane was afterwards called by the name of Byzantium, as in the days of Alexander. In the year 328 A.D., the present city was founded by Constantine, who gave it his name, and enriched it with the treasures of art taken from all parts of the Roman world, and made Constantinople the rival of Rome itself. It was taken from the Greeks by the Venetians and French, and fifty-seven years after the Greeks drove the French out of it; and in May, 1453, the Turks took it from the Greeks, and called it Stamboul, its present Turkish name.

The city itself is nearly a triangle, with the Sea of Marmora and the Golden Horn on two sides, and the famous Seraglio Point at the angle, where the two waters meet and are joined by the Bosphorus — a narrow winding strait sixteen miles long, which carries the waters of the Black Sea into the Sea of Marmora and on to the Mediterranean.

The Seraglio Point was, until within a few years, the site of one of the most famous, romantic, and beautiful abodes of royalty the world has seen. Commanding from its airy and stately gold-fretted halls views of the Marmora, the Bosphorus, and the Golden Horn, with the snow-clad ranges of Mount Olympus and the site of Brusa, the first capital of Turkey, visible in the dim distance; its marble fountains ever spouting silver rain, its gardens ever in bloom, and the gilded domes and minarets rising skyward around it like the fairy fabrics of the land of dreams, it was

the central spot of the finest combination of natural and artificial scenery the world has yet seen. But the Seraglio was burned a few years ago, with all its mysterious and romantic associations. The point remains, the gardens remain, but the palace is gone, whither the empire of which it was the centre is going.

Its harbour, called the Golden Horn, is one of the finest in the world, deep, commodious, well sheltered, and capable of containing 1,000 large ships, which, may load and unload along its wharfs.

The triangle on which the city is built was originally occupied by the gentle hills sloping to the Sea of Marmora and the port. The palace of the Sultan and its gardens were three miles in circumference, and covered the greater part of the ancient Byzantumi. There is a vast subterranean edifice called the Palace of 1,001 Pillars. This wonderful structure was designed as an immense reservoir or cistern, to supply the city with water in time of siege. The roof is sup- ported by columns of pillars, each one formed of three pillars, one over the other. Of these underground reservoirs or lakes there are two, one is always kept full of water. There are three hundred mosques — many of them distinguished for grandeur and beauty. Some of them have five and six light, thin, arrowy minarets and towers. The Mosque of Santa Sophia was once a Christian church or cathedral, and is rich in historical recollections. The schools and colleges and hospital buildings are very fine. There are three hundred public baths. The water for the city supply is brought by a subterranean aqueduct from artificial lakes, some ten or twelve miles distant. The principal entrance to the Seraglio was by a huge turreted gate or porte, which gave rise to the name Bab-i-hu-may-un, the royal or imperial gateway. Here the Grand Vizier resides, and from this imperial gateway is derived the name of the La Sublime Porte, which phrase has since been used as equivalent to the court of the Sultan.

Newspapers are now published in the Turkish, French, Greek, Armenian, Bulgarian, Italian, and English languages.

An ever-vigilant reporter of the London Times, writing of the Turkish preparations at the Dardanelles, says: “As we called at Chanak Kalessi, the town of the Dardanelles, I was able to obtain from Hussein Pasha, commander of the forts, some information respecting the order to prevent any more foreign war vessels from entering the straits, telegraphed to him by Seraskier on the 27th of February and to you from Gallipoli on the same day.

“Acting upon this order, the Pasha has successively turned back a German corvette and an Austrian train- ing-ship; but he added that the order did not cancel one previously given to admit eleven British ships in all into the Marmora; and, as only eight had gone through, the option to do so was still reserved to the other three — that is to say, to the three vessels of Admiral Commerell's squadron at present lying in the Gulf of Saros, on the left of the Bulair lines.

“Hussein Pasha expatiated upon the rashness of any fleet attempting to force the passage. ‘I am perfectly prepared,' he said; ‘I can concentrate the fire of sixty heavy rifled guns upon any ship trying to run the batteries. Each gun has its own powder magazine and store of shell by its side for several rounds, so that our firing would be very rapid. Our gunners are experienced men in daily training. In the sixty guns I do not include any of the old-fashioned sort which you see in the Sultanieh and Kilid-Bahri Forts. If it had been my misfortune to have had to resist the passage of your fleet, it would have submitted it to a very severe trial (*une epreuve bien rude*). When your Admiral's flagship (the “Alexandra") grounded on the banks of the river's mouth, I had twenty-two guns pointed at her.”

Those fortifications and defences, like a fringe round a garment, are all around the coast of Europe, Asia, Africa, and America. As stepping stones in a brook afford a person the means of crossing, so those fortresses enable our fleets to pass in safety through different oceans and seas all around the globe. An able American writer said of Britain's gates: “Those strongholds afford

Britain a more secure protection than could be given by six millions of armed men, well trained and in the field."

The Constantinople correspondent of Truth (a lady), mentions that she made one of a group at an evening party, when the power of England was discussed. . Her navy was duly praised, and her army, as far as it went, was pronounced perfect. A lady who was present remarked that the British cavalry was a mere nothing. "*Pardon, madame*," said a Greek banker, who was present, "*the English cavalry is the most powerful in the world*." Turning up an English sovereign of the late coinage he pointed to the horse of St. George. "*There, madame, is the cavalry of England — the most numerous and the most powerful in the world."*

The Sublime Porte, or gate, must soon belong to the ever-progressive Saxon.

STONE KINGDOM

We have now reviewed the "*gates*," and noted how they came into possession of the Saxon, whom we fully believe to be the sons of Isaac; but before we close this lecture, I must remind you that there are other great promises that have their fulfilment also in the bestowment of those gates upon Israel. I refer especially now to the prophecies of the stone kingdom. In that wonderful dream of Nebuchadnezzar we have other sublime prophecies, in the exegesis of which our Anglo-Israelism will be a true key, and, like all true keys, will save from wrenching or wresting the Holy Scriptures..

About 2,500 years ago, Nebuchadnezzar saw an image, thus described (Daniel ii.):

31. "T*hou, O king, sawest, and behold a great image. The great image, whose brightness was excellent, stood before thee; and the form thereof w(i8 terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing- floors; and the wind carried them away, and no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*"

While Nebuchadnezzar was gazing at the image he saw a stone moving toward the image. There was much of the mysterious, or of the supernatural, about that stone. In its origin, it was cut from the mountain quarry without hands. It was set in motion by some unseen power. It was directed by an unerring aim. It moved to assault the colossal form of the image. The conflict was most unequal, but there was no lack of courage, and the battle commences; the stone worsted the image every time. It struck the feet of the image with great power, and the feet became dust; the stone struck the legs, and they became dust; the stone struck the body, and the body became dust; the stone struck the arms, and they be- came dust; the stone struck the head, and it became dust, or as chaff of the summer threshing-floor, and the wind carried them away. The stone grew larger every stroke, and increased in its size and momentum until it became a great mountain and filled the whole earth. How wonderful I The stone grew large by smiting, and was not once worsted in the fray. Here we have four dynasties or kingdoms; the Chaldean, Medo-Persian, Grecian and Roman, and these extend down a long line of history, all through the centuries down to our day. Gibbon says, "*The four empires are clearly delineated and the invincible army of the Romans described with as much clearness in the prophecies of Daniel as in the histories of Justin and Diodorus*." We shall not delay a moment on the peculiar material spoken of and the kingdoms so fitly represented. Our business is specially with the stone kingdom. I claim that the stone kingdom is as visible, as literal, and as real, as any of the other four. If for amusement, or profit, you undertake to spiritualise it, you must re- member that the literal is the foundation of the spiritual; and remember, also, that while it is as literal and as real as the gold, or silver, or brass, or iron, and clay kingdoms, it is of Divine origin. It was planted and nourished by the Divine

hand, and was distinctly commissioned to do this very work of smiting. This stone kingdom is the one which the Lord said, “He would plant and cause to grow and become great.”

I have already quoted the promise where the Lord said, I will appoint, prepare or assign them a place of their own. This place was “cut off,” or separated, from the mass of nations. The word channel means “cut off.” There was, no doubt, a time when those British islands were connected with the main land.

That stone kingdom was situated near the toes and feet of that great image, and there it was to commence its work of smiting. Survey the image. Measure off the countries represented by that image — the head, Chaldea; the arms, Medo-Persia; the body, Greece; the feet and toes, the Roman Empire, divided into smaller kingdoms for toes. In this territory you include from the east of Asia to the west of Europe, and you see the kingdom, separated from all these, symbolized as the stone kingdom; and the more it smites the more it grows. It has a sort of royal com- mission, all Divine, to smite all those huge forms of despotism and idolatry. God said to Israel, “*Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms* " (Jeremiah li. 20)

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That smiting began soon after the last of the ten tribes found their home in the place where the Lord said He would give them a place of their own. What says our history about this smiting? It is a wonderful lesson to study. Since the battle of Crecy, by Edward III., from 1346 to 1818 A.D., a period of 472 years, this stone kingdom smote the feet right and left 263 times, and, as the prophecy says, worsted the image every time. Not one defeat. And while striking such blows in such quick succession it grew larger and stronger, and it has grown every year since, and is destined to fill the whole earth. Is there any well read man anywhere, who does not believe that the stone kingdom will carry on her smiting process until she has grown so powerful as to fill the whole earth with her influence. Is she not destined to carry her arts, her arms, her manufactures, her language, her laws and her Christianity to all lands and to all peoples? Who does not know that if Britain and America would now agree upon it, they could say to all the nations, there shall be no more war? And if Christian England and Christian America could see eye to eye, they could free every slave upon the face of the whole earth, and knock the end out of every rum and whisky barrel in all lands and nations — and they must and will do it before long. The stone kingdom is to fill the whole earth.

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

This kingdom was planted by the Lord, and He has assigned it its destined work, and will bring it to pass.

It is proper here and now, that I should group a few of the temporal blessings God has promised to His Israel in the latter days, and then inquire carefully whether He has made good those promises to this people. The Lord said, “I will give you an island home." “I will be to you a little sanctuary." "I will plant you, and you shall take root downward and bear fruit upward, and all fowl of every wing shall take shelter in your branches." “You shall possess the isles, control the oceans, and govern nations greater and mightier than yourselves." “You, Israel, shall multiply as the stars and the sands." “You shall be the mother of many nations." “Your colonies shall extend all over the globe, encircling the Gentile nations." “You shall possess the sea-coasts; the uttermost parts of the earth; the uttermost boundaries of the everlasting hills, and ends of the earth." “You, Israel, are to fill up the desolate places, and possess the wealth of the Gentiles." "You are to lend unto many nations, but not to borrow." “You are to possess the gates of your enemies, and to fill the face of the world with fruit."

“The gates or strongholds of the world,

Which one by one her hand hath grasped,
Her flag, a thousand years unfurled,
The fate that hath her foes enclasped.
The land she owns on every shore,
And India's heathen millions prove,
The words the prophets spake of yore.
Are now fulfilled in pardoning love."

NATIONAL ANTHEMS

Then shall our gates and fortifications, our towers and castles, our palaces and cottages, our army and navy, princes and peasants, in all these lands and nations, unite in one loud song of "Glory to God in the highest, on earth peace and good will to men." And to Britain's National Anthem, we shall add a few lines, and hundreds of millions will unite in singing:

"May her Imperial fame
Through India speed Thy name.
Both far and wide;
And midst that teeming throng,
May we both loud and long
Proclaim true Israel's song.
Heaven s light our guide.

Empress of heathen states,
Mistress of foreign gates,
Her flag is seen.
Britain and colonies,
Unite and rend the skies.
Let this one shout arise,
God save the Queen."

And then Ephraim and Manasseh, and all Britain, and all America and Australia, and all the colonies, will unite in singing:

"My country, 'tis of thee,
Sweet land of liberty.
Of thee I sing;
Land where my fathers died!
Land of the pilgrim s pride!
From every mountain side
Let freedom ring.

Our father's God, to thee,
Author of liberty.
To thee we sing.
Long may our land be bright
With freedom's holy light.
Protect us by thy might,
Great God our King."

SONG OF PRAISE FOR ISRAEL'S NEW GATE— THE ISLAND OF CYPRUS

"Britons awake! from your slumber arise!
Surely God's wonders should open your eyes!

See, ye whose hopes on His promises wait,
God unto Israel hath added a gate!
Sound, sound the timbrel in Cyprus' fair isle!
Glory to God who on Israel doth smile!

Proudly the Lion of Thine Israel doth rest
Couchant o'er Syria, for ages oppressed;
'Kings of the East,' God hath opened your way,
Canaan, bright Canaan, is under our sway.
Sound, sound the timbrel in Cyprus' fair isle
Glory to God who on Israel doth smile!

Russia, beware! though the Lion is still,
Dare not to rouse him his task to fulfil!
He who contendeth with Israel shall fail,
Israel must conquer though hosts should avail!
Sound, sound the timbrel in Cyprus' fair isle!
Glory to God who on Israel doth smile!

Glory to God 1 for He hath ordained peace!
Glory to God! for His love will ne'er cease!
Glory to God I who our cause will maintain!
Glory to God! He'll restore us again!
Sound, sound the timbrel in Cyprus' fair isle!
Glory to God who on Israel doth smile!

Britons, awake! for throughout the wide world.
Soon shall the standard of old be unfurled;
Judah with Israel united shall be.
As one grand nation God's glory will see.
Sound, sound the timbrel in Cyprus' fair isle!
Glory to God who on Israel doth smile!

Glory, thrice glory, unto God let us sing!
Glory, thrice glory, to Israel's Great King!
No one good thing He has promised can fail,
God swears it! Who doubts it? Who dares assail?
Sound, sound the timbrel in Cyprus' fair isle!
Glory to God who on Israel doth smile!"

— John Gilder Shaw.

Note: The word Cyprus means fair or fairness

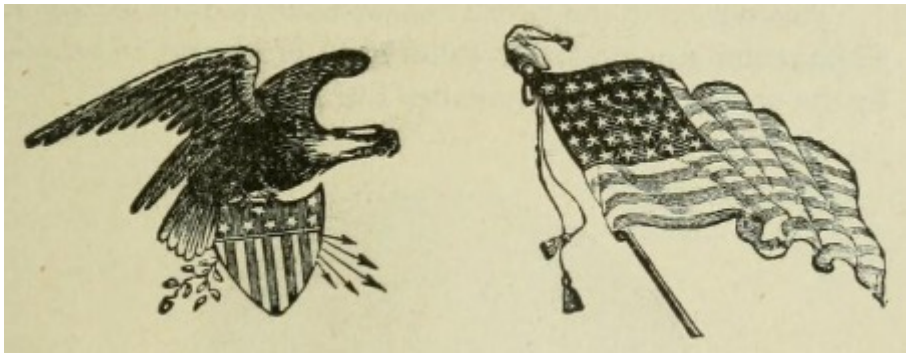


NINTH LECTURE

THE AMERICAN ENSIGN AND OFFICIAL SEAL, OR, THE EAGLE, THE STARS, AND THE PYRAMID, ONE OF THE ANCIENT BANNERS OF LOST ISRAEL NOW FOUND IN THE POSSESSION OF THE UNITED STATES.

“Thus saith the Lord God; A great eagle with great wings long-winged, full of feathers which had divers colours came unto Lebanon and took the highest branch of the cedar, . . . There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation,” — EZEKIEL xvii. 3.

“Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."— Psalm I: 4.







This device of the Great Seal was adopted by Act of the Continental Congress?, on June 20th, 1782, and readopted by the new Congress, September 15th, 1789

OUR NATIONAL ENSIGN; OR, THE EAGLE AMONG THE STARS

IN the Hebrew language the eagle was called *nisr*; in Arabic, *nesr;* in the Chaldean, *nes-cher*; in the Greek, '*aetos*' and in the Latin, *aquila*. In Zoology the eagle forms a family of several genera of birds of prey. They are mostly distinguished for their size, courage, powers of flight, and methods of attack. In all countries and throughout all ages, the eagle is known as a magnificent bird, and, indeed, it rightfully stands king among the feathered tribes, as the lion stands king among the beasts of prey.

Johnson says, "*The eagle challengeth the first place, not that it is the best dish at table, for no one will eat it, but because it is the king of birds*."

Pindar, a Grecian poet and naturalist, speaks of the great eagle as the chief magistrate of the birds.

An eagle, in ancient mythology, was alone thought worthy to bear the thunder of Jupiter. The plume of our noble bird is still chosen by the ambitious, young Indian warrior, as the brightest and best ornament he can wear; and, indeed, his lady-love. Miss Squaw, would not think him worthy of her smiles and caresses if he had, for any cause, lost his eagle's feathers. Why, even the garb of the Highland chief is considered imperfect and incomplete without an eagle plume. There are several kinds or species of the eagle. We notice first, that imperial bird found in all Bible lands, and so often referred to in the Holy Scriptures.

The Romans called this bird *aquila imperialis*. This eagle has vast powers of wing, and no wonder, for it often measures from tip to tip of wing nearly eight feet; the whole structure being adapted for strong and rapid flight. The imperial eagle soars to a great altitude and remains poised on the wing, with un- wearied energy, when, at will, it swoops on its prey like the falling of a thunderbolt.

Next in order, we have the golden eagle, a very beautiful bird, of a deep brown colour, dashed with tawny about the head and neck, and beautifully variegated in different parts with darker shades. The cere, or skin that covers the base of the bill is of a fine dark brown colour; the legs are feathered, the toes a golden yellow, and the claws jet black, as if polished every morning.

The great sea eagle is also a bird of fine proportions, it is an inhabitant of nearly all the sea-coasts of Europe and Northern Asia. Like others of the same family, it builds its nest in the clefts of the rocks, or on come overhanging cliff, or some lofty tree. The white headed eagle is usually found in northern countries, in Europe and America, on the sea-coasts and shores of our great lakes. The great cataract of Niagara was once ft very favourite resort for this bird. They came there to feed on the dead animals and fish that were carried down the stream and caught on the rocks below. When the food about the Falls grew scarce, the hungry bird paid an unwelcome visit to the neighbouring farm- yard, and carried away fowl, geese, turkeys, lambs and pigs, all of which they bore away in majesty to their eyrie on the rocky cliff or hollow tree.

The harpy eagle constitutes the type of a distinct class among those birds of the sun. This section was first established by Cuvier, and since adopted by most naturalists. The harpy are exclusively American. They belong chiefly to South America. They are marked by the enormous thickness and strength of the tarsi, which are feathered half way down. The wings short and rounded; the beak is strongly hooked, as are the talons, and of formidable magnitude.

The Abbe Spallangani, had a common black eagle, which was so strong that it could easily kill dogs much larger and heavier than itself. As soon as the dog came within reach, the ruffled feathers on the eagle's neck and head, and its keen fiery eye, at once indicated its purpose, and it lost no time; it flew upon its victim in a moment, seized the dog with one talon on the neck,

and with the other on the flank, and buried its beak at the same time in the side of the animal and tore it open, drinking its blood. The dog meanwhile uttering a few fruitless cries and expired.

M. Ebel, a young hunter in Switzerland, having shot the male bird, at the time in charge of the nest, climbed up, gun in hand, to seize the young ones. He had not quite reached the nest when the enraged mother-bird pounced upon him, fixing her talons in his side. With great presence of mind he held his gun in the other hand, and took sure aim, pulling the trigger with his foot and shot Mrs. Eagle dead. He got home with some difficulty; but the wounds he received kept him in bed six weeks.

A Scottish peasant, when robbing an eagle's nest, was, to his sorrow, surprised in a similar way, by the hasty return of the mother-bird, from whose indignation he had great difficulty in escaping. An Alpine hunter had long been watching near an eyrie, hoping to shoot the mother-bird on her return to her nest. After a long time he saw her coming, bearing a heavy burden, when, to his horror, he heard the cries of a child; and in a moment he saw the babe in the fearful grasp of the murderous bird. Instantly he resolved to fire at the eagle the moment she alighted with her precious plunder. He thought it better to kill the child, if it must be so, rather than to have it torn to pieces by the young eaglets. With a silent prayer to God rising from his heart of hearts, he poised his rifle, and discharged a well-directed aim. The ball went through the eagle's head but never touched the child. With indescribable delight he bore the captive babe and the plundering eagle away to the sorrowing home, bereaved only a few hours before. The child's wounds were severe, but not fatal.

In 1737, in a parish in Norway, a boy over two years old was running from the house to his parents, who were in the field, when an eagle pounced upon him and flew off with him in the presence of both father and mother, whose screams and efforts were all in vain.

Anderson, in his well authenticated History of Ireland, says, “That in that island children of four and five years of age have been carried away by those birds of imperial wing." An instance of this kind formed the groundwork of the poet's muse. He said:

“The tawny eagle seats his callow brood
High on the cliff, and feasts his young with blood;
On Snowdon’s rocks or Orkney's wide domain,
Whose beetling cliffs o'erhang the western main.
The royal bird his lonely kingdom forms,
Amidst the gathering clouds and sullen storms;
Through the wide waste of air he darts his sight.
And holds his sounding pinions poised for flight,
With cruel eye premeditates the war,
And marked his destined victim from afar.
Descending in a whirlwind to the ground.
His pinions like the rush of waters sound.
The fairest of the fold he bears away;
And to his nest compels the struggling prey.
He scorns the game by meaner hunters tore.
And dips his talons in no vulgar gore.”

We have also out in the wild beauties of nature the white-tailed eagle, the wedge-tailed eagle, also the osprey and ossifrage, and others, that bear a near relation to the vulture and the falcon. The Washington eagle is a species discovered and named by M. Audubon. It is the largest eagle known, except the imperial bird of Asia. Indeed, it is thought to be the imperial bird of the East, which has been specially marked owing to a change of habits and peculiarities incident to the scenery and climate of the New World in the West. The eagle, you mast know, is not the only thing that improves in its grand proportions when transplanted, or transported, to America. Such

is the strength, courage, and boldness of this bird, that it is often seen to carry away lambs, fawns and young calves; children, too, are often taken and borne away to feed its young. Once, as the writer was looking out on the silvery waters of Lake Memphremagog, near the borders of Vermont, we saw a kingfisher come down on the water to secure something to meet the keen demands of appetite, the fisher soon came up on the beach with a fine large fish; when, to our surprise, Mr. Eagle swooped down and, with a stroke of his wing, so frightened the tall, lean fisher, that he dropped his prize and left his master in possession of the dinner he had secured for himself. The eagle, with great dexterity, without ceremony or sauce, chuckled over his dinner; as the poor fisher wheeled round and looked at us, he seemed to say, "There's many a slip between the cup and the lip."

Dignity and majesty are the common attributes of the eagle.

Mrs. Hemans addresses one of those birds, which had been fatally wounded, and thus speaks:

"Eagle! This is not thy sphere,
Warrior-bird, what seekest thou here,
Wherefore by the fountain's brink,
Doth thy royal pinions sink?
Wherefore on the violet's bed,
Layest thou thus thy drooping head?
Thou, that holdst the blast in scorn,
Thou, that wearest the wings of morn!

Eagle! wilt thou not arise?
Look upon thine own bright skies!
Lift thy glance! The fiery sun
There his pride of place has won,
And the mountain lark is there.
And sweet sounds hath filled the air.
Hast thou left that realm on high?
Oh, it can be but to die!

Eagle! Eagle! Thou hast bowed
From thine empire o'er the cloud!
Thou that hadst ethereal birth,
Thou hast stooped too near the earth;
And the hunter s shaft hath found thee,
And the toils of death hath bound thee;
Wherefore did^t thou leave thy place,
Creature of a kingly race?

Wert thou weary of thy throne?
Was thy sky's dominion lone?
Chill and lone it well might be,
Yet that mighty wing was free;
Now the chain is o'er thee cast,
From thy heart the blood flows fast.
Woe for gifted souls and high,
Is not such their destiny."

In the Book of Job xxxix. 27, we have a fine description, embracing in few words the leading features of this whole family of feathered kings.

Jehovah was speaking to Job out of a whirlwind; among other things He spake of the great pyramid in Egypt, of the corner-stone sunk in the sockets, and of the lines or measures laid upon

its oriented sides — of the foundations of the earth, and the doors of the sea — of the spring of the day and the fountains of light — of the gates of death and the bars of the grave — of the father of the rain and the mother of the dew — of Orion and Pleiades — of the palaces of the north and of the chambers of the south. He talked of the hinds, and the storks, the wild ass, the lion and the unicorn, the ostrich, and the peacocks, and the eagles, of the latter. He says,

27. *"Doth the eagle mount up at thy command, and make her nest on high. She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh her prey, and her eyes behold afar off. Her young ones also suck up blood: and where the slain are there for she*."

The clear, strong vision of the eagle, combined with its courage and its swiftness, made it a fit emblem of those great nations which are so frequently alluded to in the Old Testament Scriptures. Jeremiah iv. 13, speaks of the Chaldean nation coming up as clouds, "*His chariots shall be as a whirlwind, his horses are swifter than eagles.*" "*Thus saith the Lord, Behold he shall fly as an eagle, and spread his wings over Moab*" (xlviii. 40). "*Behold he shall come up and fly as the eagle, and spread his wings over Bozrah*" (xlix. 22), "*He shall come as an eagle against the house of the Lord*" (Hosea viii. 1). *"Our persecutors are swifter than the eagles*" (Lam. iv. 19). *"For, lo, I raise up the Chaldeans, . . . they shall fly as the eagle that hasteth to eat*" (Hab. i. 6). In Ezekiel xvii. 1-10, we have a parable, in which nations are compared to eagles:

1. *"And the word of the Lord came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; and say, thus saith the Lord God; A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus saith the Lord God; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. Yea, behold, being planted,, shall it prosper? shall it not utterly wither, when the east wind toucheth it 1 it shall wither in the furrows where it grew."*

In this passage we have a new nation planted, and it is said that a great eagle with great wings, long- winged, full of feathers which had divers colours, was used as the chosen instrument in planting this new nation. That eagle is no doubt the symbol, or ensign, of a strong and powerful people, used to carry out the divine purposes.

There has been an almost miraculous power attributed to the eagle. It is said that, Medea like, the eagle has some wonderful power by which it renews its youth, and thus wards off the weaknesses and the infirmities of old age. This extraordinary recuperative power is alluded to by the Psalmist, "*Thy youth is renewed like the eagles*." Also by Isaiah, "*They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles.*" This power of growing young again, and of recuperating the worn out energies of age, doubtless, refers to the longevity of the eagle, and of its power to put on a new dress every year, and to renew its power of flight, and its courage to do and to dare. Eagles have been known to live one hundred years, with great strength and with remarkable clearness of vision. In this respect the eagle is a beautiful emblem of that Christian life which renews its energies in the path of duty; so that his faith and his affections are forever new and forever young. John Wesley sang:

"Swift as the eagle cuts the air,
We'll mount aloft to thine' abode;
On wings of love our souls shall fly,
Nor tire along the heavenly road,"

The most interesting allusions to the eagle are those in the Holy Scriptures, where that bird is used as an emblem of Divine Providence. The special care God shows to His people is beautifully illustrated by the motherly eagle in providing for and instructing her young.

When the eaglets have grown sufficiently, so as to be able to exercise their new made energies, and to try their own pinions, the mother-bird pushes the young ones out on the branches, and teaches them to use their own faculties. If unwilling to leave the nest, as is often the case, she breaks it up, so that they must, by some means, be made to trust their own powers and use their own faculties. The mother-bird takes them up in mid- air, carrying them upon her own wings, pushing them off, watching them with a mother's pride, darting under them to keep them from falling; taking them up again, and again pushing them off, and so on day after day, until by exercise she tenderly trains them for their sunny clime. So the Lord alone did lead His people Israel from bondage into a state of glorious liberty, and still we may safely say, and sing, "*He leadeth me*." See Exodus xix. 4, "*Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you to Myself*." Did He not break up that nest in Egypt? Did He not save them from many a fall? (Deuteronomy xxxii.):

9. "*For the Lord's portion is His people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him.*"

THE LION

There are many more allusions to our imperial bird in the Holy Scriptures; but they are so intertwined with the lion, that king of beasts, that we must here introduce to our readers the coat of arms belonging to our great mother, Great Britain. It is most fitting that the king of birds and the king of beasts, should be associated as the heraldic emblems of the two great Saxon nations. The eagle and the hon are very prominently associated in the symbolism of the inspired prophets, very closely and intimately associated in the early history of our Israelitish-Saxon ancestors; very strongly and inseparably united in the glorious achievements that mark the onward march of civil and religious liberty; and they two are to be still more closely united in the final conquest of this world for Christ. It is most interesting, then, to trace their origin as national ensigns.

When the venerable Jacob was leaning upon his staff, his eyes dim, and his hands trembling with years, he called his sons unto him, "*Gather yourselves together, that I may tell you what shall befall you in the last days.*" Here, under the influence of a large amount of inspiration he gives us the origin of heraldry. We have no difficulty in tracing the lion and the unicorn, and the eagle as heraldic memorials of that interesting occasion. Here, the British royal coat of arms was given to Judah, and from that day onward the lion has been called the lion of the tribe of Judah. Look at that national standard: on the first quarter there are three lions, on the second quarter is the Scottish lion, oh the third quarter you see the harp of David from mount Zion, and with it its angel guardian; that harp was for two thousand three hundred years the sole standard for Ireland. On the fourth quarter, there are other three lions. Here are six young lions representing the colonies of Great Britain, spoken of (Ezek. xxxviii. 13), "*The merchants of Tarshish with all the young Hons thereof.*" Then comes the lion and the unicorn on each side of the shield, and above all the crowned Hon standing upon a crown guarding the whole. Here are nine lions, only nine and a unicorn rampant. How remarkable! The chain you see attached to the collar of the unicorn binds it firmly to the shield with its emblems, indicating the marvellous chain of events in the wonderful history of the house of Israel. Upon that /oyal standard you will always find the rose,

pointing us always and ever to the Rose of Sharon. The shamrock, with its three leaves in one, reminding us of the Holy Trinity, three persons in one God. And the Scotch thistle, which, from the peculiar resemblance to a cup, is emblematic of the cup of Salvation. The scroll and motto, *Dieu et man droit,* "*God and my right,*" is the motto of Benjamin. Here you have a most remarkable collection of sacred emblems, all united in one standard, indicating the union of the whole people in loyalty and in love to the crown and dignity they represent. I need not pen a word on the zoology of the lion. The frequency with which the figures of the animal were introduced into works of art through all the ages, show that it was familiar to the people. The artists have represented the animal with such remarkable vigour and fidelity, as to show how often they must have contemplated the sylvan monarch in his native freedom, I may, however, say a word or two on the history of the unicorn. It is a strange anomaly, a bizarre, un-English, and yet not a mere heraldic invention. Jacob said, when under inspiration, "Naphthali is a hind let loose." Our unicorn combines the figure of a horse and the hind or antelope. The original of the unicorn is probably the *hippelaphus* of Aristotle, which is the *equicervus*, or the horse-stag of Cuvier. This creature being usually sculptured in profile on the bas-relief, its two erect horns, of course, appear as one. It is the union of the horse and the antelope, so common in the country of the early Saxon, and used by them as an ensign. The original of both lion and unicorn, comes from the inspired word, "Judah is a lion's whelp, he crouched as a lion, and as an old lion, who shall rouse him up?" "*Israel hath the strength of a unicorn, he couched, he lay down as a lion, and as an old lion*." *"He hath the strength of a unicorn, his horns are like the horns of a unicorn*." "*His glory is like the firstling of his bullocks, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth, and they are the ten thousands of Ephraim, and they are the thousands of Manasseh*."

SYMBOLISM

In the ancient craft of masonry, the principal symbolic standard is thus described: The escutcheon, or shield, on the banner is divided into four compartments. In the first quarter is placed a golden lion on a field of blue, to represent the standard of the tribe of Judah. In the second, a black ox on a field of gold, to represent Ephraim. In the third, a man on a field of gold, to represent Reuben. And in the fourth, a golden eagle on a field of blue, to represent Dan. In the royal arch degree the same symbolism is manifest, and, in addition, the standard for each of the other tribes. In this list of standards, Naphthali is represented by the hind, or antelope; Manasseh, by a thrifty vine by the side of a well; Ashur, by a thistle blossom, or a cup; Benjamin, by a wolf; Simeon, by a sword; Zebulon, by a ship; Issachar, by an ass bearing burdens; Gad, by a troop of horsemen. In the absence of a written language, or forms of expression capable of conveying abstract ideas, we can readily comprehend the necessity among a primitive people of a symbolic system. That symbolism, in a great degree, resulted from necessity, is very obvious, and that, associated with man^s primitive religious systems, it was afterwards continued, when in the advanced stage of the human mind, the previous necessity no longer existed, is equally undoubted. It thus came to constitute a kind of sacred language, and became invested with an esoteric significance understood only by the student. The distinguished German philologist, Muller, defines "*a symbol to be an external, visible sign, with which a spiritual feeling, emotion, or idea is connected."*

There is no science so ancient as that of symbolism; and no mode of instruction has ever been so general as was the symbolic in former ages. "*The first learning in the world,*" says the great antiquarian. Dr. Stukely, *"consisted chiefly in symbols*." The wisdom of the Chaldeans, Phoenicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pythagoras, Socrates, and Plato, of all the ancients that is come to our hand, is symbolic. And the learned Faber remarks, "*that allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sacrificed at the shrine of poetical decoration.*" In fact, man's earliest instruction was by symbols, for long before the days of inspired Jacob, we have truth presented in symbolic form. The first religion taught to man, even in its first lessons, were eminently symbolical, because, as that great philosophical historian, Grote, has re- marked, "*At*

a time when language was yet in its infancy, visible symbols were the most vivid means of acting upon the minds of the great mass of hearers." Ben Jonson asks,

> ***"Was not all the knowledge***
> ***Of the Egyptians writ in mystic symbols?***
> ***Speak not the Scriptures oft in parables?***
> ***Are not the choicest fables of the poets,***
> ***That were the fountains and first springs of wisdom,***
> ***Wrapped in perplexed allegories?"***

"*Symbols*," says Muller, "*are evidently coeval with the human race; they result from the union of the soul with the body in man. Nature has implanted the feeling for them in the human heart.*" But symbolism is not only the most natural and most general, it is also the most practically useful of the sciences. God Himself, knowing the nature of the creatures formed, by Him, has condescended, in the earlier revelations of Himself, to teach by symbols; and the greatest of all teachers taught the multitudes by parables; and "*without a parable, or symbol, spake He not unto them.*" Faber says, "*Hence the language of symbolism, being so purely a language of ideas, is, in one respect, more perfect than any ordinary language can be; it possesses the variegated elegance of synonyms without any of the obscurity which arises from the use of ambiguous terms.*"

THE EAGLE AND THE LION

Having said so much in illustrating the nature and use of symbols, we may now proceed to notice further how the eagle and the lion were used to teach great truths and illustrate important principles, and how it came as the embodiment of an idea to find its place upon our national banner. In the days of Ezekiel God taught His people by the use of grand symbols, and these were sometimes simple, sometimes compound, or composite. The consecration and employment of all the powers and faculties of man in the Divine service was to be taught to young and old, and to be pressed home to every intellect and to every heart. The whole man for God. The whole man for service and work. The whole man was redeemed, and, as a consequence, the whole man must be consecrated, used, and employed for God. No one of all the creatures around us could symbolize the various powers and faculties of man, hence a composite and somewhat complicated symbol is used; and because that composite figure has an abundance of life, they are called "*living creatures.*" They came in the form of a man having four faces, and four eagles wings, and a man's hand under the wings. The prophet understood the science of symbolic teaching, and no wonder, for the hand of God was there upon him. He was specially inspired to teach. He introduces his lesson to us with great beauty (Ezekiel i.):

4. "And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire enfolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the; likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet: and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went: they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wing$ of every one were joined one to another, and two covered their bodies."

You will please note here first of all, that all the faculties and powers, gifts and graces here indicated are all for God, as they are all from God. There were "*four faces,*" each face is recognized for what is most excellent in its kind. The man excels in knowledge or m wisdom; what symbol could so fully speak of the vast and varied acquirements of the human mind, as the

face of a man. Without intelligence, even the man cannot do much in the service of God; then, next comes into view the face of a lion. Here is a valuable lesson on courage or boldness for Christ. Catch a glimpse of the lion's face as he stands in his jungle, what courage! He seems to say with Whittier:

"Aye, there we stand with planted feet.
Steadfast, where those old worthies stood;
Upon us let the tempest beat,
Around us swell and surge the flood.
We fail or triumph on that spot;
God helping us, we falter not"

We have far too little of the lion in us. As Christians we need more courage. The third face is that of an ox, denoting patience and endurance.

"Patience! Why 'tis the soul of peace,
Of all the virtues 'tis the nearest kin to heaven;
It makes men look like gods; the best of men,
That ere wore earth about him, was a sufferer,
A soft, meek, patient, humble, tranquil spirit."

And lastly, the face of an eagle, denoting swiftness of motion, or power of execution. The go-ahead faculty, I might call it. The eagle's wing is often spoken of to indicate high, rapid, long-sustained flight. Here we are told that each living creature had "*four wings*." The face of an eagle and a double portion of wing-power. In one of Isaiah's sublime visions he says, "*Each one had six wings, with twain they covered their face, and with twain they covered their feet, and with twain they did fly.*" In that vision, that self, that unmanageable self, is all out of sight. So it must be, before we can do much flying and working for God. Some of us have far more of the mole, or tortoise, or the snail than the eagle. In our specimens of Christianity, I am bold to say, we have far too little of the lion or the eagle. In our early history we used to see some of that undaunted resistless courage of the lion, and we see it still in many of our churches. With that grace of courage, we need the steady, plodding, constant, ever-enduring patience of the ox. To have the true type of Christian manhood, we need the combination of the four faces, and the four wings. And more than that, these all in the vision, are to be under the all-cleansing, all-purifying power of the fire out of the midst of which, the prophet saw they came.

THE NUMBER FOUR

It must also be borne in mind here, that the number four is a creational number, belonging to earth. The earth is the fourth planet. The Bible speaks of the four comers of the earth. Four archangels apparently govern the world, which is divided into four continents. John speaks of four winds and of four angels holding the four winds. There are four original elements in nature — earth, air, fire, and water; four seasons; and Revelation begins with four horses, and to the fourth is given power over the fourth part of the earth to kill in four different ways, and all this in the fourth seal. Ezekiel saw four wheels and four cherubim, each having four faces and four wings, and the wheels had four sides. The number four here immediately suggests that these beings must be viewed as representative beings, that they at once represent all the living beings of our globe. The selection made abundantly confirms this statement; the most eminent of the species of the animal world are selected. Of wild beasts, the lion is king; of tame, the ox; of birds, the eagle; and of all earthly creatures, man. This view of the number four lays all the living creatures of our globe under contribution and service to our triune God. With the Psalmist, we may say, "*Let every thing that hath breath praise the Lord. Praise ye the Lord.*"

The symbols thus used by inspired prophets and teachers became standards and ensigns of distinctive tribes, and then, in the course of time, of distinct nations. No sooner did the twelve

tribes commence their journey from Egypt to the land of promise, than we find them arranged in order. They were commanded to pitch their tents every man by his own standard and by his own camp. (Num. i. 52; and ii. 2): "*Every man of the children of Israel shall pitch by his own standard, with the ensign of his father's house.* So they set forward every man in his place by their standards." Judah, whose name means praise, had the first place assigned to him. with the lion of gold on a field of scarlet. Dan with the eagle of gold on a field of blue. Ephraim with a black ox, on a field of gold. Ephraim is richly entitled to the name of John Bull, all the world over — and so on each man in his own tribe under his own standard. These standards are all interesting to us in the line of thought, and all through the science of heraldry. The eagle was borne by Dan in all the journeyings and wars of that tribe. When Dan conquered a territory in the north, and formed a new colony, the eagle was the' coat of arms on the ensign of that colony.

A Hebrew colony was also founded in Egypt, where they assembled in great numbers at the time of the: captivity. When Jeremiah went to Egypt, with the. daughters of king Zedekiah, his people had already secured a strong footing there, and as evidence of their) independence and loyalty they chose the old standards – the lion and the eagle. Those two were soon to be combined in one; and accordingly, we have the composite animal, part lion and part eagle, or the winged lion. Soon after we find the compound of lion, eagle, and ox. Then the man, the lion, the eagle, and the ox, all in the same piece of sculpture. From being symbols of national unity and common standards of national life, they soon became objects of religious veneration, and animal worship secured a national and almost an unavoidable consequence in Egypt, as for many centuries before they were wont to change the glory of God into an image made like to four-footed beasts and creeping things.. From Egypt the tide of thought soon drifted to the East, and there, too, the standards of the leading tribes of the once captive Israel were found on obelisk, tower, and temple. At Thebes the eagle was one of their most reverend deities, and when the sacred animals were brought out to receive their highest honours, the figure of an eagle was usually found upon their neck. The eagle is now found everywhere in Egypt among the broken arches, towers, and temples long since in ruins.

Ezekiel informs us that the standards or banners were made of "*fine linen, with embroidered work from Egypt, with blue and purple from the isles.*" The Medes and Persians led forth their conquering hosts under the banner of the proud golden eagle. The Roman legions added to the eagle a thunderbolt, which the eagle held in its claws. Livy and Dio each speak of the eagle and the thunderbolt. The ancient' Franks also adopted as their heraldic symbol the eagle, but instead of the thunderbolt chose the *fleur dis lis.*

Major R. W. Nickle, an able English writer, says, "*Amongst the emblems seen on the coins of Buddhist kings, the trident has been mentioned. This is now peculiar to English coins, but the shield of Britannia and the lion at her feet are also Buddhist and ancient Saxon symbols. Our banner of union with the cross of St. George on it may be seen engraved on the gates of the large fountain at Sanchi, or Sachi. It is remarkable that the star-spangled banner is also there.*" I have now lying before me a fine copy of the heraldic emblems of the ten tribes of Israel two thousand years ago, and among the other emblems is the star banner floating above the shield.

Among the Saxon tribes there were different standards. The lion and the eagle were always in view. The tribe of Dan was often represented on a fine war horse, with an eagle on his banner. In my second lecture I traced that enterprising tribe from northern Palestine, through Europe to Saxony, and on to Denmark and Ireland, where the *Tuatha de Danan* won honour and great renown. I need not repeat the historic evidences, they are sure to carry conviction to every thoughtful reader.

TEPHI IN AMERICA

When the royal family was transplanted to Tara they brought with them the harp of David, which soon became the coat of arms for the new nationality; and the harp and its angel guardian at once

was stamped upon the coins, medals, and national standards, where it remained in honour and dignity, until the union of England, Ireland and Scotland, when the harp was placed among the lions on the British coat of arms.

Queen Tephi, the eastern princess, so celebrated in Irish history, was symbolized by a woman riding on the back of a lion, as may be seen to-day on the old Irish coins. On the great dome of the castle in Tara she was represented by a female statue standing upright, holding a sceptre in her right hand and a pair of balances in her left hand. This statue of the beautiful queen as an emblem of justice has been retained in England to this day, and it may be seen in many of the British colonies. Also on the large dome in Washington you see the same form of a female figure statue with the face of an eagle. And on the dome of the Court House at Brooklyn we have Tephi holding the scales. In some places she is seen with her hand upon the harp. Those symbols are all most natural and most becoming, both for Ephraim and Manasseh.

It will be remembered that when the inspired Jacob gave to his sons a prophetic intimation of the great unknown future and pointed out their heraldic symbols, that he gave special information about the two sons of Joseph, Ephraim and Manasseh. They were to be in the latter days two great nations. We have this prophecy clearly fulfilled in Great Britain and America. By universal consent, as a matter of right, which no one would presume to call in question, that nation on the isles has long been known as Great Britain. No one can deny that fact. It is admitted in all foreign courts, and by all nations and peoples. This is a well merited distinction given to Ephraim, while it is at the same time, a fulfilment of the prophetic word. We never hear of great Italy, or great France, or great Russia, or great Spain. The man who would so far forget himself as to use such terms, would be in danger of censure for insulting those nations. To Britain, the term is natural and proper, because it is her own. Her inalienable right. The term "*great*," also by the same divine right to Manasseh or America, and with a commendable admiration, we hear our visitors and travellers from all the countries on the globe speaking of this great country in America. With what delight do they speak and write of our great forests, our great lakes, rivers and mountains, our great prairies, and the immense resources of our great valleys, as fertile as they are great. This country is as yet only in her youth. Our cities, though great in their commercial importance, are all young. Our colleges are all in their youth.

Our soil is yet in its virginity, and yet, we can clearly see good reason why foreigners, as well as home-born, truthfully say, "*This is a great country.*" Indeed, Manasseh is the only people who speak of themselves as a "*great people.*" Jacob said of that boy, Manasseh, "*He also shall become a people, and he also shall be great;*" and so it has come to pass in these latter days. In that solemn hour of divine illumination, Jacob said, that one, of those peoples was to be "*a fruitful vine, a fruitful vine by a well, whose branches run over the wall.*"

Trees are God's symbols of nations, see Lecture II., page 165. And the vine is God's symbol of Christian nations, of His own people. "The vineyard of the Lord of hosts is the house of Israel and the men of Judah His pleasant plant." (Psalm Ixxx.):

8. "*Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river.*"

Jeremiah speaks of Israel "as a noble vine, wholly a right seed."

The tender branch or shoot of a vine, especially a luxuriant one, is often found well and securely rooted in another garden or inclosure. It sends its shoots under the wall, and becomes another vine wholly in- dependent of the parent stock, or it drops its tender branch to the: earth over the wall; and takes firm root in the soil and grows altogether independent of the original stock from whence it came, and from which it received its existence and support. This is the nature of a

vine, and ±his is the beautiful symbol the inspired prophet uses to show how a new nation was to grow up of the same nature, and possessing the same qualities as the nation from which it sprang. The vine that grew over the wall, was of the same nature, and would, of cpurse, bear the same kind of fruit. It was a part of the parent stock, and drew its support for a time, from the parent root; but as it grew and became strong, it became severed from the mother- tree, and grew and flourished in a soil all its own.

The time came in the history of the New England Colony, when the thrifty vine grew too fast to be controlled, and it ran away over the wall of restraint, and it took root and became an independent vine; anew nation, an independent people, great and prosperous. In this new and independent nation, we have the representative of the tribe of Manasseh, and history beautifully illustrates the prophecy.

THE LOST CHILD

In the forty-first and following chapters of Isaiah, the Lord sends a special message to the isles, specially to the isles that had commercial relations for many years with Tyre and Sidon, those great emporiums of trade. The prophet says, "*Those cities had enriched those isles by means of their imports and exports.*" In that special message the Lord speaks of their ancestor Jacob, and of their journeying to the east, and of His marvellous doings in their behalf, and of their future history as Israel, their blindness in losing their land and name, and their pedigree; and how, notwithstanding their sins. He would greatly bless them as He had promised Abraham, and their forefathers. The Lord also rehearses to this people on the isles, the great promises He gave to Abraham, "*Thy seed shall be as the sand and as the stars for multitude,*" and of immense wealth and extent of territory. In the forty-ninth chapter the isles are called to hasten, and the people from afar to hearken, and they are assured that they are His servant Israel, in whom He would be glorified. He also assures them that they, the inhabitants of the isles, should be honoured in raising up the tribe of Judah; in restoring the preserved of Israel; and in the coming ages, "*in an acceptable time. He would cause them to establish the earth*," to "*cause to inherit the desolate heritages*." He also assures this people on the isles, that He will remove all physical hindrances, and that "*His servant Israelis graven upon the palms of His hands,*" and they, of Israel, shall see their children in all parts of the globe, "*in the north and in the west, and in the land of Sinim,*" or Australia (Jerome). He also informs the people of the isles, that the place shall be too narrow for the multitudes of the people, and the prayer was heard, *"Give us room the place is too strait for us,*" "*give us room that we may dwell;*" and the command was to be given, "*Go ye out and break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be in- habited,"* "*that the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose*." In my second lecture I clearly proved that the isles here spoken of are the "*isles of the west,*" and the isles of Tarshish were none other than the British isles. See second lecture, page 114. Isaiah shows most clearly, that the nation having an island home, was to have children, young nations, colonial children, and that in filling up the desolate places, those colonies would be established, and that the surplus populations would in that way find room. Moreover, we are also informed that the mother-country would lose one of her colonial children, a young nation or colony; and that still the prayer would be heard, "*Give us room that we may dwell.*" Chap. xlix. 20, "*The children which thou shalt have after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell."* Here we have the Prophet Isaiah, under the idea of a mother and her children, teaching the same thing that Jacob taught two thousand four hundred years before, under the figure of a vine and the branches.

Then history informs us that one fine morning, after a long, dark and stormy night, on the 4th of July, 1776, the young and thrifty vine on the other side of the wall, that beautiful colonial child, having grown too rapidly to be restrained, declared her independence of her mother; and thus, without either her own knowledge or the knowledge of the mother-nation, the word of the Lord was fulfilled which was spoken by holy men of old. The branches ran over the wall of

restraint, and became an independent vine, filling the face of the Western World with fruit, and making the desolate places everywhere to blossom as the rose. I know full well what bookmakers on both sides have said of the mother and of her colonial child. Ambitious, money-seeking merchants, and eloquent, honour-seeking, profit-making politicians, have each from both sides of the Atlantic wall, given the world their views of American independence; I see in it a clearly defined fulfilment of the word of the Lord, spoken by the venerable man who, in the name of the Lord, crossed his hands and blessed the boys, Ephraim and Manasseh (Genesis xlviii.):

16. "*The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right band upon his head. And his father refused, and said, I know my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh*."

In view of such a clear and distinct outline of the history given in prophecy, so many centuries ago, we may, in the light of that history, and of events constantly transpiring around us, regard the American Republic, as the Manasseh of the inspired Word, while Ephraim, as all students of prophecy acknowledge, is well represented in Great Britain. The views above given throw an interest around the eagle among the stars, and all the symbols of the United States, which is not equalled in reference to any country's ensign on the globe except Great Britain.

OUR FLAG

One Saturday, on the 14th of June, 1777, the American Congress, representing prophetically the thirteenth tribe of the children of Israel (for the two sons of Joseph have each a place and a name and an inheritance among the tribes of Israel) — that Congress, historically and politically, represented the thirteen states that Had united in the act of separation from. the mother-country — having consulted their constituents and fully examined the question, unanimously resolved, "*That the flag of the thirteen United States be thirteen stripes, alternated red and white; that the union be thirteen stars, white in a blue field, representing a new constellation.*" The men who assembled in that Congress were among the first men of the day. It is to the credit of the home country, and of the colony, that, of the gentle- man composing that Congress, a large proportion of them were, graduates of institutions that were at once:a credit and a blessing. It will not surprise any one to be told that there was a great diversity of opinion among the members of Congress themselves, and the leaders of public sentiment in general, as to the best flag to represent the new nation. Having once broken away from their allegiance to the colonial ensign and the old flag of the mother-country, liberty itself seemed for a time to run wild in several attempts to introduce an ensign which would fitly and fairly represent the new state of things. I wish I could present to the eye of my readers the bright picture of the different flags and mottoes then proposed by sundry persons, and advocated, more or less ably, by the party originating them. I can only give a brief glance at them, and words, at best, only feebly present the idea to the mind. The first flag proposed was the crescent, or new moon. To that was added the word "*Liberty*," with the crescent on a field of blue. Next it was proposed to have a pine tree on a white field, with the motto over the tree, "*An appeal to heaven*." Next came a proposal of a pine tree on one quarter of the flag, which was white, and the rest of the flag to be red. Then the fifth was a rattlesnake, coiled ready to strike, oh a field of yellow. The sixth was the old cross of St. George in one corner, with a red flag, and a motto in white, "*Liberty and Union.*" The seventh was a similar cross on a field of blue, with an alternate stripe of red and white — six white and seven red, thirteen in all. Next, a flag of red. and white stripes, with a rattlesnake in an erect position, and a motto, "*Don't tread on me.*" The ninth one was a rattlesnake, on a white field, with thirteen rattles and a half, so constructed that the rattles could not be separated without destroying them.

The half rattle they said represented Canada. On this last there Were three mottoes, first, "*The Culpepper minute men*," then the words "*Liberty or Death*," and below the snake, "*Don't tread on me.*" The tenth was a tree, called "*Liberty Tree*," on a white field with a stripe of blue on the edges, and a motto, "*An appeal to heaven.*" The next was a compromise, in which the pine tree was seen in a white field and a snake coiled round the tree, with a motto above, "*An appeal to God,*" and a motto below, "*Don't tread on me.*" The twelfth was a blue flag with the first corner white, and a red cross in the white corner, and a small tree in one corner. The flag next presented was a beaver, on a white field. Then a flag wholly striped with red and blue, with a rattlesnake erect, and a motto, "*Don't tread on me.*" Next came thirteen stars, white in a blue field, forming one-eighth of the whole, then an anchor of blue on a white field, and a scroll of blue with the word "*Hope*" upon it, in letters of white. There was another proposed, in which there was a snake disjointed, and between the joints the initials of the states that were united in the war of separation from the mother-country, with a motto. "*Unite or die*." These flags all had been prepared with great skill and taste, and of the best material, and had been presented to sailor or soldier, and used by them on land or water, as occasion required or circumstances dictated. Each flag and motto had their advocates in the battle-field, or the council-chamber, and in the press, and each was more or less severely criticised. The crescent was condemned because of its relation to Mohammedanism. The pine tree banner was soon discarded, as it was thought absurd to have thirteen trees on the banner, with the prospect of an increased number, as. other states were added. The snake they said was an emblem of wisdom, and the circle it made when coiled up was an emblem of eternity. Its eye was bright, and, having no eyelid, it was an emblem of vigilance. It never attacked another animal, but when attacked it never surrendered. The wounds it makes, though small, are always fatal. The thirteen rattles represented the thirteen states, and they were so united that to separate them would destroy them. In youth it was beautiful, and as age came on it be- came much more beautiful. Its home was among the rocks and native forests. It was usually found coiled, ready to strike at any moment. Its power of fascination was so great that those who came to see it once never returned. Its poison is necessary to it in order to digest its food, but to its enemies it is sure death. These were some of the strong points presented in favor of that popular flag. To other's it seemed rather a symbol of defiance than of union, and was accounted repulsive rather than attractive, especially from its being kin to the tempter of our first parents, and the cause of their expulsion from the garden of Eden, and also because it bore the curse of the Almighty. After long and earnest controversies pro and con none of the sixteen flags presented could be generally adopted, and others were proposed, and amendments and alterations were suggested, only to meet the same fate. After a long time spent in a free and full interchange of thought, all parties seemed disposed to accept the eagle among the stars, so long and so proudly borne on the flagstaff of Dan and his family or tribe. The stars, numbering thirteen, forming a new constellation, thus representing by stars and stripes the birth of a new republic, no object on the earth or in the heavens could be more beautiful or appropriate, or be more cordially received; and all parties, as if led by a superior power, felt that, next to the sacred emblem of the cross of our Lord Jesus Christ, was their newly chosen ensign of the eagle among the stars. The stars were of like form and size, thus indicating the similarity of the several states; and grouped together, they represented the unity of those states. To welcome the new nation, and give expression to their hopes and aspirations, the poets, as usual on all great national occasions, yielded their pen to the inspiration of the muses. Among them was one Timothy D Wight, who wrote in verse a prophecy of this tender branch from the old vine, this new nation. He says:

"Here empire's last and brightest throne shall rise.
And peace and right and freedom greet the skies.
To morn's fair realms her trading; ships shall sail,
Or lift their canvas to the evening gale;
In wisdom's walks her sons' ambitions soar,
Trend starry fields and untried scenes explore.
And hark! what strange, what solemn breaking strain
Swells, wildly murmuring o'er the far, far main!
Down time's long lessening vale the notes decay.

And, lost in distant ages, roll away."

The vote taken in Congress, as above quoted, was the first and only legislative action ever taken, and I am quite sure, that fifty millions of our American people and twice that many of other nations, all agree that a more beautiful banner could not have been chosen. Says one of her gifted sons, "*Accept it, then, in all its fullness of meaning. It is not a painted rag; it is a whole national history. It is the constitution. It is the government. It is the free people that stand in the government on the constitution. Forget not what it means; and for the sake of its ideas, be true to your country's flag*."

The Hon. Edward Everett, said of the starry banner, "*It speaks for itself; its mute eloquence needs no aid to interpret its significance; fidelity to union blazes from its stars, allegiance to the government beneath which we live is wrapped in its folds."*

There are different opinions expressed by historians as to how the idea of stars and stripes first originated is usual, we find men jumping at conclusions, for which they have not the slightest foundation in fact. A little careful research will enable us to come to proper conclusions without guessing. It is well known that during the war for independence, the Hon. Gen. George Washington was commander-in-chief of the army, and also in due time the first president of the United States. During the protracted struggle he had a large official correspondence, and on his public dispatches, and official documents, he must of course affix some seal. In the absence of a public seal, or a national seal, he, of course, used his own private seal. That seal may be seen to-day on the death warrant of a soldier, executed in 1780, as, also on many of the state documents and official papers that are yet in existence. On that seal was the coat of arms of the Washington family, and when that Congress adopted the eagle among the stars, and made it their own, they only took the private seal of their commander-in-chief, and elevated it into a national ensign, destined to endure forever.

We trace the Washington name and family back up the stream of time to Edgar, who was surnamed the Pacific. In those days, noted families paid great attention to their family escutcheon, by means of which they were enabled to trace their genealogy, as in the chronicles of our Hebrew ancestors. The name Washington in the ninth century was Washing- tune. In a royal charter of that period the name occurs, and the family coat of arms bore the eagle of Dan soaring among the stars. The grandfathers of George Washington gloried in their heraldic emblem, and for ten centuries it was their family seal. The science of heraldry is of immense value in corroborating and confirming family records. To it we are indebted for valuable information of many of bur most worthy names.

There are clumsy artists, who have represented that eagle as a raven, or a falcon, others a vulture, and some of our modem artists have well nigh spoiled some of our silver coin, by making that grand imperial eagle look more like a frightened goose. The Washington armorial bearings was an eagle, an imperial eagle. It was first an ensign of the tribe of Dan, and we trace it down the centuries on the armorial ensigns of the Saxons, those of the colonists of that tribe, and from them to leading families who made it their family escutcheon; It was an eagle through all these centuries, and an eagle it must remain until time shall be; no more.

Mr. George Henry Preble, in his valuable ***History of the American Flag***, in writing of the Act of the Congress in choosing the flag, asks, "*What did Congress adopt?*" And he answers his own question himself, "Why, nothing more nor less than a gentleman's badge of the old English coat of arms, borne by their leader and deliverer. The few stars had in the old chivalrous times distinguished his ancestors from their compeers in tournament and in the battle-field; more stars and additional stripes denoting the number of the states that joined in the struggle for independence, now became the standard around which the patriots of the West so successfully rallied. It is not a little curious, says he, "*that that poor worn out rag of feudalism, as so many*

would call it, should have expanded into the bright and ample banner that now waves from every sea."

It was not chance that placed that banner to float over these United States. There was a Divine hand guiding the men who adopted it as the banner of the . new nation; and the same hand has been often seen . in the history of that flag ever since. It was not a mere accident that that bird among the stars for so . long a time, and now almost forgotten except as it was treasured in the memory and on the private seal of a lineal descendant of those grand old Hebrews, should have, in this Western World, grown to be as it now is, the honoured representative of American institutions in all other lands and upon all waters. With the poet we may sing:

"A ray of bright glory now beams from afar,
The American ensign now sparkles a star;
Which shall shortly flame wide thro' the skies,
As fixed as yonder orb divine,
That saw the bannered flag unfurled,
Shall thy proud stars resplendent shine,
The guard and glory of the world."

Mr. Charles Sumner says of that flag, "This is the national flag! He must be cold, indeed, who can look upon its folds rippling in the breeze without pride of country. If he be in a foreign land the flag is companionship, and country itself with all its endearments. Who, as he sees it, can think of a state merely? Whose eye once fastened upon its radiant trophies can fail to recognize the image of the whole nation? It has been called a floating piece of poetry; and yet, I know not if it have any intrinsic beauty beyond other ensigns. Its highest beauty is what it symbolizes; it is because it represents certain great principles to all that gaze at it with delight and reverence. It is a piece of bunting lifted in the air; but it speaks sublimely to every heart, and every part has a voice. Its stripes of alternate red and white proclaim the original union of thirteen states to maintain the Declaration of Independence. Its stars, white, on a field of blue, proclaim that union of states constituting our national constellation, which receives a new star with every new state. The two together, signifying union past and present.

The very colours have a language which was officially recognized by our fathers. White is for purity, red for valour, blue for justice; and all together — bunting, stripes, stars, and colours — blazing in the sky, "*make the flag of our country, to be cherished by all hearts, to be upheld by all our hands."*

Perhaps the reader has not noticed that the stars on our banner are only five-pointed, while the stars on our coin are six-pointed. If any one should ask, How is this? The answer is simply this, the designer of our coins followed the English model, while the designer of our banner followed the French model. In English heraldry the star has six points. In France and Germany the star has only five points.

Mrs. John Ross, whose maiden name was Griscom, was the maker of the first flag that bore the stars and stripes. It is to her credit that she assisted General Washington in preparing the original design, which he drew with his own pencil in her back parlour. This lady, like most ladies of her day, was well skilled in needlework, and the general well knew her taste, tact, and neatness, both in design and execution. She had on former occasions used her needle to promote his interests and convenience. One day, in June, 1776, General Washington came from New York to Philadelphia to consult about the new flag, and to hold counsel on sundry other matters of importance. He called that day at an humble frame house. No. 89 Arch Street. It has since borne the number of 239, and then and there he prepared the outlines of that flag. After he had finished the design, the general asked, "*Mrs. Ross, can you do it?*" She having been for many years a practical member of a "*Try company*," answered, "*General, I can try!"* and she did try, and she succeed. Who can tell how much this country owes to the taste and skill of that good lady?

Of that flag some one thus speaks: “It was no holiday flag, gorgeously emblazoned for gaiety or vanity. It was a solemn national signal. When that banner was first thrown out in the morning breeze, it was a symbol of those holy truths which were symbolized in the heraldic times now almost forgotten. And more, those symbols were instinct with a new life and vocal with a new inspiration. They meant all that the Declaration of Independence meant, all that the constitution of our people meant, as they organized for justice, for liberty and happiness. That flag carries American ideas, American history, and American feelings. Beginning with the colonies and coming down to our time in its sacred heraldry, in its glorious insignia, it has gathered and stored chiefly this supreme idea, Divine right of liberty for man. Every colour means liberty; every thread means liberty; every form of star and stripe and beam of light means liberty. Not lawlessness, not license; not freedom to do wrong; but organized institutional and constitutional liberty; liberty through law, and law for liberty.

BENJAMIN

Before introducing the grand seal of this great country, I must briefly notice a few points in the history and tribal relations of Benjamin.

The name Benjamin, like most Scripture names, is very expressive, and contains a miniature history of, the persons named. This name means, “*The man of my right hand.*" It was a name given to Jesus Christ Himself, and also the Lord's chosen people. “*Let thy hand be upon the man of thy right hand, upon the. Son of man, whom thou madest strong for thyself."* There was a time when Benjamin was but few in number, and was justly called little Benjamin. At one time they had risen to great strength and power, numbering 380,000 strong. Even when small in numbers this tribe was always distinguished by its character for bravery. In honour of their undaunted courage they were called “*mighty men of valour.*" At one time we find the Benjamites standing alone, making war against all the other tribes united. These “*men of the right hand"* were famous for having among them men who were left-handed, men probably who could use either hand well, and with fatal dexterity.

When Moses was blessing the tribes (Deut. xxxiii.):

12. “*Of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.”*

This is one of the promises that has a wealth of meaning which we cannot fathom. Among many other things it means the Divine presence, the Divine protection and guidance. “*The Lord shall cover him all. the day long."*

The reader must remember that Benjamin was not given to King Jeroboam among the ten tribes set. apart for the kingdom of Israel, nor was Benjamin; given to Rehoboam. The Lord said, “*I will give him one tribe, and to thee, Jeroboam, I will give ten tribes.*" The tribe of Benjamin was kept in the hand of the Lord, or under His wing, for special purposes (1 Kings xi.). They were always counted among the ten tribes among whom they were to be found in the latter days.

The Benjamites were a special loan or gift for a time to Judah, and they went for a time with Judah, and stood firmly with Judah for many years, sharing in all their wars, conflicts and victories. Benjamin went with Judah into captivity, and with Judah he returned to Palestine. They were "*to be a light always in Jerusalem;*” before the captivity and after their return, this tribe was to be found witnessing for the truth in that chosen city. So when other tribes were going after the idolatry of the times, Benjamin clung firmly to the worship of God, and when other tribes had gone far into sin, “*The man of my right hand*,” was safe, “*covered all the day long.*” This one tribe was providentially preserved to keep the light of God's truth burning in the city which *“the Lord had chosen to put His name there.*” After the return of the captives from Babylon, the Benjamites settled chiefly in Galilee, north of Samaria, and there they were

wonderfully preserved; "*The Lord covered them all the day long.*" Among them Jesus found His first,, firmest, and truest friends. The twelve apostles were mostly Benjamites. "*Men of the right hand*." "*Are not ail these which speak Galileans?*" Paul, the great apostle, valued himself all the more on account of his, pure descent from the tribe of Benjamin. "Of the tribe of Benjamin, a Hebrew of the Hebrews" (Philippians iii. 5).

When the Jews, of Judah, not Israel, had put Jesus, Christ to death, and the cup of their iniquity was now fall, and the Roman army is mustering to demolish the city and the temple, Benjamin, the beloved of the Lord is safe, "*Covered all the day long.*" His safety was long years before a subject of prophecy. Jeremiah (vi. 1) was commanded to deliver them a most earnest and effectual call, "*O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction.*"

Jeremiah was himself a Benjamite. This loud call of warning was heard and obeyed, by the "*beloved of the Lord,*" under whose special protection they were. The Lord would never destroy the righteous with the wicked. Josephus informs us that a few days were given by order of the Roman general, to allow them to depart, that they kindled their signal fires, as they were wont to do, and gathered their families and goods, and thus escaped the general doom. Benjamin, "*the beloved of the Lord, covered all the day long.*" We must not look for Benjamin any more among the tribe of Judah. After eight hundred years of assistance and co-operation with Judah; the Lord separates them, and preserves Benjamin for honour and dignity, while the Jews are under the rod.

Benjamin is in safe keeping, "*covered*" from all harm. We look for him in vain among the early Scythian nations. He is not anywhere among the Goths or Saxons. He is safe somewhere, and as "*the beloved of the Lord.*" Benjamin will surely be seen fulfilling his destiny in the latter days, as part of the rgreat family representing the Hebrew race, the seed of Abraham. He must be seen gathering to their island home in the West. Benjamin left the East about eight hundred years later than the great body of the other tribes; and eight hundred years after the other tribes have been enjoying their island home, a strange people, of Hebrew origin, called Northmen or Norsemen and Normans, knock at the door of the British nation, and ask for admission, demanding place, power, and profit. They must have the crown.

WILLIAM

their Prince, made very bold demands, and was most peremptorily refused. He had confidence in his claim to share in the blessings of that island home; and he resolved to press his claim. The war-cloud thickens, brave men and true refuse to admit the intruder. William was no coward, and to save life, he proposed to settle the claim to the crown by personal conflict with Harold. Harold said, "*No; let the God of armies determine!*" and the God of armies did determine that the Normans should be admitted to the grand brotherhood, and they were so admitted. We still see that Benjamin is safe, "*Covered by the Lord all the day long*."

History says, "*Both armies, therefore, that night pitched in sight of each other, expecting the dawning of the day with impatience. The English passed the night in songs and feasting; the Normans in devotion and prayer*." As usual, prayer won the day.

NOTE THE IDENTITY

Benjamin was the youngest son of that illustrious family called Israel; so the Normans were the last, or latest, or youngest member of that confederacy. Benjamin was the son of the right hand, or of power. The Normans were the great power of the nation for years. Benjamin was, numerically, the least of the tribes; so the Normans. Benjamin for a time reigned over Israel in the person of Saul, and then gave way to David's line; so have the Normans. Benjamin was

always true and loyal to the monarchy and the state; none more so than the Normans. Jacob, when blessing his sons and giving an outline of what they would do and be in the latter days, said, "*Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil*." They were to be terrible in war. Bead Lord Macaulay, Mr. Freeman, and Mr. Froude, and you have a clear fulfilment of that prophecy. See also Mr. E. Hine.

BENJAMIN IN A TRIO

In the history of Ephraim and Manasseh we can- not overlook the fact that Benjamin was intimately associated with them both. In all their encampments and journeying the twelve tribes were divided into companies; each company was composed of three tribes, Judah and his brethren leading the way. In this arrangement Benjamin, Ephraim, and Manasseh were on the one side, forming a trio — their homes and families were on the west side. It was called the camp of Ephraim, because Ephraim was the most numerous and powerful. Each tribe had the ensign of their father's house, and a minor flag or banner for the whole three, with a cloud above and a motto, "*The cloud of Jehovah was upon them when they went out of the camp*." Here, says an American divine, we have the origin of the cloud upon our national seal. The Psalmist says, in prayer, "*Before Ephraim and Benjamin and Manasseh stir up Thy strength and come and save us.*" The illustrious trio are here alluded to in a beautiful prayer to Him who dwelt in the cloudy pillar, a picture of which cloud is on the banner of the three, and was intended to re- mind them that the triune God of the cloud would be with them.

Dr. A. Clarke says Judah had a lion painted on his banner, with this inscription, "*Rise, Lord, let Thine enemies be scattered, and let those that hate Thee flee before Thee."*

OUR NATIONAL SEAL

A seal is an instrument by which a mark of authenticity is put upon a letter or other document. Worcester says, "*A seal is a piece of precious stone, metal, or other hard substance, with an inscription engraved on it, used for making an impression on some soft substance, as on wax that closes letters, or is affixed to legal instruments in token of performance or of authenticity*." The ancient Hebrews wore their seals on rings, and bracelets, and other ornaments. Job says that "*God keeps the stars under His seal.*" Jeremiah bought a field in his country of Anathoth, and he wrote the contract, called the witnesses, and sealed it up. I will give it in his own words (xxxii.):

10. "*And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open. And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Baruch before them, saying. Thus saith the Lord of hosts, the God of Israel: Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel; houses and fields and vineyards shall be possessed again in this land*."

That sealed document may turn up some of these days. What a commotion it would make!

The time came when a national seal was esteemed a necessity, the seal of General Washington having been used during the War of Independence, and then adopted as the national ensign. His private seal was used as the national seal, until, by general consent, it was decided to have one made which would be known as the great seal of the United States. The device on the great seal was adopted by Act of the Continen- tal Congress, on June 20th, 1782, just five years after the adoption of the national flag. That same device was seven years under the searching scrutiny of the keen critics of those times, and in the year 1789, on the 16th day of September, the new

Congress readopted it, thus endorsing the wisdom of the men who originated it. There are two sides to every question, and the Act of Congress provided for two sides to this national seal: the obverse, or face — a term used in speaking of the face of a coin — and the reverse, or opposite side. In the Detroit library I saw a cut of the first and original seal, which was then made. It has a special interest for Anglo-Israel readers.

THE JEEZEH PYRAMID

in Egypt covers nearly fourteen acres of land, is oriented with astonishing exactness. It has nine rooms and a grand gallery full of mathematics, and Scriptural measures. It speaks with commanding eloquence from lips sealed for forty centuries to the listening ear of the most advanced science and theology, as it shows a vast mass of solid masonry vitalized and pervaded with the highest order of truth. In olden times it was esteemed one of the seven wonders of the world; the other six have passed away, while this one is every year becoming more clearly understood, and is esteemed to be the most wonderful by those who understand it best. This pyramid by some means found a place on the reverse side of this great seal. Above in the zenith is an eye in a triangle surrounded with a glory, proper; over the eye is a Latin motto, *Annuit Coeptis*, which means, "*He prospers our beginning.*" On the base of the pyramid the numeral letters mdcclxxvi., the date of the commencement of the new era. Underneath this another motto, ***Novus ordo Seclorum,*** which means, "*A new era in the ages*."

In view of the above facts, we may well ask. What had the American Congress of 1782 to do with Egypt or its almost forgotten wonders? And how came they to give it such a place of importance and direct to it the eye of the vast millions that find a home on this continent? Isaiah had spoken clearly of this pillar or pyramid, and of its place, and its work in the latter days, and it is in the Divine plan and purpose as revealed, that the Saxon race on this side the ocean, shall have a part in the honour and the reward of promoting His glory in healing and saving the nations (Isaiah xix.):

19. "*In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them.*"

The sign and witness unto the Lord from Egypt has been heard, and its prominent place upon our American seal may have had something to do in the intense interest shown by so many of our American scientists in their careful examinations of that structure. It is somewhat singular that the Congress of 1782 should have adopted so remarkable a sign, one that would witness to God and tell of their origin.

To my mind there was great propriety and beauty in the selection. This new nation was about to ful- fil the role of Manasseh, whose tribal ensign was "*a fertile vine by a well, whose branches run over the wall."* The land of Egypt, the land of the pyramid, was the birth-place of Manasseh. He was born and educated in Egypt. His mother was a princess of that land, and that pyramid was to be a witness to all lands of the identity of the Saxon race and nation, upon whose grand seal that wonderful structure was engraven. What more becoming than that such an emblem on the seal of the great people who, in the latter days will number hundreds of millions, and who are fitly represented by one whose birth and early years was in the land of the pyramid. That device may also be regarded as an emblem of the greatness, strength, and durability of this American nation. The learned ones in England and in France had been writing largely, and talking still more largely of this marvellous pyramid, and Sir John Prestwich, Baronet, England, was

one of the men who had been much interested in Pyramidology. He suggested to the Hon. John Adams, then an American Minister, the beauty and significance of such a device upon the great seal,, and John Adams knew well how to make good use of the suggestion, and accordingly the Congress adopted it. How mysterious are the ways of Divine Providence. In how many ways has God been directing the American mind and heart to the great interests yet to be developed in those eastern lands? In past ages the prophet's eye, and the poet's lyre, were both, turned to the Western World; and soon again, I may say, even now, the eye of the patriot and of the Christian is turned to the lands in the East. A poet looking westward a few years ago, wrote thus:

“Far o’er yon azure main thy view extend,
Where seas and skies in blue confusion blends.
Lo! there a mighty realm by heaven designed,
The last retreat for poor, oppressed mankind;
Formed with that pomp which marks the hand Divine,
And clothes yon vault where worlds unnumbered shine;
Here spacious plains in solemn grandeur, spread,
Here cloudy forests casts eternal shade,
Rich valleys wind, the sky tall mountains brave.
And inland seas for commerce spread the wave;
With noble floods, the sea-like rivers roll,
And fairer lustre purples round the pole;
Here, warmed by happy suns, gay mines unfold
The useful iron and the lasting gold;
Pure, changing gems in silence learn to flow.
And mock the splendour of the covenant bow.”

I cannot close this lecture in words more appropriate than in the eloquent language of the Rev. Henry Morgan, the American preacher and lecturer. He said, “Next to America I love England; and why? Because in England, American ideas were born. We are of one blood, language, and religion. I love England because she was the first to banish African slavery; first in giving chartered rights, and in civil service reform. In leaving England I look upon Liverpool harbour — centre of the world's commerce! I see a network of docks and wharfs, extending miles on miles; forests of masts; fleets of merchantmen; ships of all nations, with the products of every clime. Here come vessels from the Orient; there from the Occident; here from China, laden with silks and teas; from India, with rich treasures of the Ganges; there from Africa, with pearls and ivory; here from Australia, with her gold; there come ships from South America, and here steamers from my own United States. Yet I see another ship in my mind's eye. Boom! boom! see! boom 1 What is it? It is the battle-ship of progress! built by British skill, from English stock, and launched on England's strand. Radiant with the light of hope, she spreads her sails, and speeds on a sea of high adventure like a thing of life. Proudly she mounts the wave of popular opinion and rides out of the harbour of the dead past: her des- tiny, the ends of the earth; her aim, the disenthralment of millions; her motto, ‘Liberty enlightening the world.' See the two flags fly at her topmast; two ensigns flaunt in the breeze. What are they?

The star-spangled banner and the union jack. All hail to the twin flags of freedom and progress! Hail, holy symbol I harbinger of peace! rainbow of liberty- wrecked of all nations! Long may they wave o'er land and sea. Let them kiss each other in the beams of the sun! Let them twine and fold in brotherly embrace, like Esau and Jacob reconciled. Hail, holy symbol! rainbow of promise to the oppressed! beacon light of hope to the exiled, the liberty-wrecked of all nations! Long may they wave over land and sea, proclaiming constitutional rights, civilization, Christianity, freedom to all men, irrespective of race, caste, class, cloth, or gold. Up, then, with the flags of the free! Up with freedom's ensign! Liberty and fraternity! Up and proclaim the glad tidings of peace to all mankind. Up and swell this glad acclaim: Gloria patri! Gloria in excelsis! Glory to God in the highest, peace on earth, good will to men. Up for human rights. Up, up for individual nobility. Up for manhood sovereignty. Up, then, with the heaven-commissioned

symbol of unity. Up for the disenthralment and regeneration of all the empires of the world. Up and shout hurrah, hurrah! liberty 1 equality! fraternity! the world over, until nowhere among the nations of the earth where these flags float, and Britain and America join hands, shall oppression lift her rod, or man call his fellow-man a slave."

"And these keen stars, the bridal gems of nighty
Are purer, lovelier than they seem,
Filled from the inner fountain of deep light,
They pour down heaven's own beam;
Clear-speaking from the throne of glorious blue,
In accents ever ancient, ever new.
Of the glad home above, beyond our view.
The land of which I dream."

CONCLUSION

I HERE record my heartfelt thanks to God for the light that this line of thought has thrown upon the Bible — upon its history, its prophecies, and its promises. It has been a light shining upon many a dark chapter, and many an unsealed book. I have, in the foregoing pages, noticed in brief the true relation of the Jews of our time to their brethren of the house of Israel; the glorious future awaiting that people when they come to Shiloh and accept the Messiah, Jesus; the union of Israel and Judah, and the conversion and salvation of the Gentile nations through their instrumentality; the perpetuity and stability of David's throne, and the great work which "*that battle-axe of the Lord*" has to do in clearing the way for the gospel chariot; the fate that surely awaits the despotism, superstition, and idolatry of the Gentile nations, as our Anglo-Saxon language, civilization, and Christianity roll on their conquering way.

Here, also, many of the difficulties in archaeological and philological science have found a happy and reasonable solution. Here, too, for future elaboration, may be seen a complete and satisfactory reconcilement between the learned warriors of the Calvinistic and Armenian schools; for, in their partial blindness, they have wrangled over Holy Scripture, which would not bend to suit the creeds and confessions of school or party. For, since the promise and oath of God to Abraham, down through all the ages, the elect, according to the foreknowledge of God, have been blessed with great temporal power and national blessings, and, at the same time, free grace, through Jesus Christ, is offered to all mankind.

"Go, little book! from this my sacred sanctum,
I cast thee on the waters, go thy ways:
And if, as I believe, thy vein be good,
The world will find thee after many days
Be it according to thy worth;
Go, little book! in faith I send thee forth."
— A Southey.

QUESTIONS FOR OUR OPPONENTS

Suppose the ten tribes were never lost, but re- stored to Palestine with the captives from Babylon, how is the failure of Amos ix. 15 to be accounted for? "*I will plant them upon their land, and they shall no more be pulled up out of their land, saith the Lord thy God."*

How is it that Zechariah, writing B.C. 427, and after Judah's return to the land, speaks of the return of the house of Joseph as still in the future, and still predicts their dispersion in far countries, and their ultimate restoration from thence as a multitudinous, powerful, and God-fearing people?

At what time in the history of the race did the house of Joseph enjoy the birthright blessings the Lord promised him? (Genesis xlviii. 19), "*He shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.*" And Deut. xxxiii.:

13. *"And of Joseph he said, Blessed of the Lord he his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."*

Is it a legitimate exposition of the thirty-seventh chapter of Ezekiel to say, that the dry bones in the valley represent the great Gentile or heathen nations? The eleventh verse says, "Son of man, these bones are the whole house of Israel;" and the context promises a union of the house of Judah and Ephraim, and the establishment of the united hosts upon the mountains of Israel.

Why do our exegetes take two-thirds of the second chapter of Daniel, referring to the gold, silver, brass, and iron, and clay kingdoms, literally, and the remaining portion of the chapter referring to the stone kingdom, spiritually? Upon whose authority?

Has that event taken place spoken of in Ezekiel xxxvii. 21? "*I will take the children of Israel from among the heathen, and I will gather them on every side, and bring them into their own land. And I will make them (Judah and Israel) one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all,"*

Where is the historical record of the reunion of all the tribes?

What has become of David's throne over Israel, which God's promise said, "*Was to last for ever,*" *"throughout all generations*," "*as long as the sun and moon endured?*"

The Lord promised (Isaiah Ixvi. 19), "*I will send those that escape to Tarshish, and Javan, and to the islands afar off."* When was that promise fulfilled? Or, is it in the future?

If the tender branch of the lofty cedar alluded to in Ezekiel xvii. 22, was not planted in Ireland, it must, then, have been planted somewhere else. Will our opponents please say where it was planted? The promise reads thus:

"Thus saith the Lord God; I will also take of the highest branch of the high cedar, and I will set it, I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent. In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it."

Another promise (Isaiah xxxvii.):

31. "*And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this."*

Where was that remnant taken to from Mount Zion? (Isaiah xi.):

11 "*And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Gush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four comers of the earth."*

Has this second restoration yet taken place? If so, When? Who are the parties to be restored?



OTHER LECTURES

REV. WILLIAM H. POOLE, LL.D.

The Great Pyramid of Jeezeh in Egypt, and how it is Misrepresented.

The Star of Empire on its Westward Way since the Days of Abraham.

Heraldry; the Lion, the Eagle, and the Wolf.

Nuts to Crack; or, Answers to Twenty-five Objections to Anglo-Israel.

History the True Key to Prophecy.

The Women of Israel since Mrs. Abraham's Day.

The Tabernacle and Temple where the Hebrews Worshipped. Bible History and Chronology.

Israel's Possession as Promised "in the latter days."

Egypt of Olden Time; its Architecture and Bilders.

The Pilgrim Fathers and the Puritans.

The Morning Star of the Reformation.

The Eastern British Empire.

The Sabbath — Hebrew and Christian.

The Elements of True Progress.

The Odd Man and his Oddities.

The Wines of the Bible.

Prohibition, and the Woman's Christian Temperance union.

High License a Failure Everywhere.

The History and Mystery of Puffing.

OPINIONS OF THE PRESS

“The lecture throughout was of a highly interesting character, and was attentively listened to, the speaker being frequently rewarded with hearty applause. The question takes hold of every Anglo-Saxon, and a person feels the most intense interest in it while the lecturer is giving proof upon proof, showing that the lost tribes of Israel now inhabit the British Isles, and the Colonies peopled by her sons and daughters. We have never listened to a lecture with more interest, and we hope that during the winter Mr. Poole may be induced to lecture again upon the same subject, when, we believe, a crowded house would greet him." — **Hamilton Spectator.**

“Last evening, pursuant to announcement, the Rev. W. H. Poole delivered his lecture on ‘Anglo-Israel,' at the Wesley Church. The audience was large and attentive. During the lecture he was frequently interrupted with applause, and at the close a very hearty vote of thanks was passed to him for his intensely interesting lecture." — **Hamilton Evtniag Times.**

“The hall was filled to repletion. It was one of the most instructive and entertaining lectures ever delivered in the City Hall." — **London Free Press.**

“The lecture was one of the most instructive and interesting that has been delivered in this city for many a day." — **London Herald**.

“An appreciative audience greeted Mr. Poole at the Gore Street P. M. Church last night. The lecture on ‘*Our Gates*’ was given under the auspices of the Y. M. C. A., and was very interesting. The reverend gentleman's lecture was similar to one delivered by him on a former occasion, holding that the Saxon race were the true descendants of the Israelites. His arguments were well thought out, well delivered, and his lecture as a whole betrayed an amount of research that was surprising. The fact that Gibraltar and other places are possessed by the British can be adduced as part of positive of the stability of his position. The great advance the Anglo-Saxon race were ever making proved that the sanction of God was with them. From first to last the lecture was most instructive, and has evidently been elaborately prepared by the talented clergyman. His description of various Oriental cities was magnificent, and has seldom been equalled in our experience. We very much regret our inability to publish a more extended notice, but want of space forbids it." — **Hamilton Spectator.**

“Rev. Mr. Poolers lecture on ‘*Anglo-Israel*,' in connection with the Jackson Society, on Thursday night of last week, was one of the finest lectures to which it has ever been our lot to listen. Such research and arrangement of matter are seldom exhibited in a lecture, and the whole is spiced with occasional flashes of wit, calculated to keep the audience in the best humour. The subject was highly interesting, and well calculated to convey conviction of the reasonableness of the contention that the Saxon race are the lineal descendants of the Israelites, and that the word Saxon, is but a contraction of Isaac-son, and a fulfilling of the promise made to Abraham, “In Isaac shall thy seed be called.” — **Cobourg Sentinel**

“The lecture by the Rev. Mr. Poole, in the Bridge Street Church, last night, on ‘*Anglo-Israel*,' was one of the richest, raciest, and most instructive ever delivered to a Belleville audience, and the speaker succeeded in holding the unflagging attention of his hearers for the long period of two hours. The subject was an interesting one, and it was handled by a master-hand. History, sacred and profane, geography, and the natural westward drift of empire and colonization were beautifully interwoven, and made to illumine each other in a manner truly fascinating. Should Mr. Poole again visit us a lecturer, which we hope will be the case at no distant day, he will be

greeted by a very large audience. He is a fluent and highly interesting speaker." — **Belleville Daily Ontario.**

“The first of a course of two lectures on ‘*Anglo-Israel,*' was delivered last evening by the Rev. W. H. Poole, of Toronto, in the St. James* Street Methodist Church. In spite of the abominable condition of our streets and the heavy rain, there was a large attendance of ladies and gentlemen; the congregation proper being well represented. The lecture occupied nearly two hours in delivery, and was listened to throughout with great attention.” — **Montreal Daily Star**,

"The Rev. W. H. Poole, LL D., of Toronto, delivered a very learned and eloquent lecture on ‘O*ur Gates* ' last night. The lecture was delivered under the auspices of the Y. M C. A., the text being, “*Thy seed shall possess the gate of His enemies.*” Mr. Poole contended that the British nation was the chosen of God and the legitimate and true descendants of the Israelites, and went into a learned and exhaustive research of history to prove his position correct; and then contended that the possession by Great Britain of the fortresses of Gibraltar, Heligoland, Malta, Cyprus, Port Say-yud, Aden, Perim, Babel-mandeb, Socotra, Bombay, Peshawur, Singapore, and thirty others, afforded proof positive, not only of the truthfulness of his position, but also of the fact that the Anglo-Saxon race would continue to advance in power and influence, and that such advancement had the sanction of God, and would redound to the benefit of man- kind. The reverend gentleman's references to the different points oi interest in the history of the East Indian Empire were extremely instructive, and such only as could be given by one who had studied the subject thoroughly, as well as having acquired a personal knowledge of the cities and localities described. His pictures of Calcutta, Singapore, Madras, and other East Indian cities, were most perfect specimens of word painting, and in listening to him one could bring the pictures before the mind's eye without much difficulty. The lecturer was most positive that no power which might attempt to curtail or destroy British supremacy in India could or would succeed. He was frequently interrupted during the delivery of the lecture with applause." — **Hamilton Times,**

“A VERY good audience assembled in the Wesley Church last evening, on the occasion of Rev. W. H. Poole's lecture on “*The Jews and Their Return to Their Own Land.*” Space forbids any extensive report of Mr. Poole's admirable lecture. Probably no Canadian lecturer devotes more time and attention to his subject than the gentleman in question. On the subject of the Jews it may be said Mr. Poole is extraordinarily well read. They have been to him almost a life-study, and his utterances regarding them are worthy the best attention of all thinking men. The Jews are the oldest race on earth, and have preserved their original peculiarities of language, form etc, while other nations have been born, lived and died. Mr. Poole thinks there can be no doubt that they have been thus preserved in order that one day they might go back to the land of their ancestors, Palestine. In the Old Testament this return is shown with great clearness. The reverend gentleman expressed the opinion that ere the return was accomplished there would be a union of the tribes of Judah and Israel. Throughout the world the Jews are looking for their restoration in the land of Canaan, and every year adds to their interest in Palestine, which is already the home of many Jews, and which is rapidly being settled." — **Hamilton Evening Times.**

“In this report of the lecture we have not attempted a reprint. Page after page would be required to do it. Every position was sustained by Bible reference, and the lecture showed the deepest research and profoundest thought. It occupied two hours of very rapid delivery, and was listened to with breathless attention." — **Montreal Daily Star.**

The Banner of Israel, published in London, England, refers to the published lecture of the Rev. W. H. Poole, LL.D., as follows: “We can highly recommend this work, ‘*Anglo-Israel,*’ which comes to us from Canada. It is written clearly, carefully, and convincingly. The subject is divided into tifiy sections, regarding each of which he has much to say, and says it well We have received from friends to our cause, notices of this work and the good it is calculated to do, which we cannot reproduce fur hick of room, but all of which testify, as we do, to its usefulness. The work does not profess to be exhaustive, it errs on the side of brevity and terseness. We highly admire

Dr. Poole's argument on page 11, it is a fine solid argument, which we do not recollect to have seen brought out before, for which he deserves all commendation. We wish Dr. Poole's pamphlet every success, and welcome it as a welcome contribution to our identity literature. This is the best pamphlet to place in the hands of a person unacquainted with the subject."

November 20, 1879. *"I am completely converted by your 'Anglo-Israel.' It is clear and ogical, it seems to me that it must carry conviction to the mind of every careful reader.*" **Rev. T. W. Campbell, Methodist Minister, Canada**.

Dodgeville, March 18, 1882. ' Rev. W. H. Poole, LL.D.
"Dear Bro , —" *I am, as far as I know, the only member of the West Wisconsin Conference who has read anything on this Anglo-Israel theory, I confess that the more I read, the more I am pleased with it. It has shown me many beauties in the Bible which I never saw before. It harmonizes the prophets and current histoiy. I want to read more on the subject.*" **Rev. H. Dockham, Minister M. E. Church.**

Rev. W. H. Poole. Coboug, Jan. 27, 1879.
Dear Sir, — *"I had to leave early last evening and had no opportunity to thank you personally for one of the most delightful lectures I ever listened to. I heard every word of it, and came away a firm believer that your Anglo-Israel is on the right trail. It was most interesting and instructive. I do not know how any one can question your interpretation of Ihe numerous passages of Scripture quoted. I thank you sincerely for directing my thoughts into such an interesting subject of study. I am now anxious to hear your lecture on the 'Gates,' and I hope an opportunity of doing so will soon turn up. I was so much pleased that I could not resist sitting down and expressing the very great pleasure it gave me. Once more I thank you for such a rich intellectual treat".* **N. W. Powell, M.D.**

New York. "We have carefully read 'Anglo-Israel,' from the first to the last page, and we have no hesitation in saying that it is an able presentation of the inglo- Israel theory. Considering die extent it covers, we do not know of any book on this subject that will compare with it. The arrangement, selection, and condensation, as well as the author's own deductions, are all admirable, and are unanswerable. We trust this work will find numerous readers." "**Geo. W. Gebenwood, Editor.**

Rev. W. H. Poole, LL.D. Bear Bro. — "*Allow me to express to you the great gratification I feel at the information lately received that you are about to publish the results of your many years' study and research on the subject of Anglo-Israel. I am well aware of the many years of toil and study you have given to this subject, a work which you could not have done had it not been a labour of love; and a work inspired, prompted, and helped by the Holy Spirit, and in direct accord with the word of God.*

"*I very often thank God for ever sending you across the pathway of my life, and for the fact that you were kind enough to help me on those (then to me) hidden lines of light and glory, making my Bible a new book, and helping me immeasurably in my studies of the sacred book.*

"*When our people come into a full realization of the worth of this book, and the truth it reveals, it will be like a flood of light from on high, for I consider that in value it stands in close proximity to that of the gift of the Bible itself, for it is in the direct line of an explanation and corroboration of the revealed truth; and without it, there cannot be a correct and, consequently, an intelligent understanding or a proper interpretation of the sacred books; but with it, the difficulties of prophecy and of many historical allusions vanish like dew in the sunshine.*

"*I am aware that many men, in other things wise men, have said these things were not, could not be, true; but I have thus far in every case found that, like myself (before I had given the matter the thought it demands) they had spoken unadvisedly with their lips And I find, too, that in every*

case when men of intelligence and candour open their minds and hearts to the truth, and obtain a clear conception of its value, and of the beauty of the Divine plan, they must and do acknowledge themselves convinced; even though, as one good brother said to me, "*If I teach this thing I will be obliged to rearrange most of my sermons*."

"*All hail the glad day when the Christian world, enlightened and convinced by the truth, shall arise and give light that shall lighten the Gentiles, and fill the world with the knowledge and the glory of God, and when the world shall know that Israel, whom God hath exalted chief among the nations, is the seed that the Lord hath blessed*.

"Accept my thanks, my dear brother, for the work you have done and are doing in this line. I believe that when these truths are fully known and accepted, that infidelity, with its last proof swept away, will slink away before the light and hide its deformity forever, and the millennial glory will speedily spread its joy and gladness over all the earthy to the glory of our God and His Christ.

Affectionately and fraternally yours, in the hope of Israel,"

D. J. Smith, Local Preacher,
1022 Case Ave, Detroit, Mich.

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(Isaiah 2:3).”**

