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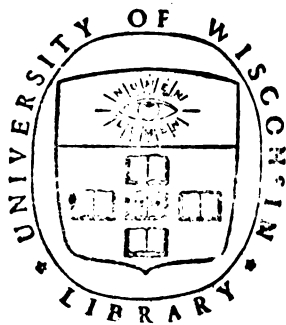
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OUR ISRAELITISH ORIGIN.

LECTURES

ON

ANCIENT ISRAEL,

AND THE

ISRAELITISH ORIGIN

OF THE

MODERN NATIONS OF EUROPE.

BY J. WILSON.

~~~~~  
"But the birthright was Joseph's."—1 Chron. v 2.

"The gifts and calling of God are without repentance.—Rom. xi. 28.  
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THIRD AMERICAN, FROM THE THIRD LONDON EDITION.

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P R E F A C E

BY THE AMERICAN EDITOR.

THE work here presented is a reprint of the London Third Edition. We commend the Lectures to the careful reading of all, believing that whatever may be the conclusion at which you may arrive, you cannot investigate the subject without profit; and we are confident you must be interested in the topics brought forward.

We have read nothing, of human production, with so much interest for years, as these Lectures. The prophecies concerning Ephraim, whom God declares to be his "*first born*," are, that "His seed shall become a *multitude of nations*;" and shall "grow into a multitude in the midst of the earth;" or, as it is in the Hebrew, shall "*grow as fishes do increase*"—sending off shoals, or *colonies*: see Gen. 48: 16-19. Has this prophecy failed? Is it to be counted a *conditional* prophecy? The latter idea we regard as an unwarrantable assumption. If the prophecy has failed, so may all others. If it has not failed, where is the "multitude of nations?" Mr. Wilson attempts to show us: with what success the reader can judge when he has read his argument. We confess we had no conception of the strength of evidence in favor of such a theory till we read his work. We do not vouch for the truth of his theory, but *if it be correct* it will do more to unlock prophecy, and settle difficult portions of it, than any other that we ever read; it will do more to wake up interest in the Bible, and to break down infidelity, than any other, and all other theories that have been broached since the Christian era: that is *our opinion*.

If the view maintained in Mr. Wilson's Lectures be true, it is a subject of deep interest to us all; for, in that case, the inhabitants of the United States are a part of the "lost tribes of Israel," and the literal posterity of Jacob; and particularly are the *Anglo-Saxons of*

the posterity of Ephraim, the youngest son of Joseph, of whom it is said, "His horns (or power,) are like the horns of unicorns; with them he shall push the people together to the ends of the earth:" Deut. xxxiii.—17. His grand characteristic was to be that of advance and progression; before whom no other people could stand. Such ever has been and still is the prominent trait of character manifested by the Anglo-Saxon race. The rapid progress and increase of this race is matter of wonder and astonishment to all; and that the God of providence has some design in causing them and their institutions to spread abroad, compassing the globe, seems to be the impression of all reflecting men, without ever once having suspected their real origin, and the prophecies that are on record in relation to them.

The following is Mr. Wilson's Preface to the First Edition of the work:—

"The following Lectures are intended to prove, that the God of Abraham, Isaac, and Jacob, who is verily a God of truth, is fulfilling His word with regard to the multitudinous seed,—the many nations to come of the House of Ephraim: and that as truly as He has accomplished His purpose, in giving the One Seed Christ, to come of the house of Judah. These nations have, from the beginning, been in a state of training for their high and important destiny, that of shewing forth the praise of Jehovah, who is the God of Nature and of Providence, as well as of Redemption, and whose wondrous wisdom is manifest in all.

"The author holds, with many modern students of prophecy, that the prophecies must be literally fulfilled; and that Judah must mean Judah, and Israel mean, literally, Israel. At the same time, he agrees with those who apply, to these Christian nations, many of the prophecies respecting Israel; believing, as he does, that these nations have not merely come into the place of ancient Israel, but are truly the seed of Abraham according to the flesh—are of the so-called "lost-house" of Israel,—the leading tribe of which was Ephraim. These nations have been brought forth at the time, and in the place predicted: they are the modern nations of Europe,—and especially those of Saxon race, whose glorious privilege it now is, to preach the gospel for a witness unto all nations ere the end come. How the promised seed have come to be sown in these countries, is accounted for in the latter part of the course; but the author earnestly requests a careful perusal of the first six Lectures, as it is upon the Scriptural foundation there laid, that his after conclusions chiefly rest. These he has supported by proof, as various in kind, and great in quantity, as, he trusts, will be requisite to substantiate the truth of the view he has been led to entertain. The plan of the Lecturer has been to look on the subject in all points of view; but especially in the light of God's word. In that light would he ever rejoice to look upon all around him,—upon the world and its inhabitant, man; And the wondrous course of God's providence, which all hath had respect to His people of Israel,—of whom he hath said in truth, "I have chosen

thee, and not cast thee away." Even after they were seemingly cast away, the God of Abraham still declared, by his prophet Jeremiah,—

" I am a Father to Israel,
And EPHRAIM is my FIRST-BORN."

Four years later the "Third Edition" was published. In the Preface to that the Author says:—

"It is now about seven years since the light began to break upon my mind, with respect to the English, as having remarkably fulfilled unto them the promises, given through Jacob, unto his once long-lost son, Joseph. Thenceforth I set myself to inquire into the origin of the Anglo-Saxon race; and to see whether there could, from their early history, be collected evidence as to their being really the children of those unto whom the promises were made. I soon discovered that there was no evidence to the contrary; but that any true knowledge of the quarter from which they had come, and of their character, appearance, institutions, and proceedings generally, was minutely consistent with the idea which, from the Scripture predictions, I had been led to entertain. I had so far proceeded with the inquiry, as to be prepared to give a course of eight Lectures on the subject. The first sketch of these Lectures I submitted to that experienced, and deeply devoted servant of God, the late Rev. Peter Roe, of Kilkenny, who seemed to be intimately acquainted with history, as well as with that gospel of which he was a most faithful preacher; and his answer was, that he wished these Lectures were delivered in every city and town of Ireland. He attended the first course, which was delivered in the neighbourhood of Dublin, where I was then residing. I had thus so far an opportunity of knowing that nothing tangible could be brought against the view; indeed the communication was expressly made to me, by one of the clergymen who attended, that although they were not prepared to accede at once to all I said, yet they had no good reason to allege in opposition to the views I propounded, and that it was certainly my duty to go forward. The same, in substance, has frequently been stated to me since, by other ministers of the church of England, as well as by those of other denominations.

"I delivered several courses of Lectures in the neighborhood of Liverpool, chiefly to schools, when I had opportunity of seeing how clearly the subject could be apprehended by the minds of youth of both sexes; and how usefully it might be made the basis of very much of that knowledge which it becomes us to possess, both as inhabitants of this world, and as expectants of the world to come. I also delivered public courses, both in Woodside and in the Medical Institution, Liverpool. Several of the most eminent clerical students of prophecy attended. One of them had previously expressed his dissent from the view; and said that, after having examined my evidence, he would speak out if he found me in the wrong. He did not do so; and I suppose that the Rev. Hugh M'Neile, is not a man that would fail to fulfil his word: but, otherwise, I have no sure evidence that he yet sees along with me in the matter.

"The distinction between the promises made unto the fathers, and the after covenant made with Israel when coming out of Egypt;—

between the predicted destiny of the house of Judah, and that of the house of Israel, and especially of the posterity of Joseph—between the One Seed, Christ, the King of Israel, to come of Judah, and the multitudinous seed to come of Ephraim; and the eminently progressive character of the Anglo-Saxon race, as distinguishing them from all other races of mankind, are points which are becoming evident to many; and are, several of them, recognized truths by popular writers, to whom they appeared to be hid, or very obscure, previous to the first publication of 'Our Israelitish Origin.'

"Believing that there is much important truth contained in the following view of 'Our Israelitish Origin,' and still more to be yet brought out in connection therewith, I had, previous to the first publication of this work, greatly desired to devote myself entirely to endeavours to direct public attention to the subject. After getting the work through the press, and presenting it to the public, I however, stopt short in my course of lecturing. I thought I had, perhaps done all that was required of me for the time,—that the learned and religious world had now an opportunity of calmly, in their retirement, examining whether these things were so,—after which they might follow the matter out to its further results. In the mean time I devoted myself more to my profession than I had for some time done; and that partly in order to acquire the means of labouring freely for the farther diffusion of light, when the way should be opened to me. I in the meantime had the satisfaction of hearing from many quarters, that conviction, as to the truth of this view, was fixed in the minds of many clergymen and others whose position in society was advantageous for its dissemination. But this has not been done by public teachers to the extent that is desirable. There has been, as yet, no great pressure from without, and no very particular impulse from within, to incline them to risk much in fully and boldly altering the character of their public ministration, so as to express the enlarged view which this opening gives of the word and working of God. In such circumstances I have thought it necessary that I should again come before the public with the declaration of this truth. I accordingly commenced last year by devoting myself to this work in simple faith upon Him who is able to uphold in the service unto which He may be pleased to call any one of his servants; and, having obtained help of God, I have been enabled to go forward. I feel, however, that much more is to be done; for the means and the grace to use the means to accomplish which, I humbly and earnestly solicit the prayers of all who may be led to see the importance of the subject."

With these remarks of Mr. Wilson we now present the work to the American public, and especially to the attention of all students of prophecy. Our aim in doing it is to increase light on the Scriptures, and raise an additional barrier against that infidel spirit that has already set "in like a flood," but against which, we doubt not, "the Spirit of the Lord will lift up a standard."

REPLY

TO THE

REV. E. BICKERSTETH'S OBJECTIONS

TO

"OUR ISRAELITISH ORIGIN."

"Surely your turning of things upside down,
Shall be esteemed as the potter's clay :
For shall the work say of him that made it,
He made me not ?
Or shall the thing framed say of him that framed it,
He had no understanding ?"—Is. xxix. 16.

REV. AND DEAR SIR,—

IN a late edition of your work on the "Restoration of the Jews," you have very briefly brought together the various views that, up to the time of your publication, had been taken of the destiny of the Ten Tribes; and as therein you have honored mine with a larger share of attention than you have any of the others, it is perhaps but justice that I now direct the particular attention of my readers to the observations there made. I do this the more readily, as your standing in the religious world, especially in relation to the subject of prophecy, is such, as to tell considerably either for good or for ill, according to the representations you make of matters with which they are not otherwise acquainted. Many do not think very deeply, and are glad to find one like yourself, a father in Israel, to perform for them the important service of examining evidence, and declaring what is truth. Believing also that you have, from your preconceived notions, been led too hastily to judge of this matter, I

am desirous of recalling your attention to the subject; and, in order to this, I purpose now, God willing, to point out the inconclusiveness of your reasoning, and the propriety of your giving a more favourable verdict. Should this end not be obtained, still the result may be good, as many will doubtless be convinced of the untenableness of your position; and so become less disposed to trust in man, and more inclined to examine for themselves whether these things are so:—so may they be led to trust more entirely upon the teaching of the Father of Israel, as given to them in his word. Your words are:—

“Calmet has a Dissertation prefixed to the Book of Chronicles, ‘On the Country to which the Ten Tribes were taken, and on that in which they now are;’ giving various opinions to his day, and giving his own opinion, that the ten tribes gradually returned, and so fulfilled the prophecies. Mr. Wolf’s Journals, from 1831 to 1834, contain many interesting particulars respecting the Jews in Armenia, Persia, Khorassaun, Toorkestaun, Bokhara, Balk, Afghanistan, Cashmeer, and Hindostan. His idea was, as the result of his inquiries, that the chief body in the east was at Lassa, in China. In various parts of the East, (see for instance Jewish Intelligencer, December, 1840, and Buchanan’s Researches,) there appear to be remnants of the Ten, as well as of the Two Tribes, but in a very degraded state. It will hereafter be really an object of great interest to the Gentiles to search them out, in order to bring this *scattered and peeled people, who have been meted out and trodden down, as a present to the place of the name of the Lord of Hosts, the Mount Zion.* Isa. xviii. If part of the ten tribes are in China, it is singular that both those countries, Palestine, and China, should, at this time—December, 1840—be so remarkably brought under the attention of Europe! May we be delivered from all unrighteous aggression, and made instrumental, as vessels of mercy, in accomplishing the purposes of God’s love to our fellow-men.

“It may be right here to notice Mr. Wilson’s recent work on our Israelitish Origin. I have read it without any conviction. Believing with him in the same hope of the restoration of Israel and the personal reign of our Saviour, I cannot but regret that so pious a writer should, on so scanty a foundation, seek to establish a system which appears to me to confound the distinct situation of Jews and Gentiles, and the peculiarity of the divine love in the times of the Gentiles. However, his work may be useful in calling attention to the subject, and suggesting thoughts to other minds; his system is, in my view, unsupported in its proofs, and contrary to the plain testimony of Scripture. Instead of blindness in part happening to Israel, and the fulness of the elect among the Gentiles now coming in, this view would make, in the whole of the Gentile dispensation, Israel the seeking people, and the Gentiles the blinded people, and destroy the contrast of the apostle between Jews and Gentiles. The sovereignty of God on this hypothesis, would be resolved into almost a carnal and

mechanical selection of one family, instead of that largeness and fulness of love which the Holy Scriptures reveal, which has no respect of persons, but deals both righteously and graciously with the whole human race. There appears more reason to think there is a foundation for the opinion that the original American Indians were of the ten tribes, as shown with a good deal of apparant evidence in Mrs. Simon's "Ten Tribes Identified," but we have no certainty yet respecting them. The Rev. J. Samuels, in a volume entitled, 'The Remnant Found, or the Place of Israel's Hiding Discovered,' endeavours to show that the Jews of Daghistan, on the Caspian Sea, are the remnant of the ten tribes; and his own evidence of this is brought forward. They were visited by him in 1837 and 1838; but in any case this can only be a fragment of the whole. Finn's History of the Jews in Spain and Portugal contains much valuable information."

That you are, with many others, beginning to see the importance of the subject, is indicated by your observing with regard to the Ten Tribes, that "it will hereafter be really an object of great interest to the gentiles to search them out." To have contributed to produce the conviction that the people more particularly pointed out as the objects of blessing, the house of Israel,—divorced from under the law, in order to be espoused to the Lord according to the terms of the Gospel dispensation,—to have helped to produce the conviction that this people, so truly and everlastingly loved of God, are really of some importance, is indeed consolatory: but the pleasure thus afforded is much diminished by the ignorance still prevailing on the subject; and which is sufficiently evinced by your avowal of the purpose for which you think they are to be sought out. It is in order, you say, "to bring this scattered and peeled people, who have been meted out and trodden down, as a present to the place of the name of the Lord of Hosts, the Mount Zion." Is this consistent with the idea of Israel's having multiplied as the sand of the sea previous to their predicted union with Judah, as expressed, Hos. i. 10, 11? Is this consistent with Ephraim's having grown into the promised fulness of nations; and, together, with the thousands of Manasseh, having pushed the people to the ends of the earth,—so that at the time of their Restoration, the nations shall see and be confounded at all their might? No, the Lord will perform the truth to Jacob, the mercy to Abraham, which He hath sworn unto our fathers from the days of old. The recovery of Israel from Egypt is to be eclipsed by their Restoration from the north country. Were they then presented to the land as a miserable fragment, under the degrading patronage of their Egyptian task-

masters? Was it not in power that they came forth, under the immediate guidance and blessing of the God of Israel?

It is true that in Isa. xviii. the promise is given that the present *of* a people scattered and peeled shall be brought unto the Lord of Hosts: but look again at the last verse of that chapter, and you will find, that this present is not to be brought by a mere Gentile people: it is to be "*from* a people terrible from their beginning hitherto, whose land the rivers have spoiled," as truly as it is to be "*of* a people scattered and peeled." And the people terrible from their beginning hitherto, are of the same stock as the people "scattered and peeled;" but they are not the same portion of the people. There is the same distinction marked in the closing verse, as that which is, throughout the Scriptures, made between the case of Israel and Judah. The people *of* whom the present consists are the Jews; the people *from* whom the present proceeds is Israel, whose land the rivers have spoiled: by which expression we are led back to ch. viii. 7, 8, of this same prophet, where the spoiling of the land of Israel, as well as of Judah, is described as commencing with the Assyrian invasion; when the waters of the river, strong and many, swept away the house of Israel forth of their land. The outcast house of Israel, terrible from their beginning hitherto, shall extend favour to the distressed, the scattered, and peeled children of Judah. Israel, as having renewed their strength in the islands, and having been brought near to their God; and as having had the mystery of God's working in providence, as afore revealed in his word, opened up to them, shall be found in the possession of the abundance of the seas, and shall employ the ships of Tarshish in this labour of love. See Isa. xli. lx. &c.

You say you have read my work without any conviction. I leave it with your own conscience to judge of the fact as to whether you have really read the book, or merely glanced over some particular portions. But of this I can well judge, that you have not paid attention to all that is contained even in the beginning of the book; else you could not have made some of the statements contained in the foregoing extract. I earnestly again request, as I did before in the preface, that you read the first six lectures, which chiefly consist of reasoning with regard to the scriptural expectations we should form, as to the so-called lost house of Israel. You cannot know whether a people be indeed the people of the promise

until you have seen what is really promised respecting them. God will honour his word, by making it the chief instrument in removing the veil that hath been spread over all nations.

You say that you believe with me in the same hope of the restoration of Israel, and the personal reign of our Saviour. With regard to the latter, it is probable we are much of the same mind. Neither of us, however, came all at once to the conclusion at which we have arrived on this subject. You at first listened to the doctrine of the personal reign of Christ as unbelievably as you have since regarded our Israelitish origin; and I trust that it was not a vain expectation which I have heard expressed, that your change of opinion will be as complete in the one case as in the other.

With regard to the restoration of Israel there may yet be a considerable difference of opinion between us, if you look upon this as identical with the restoration of the Jews. I see it promised, not that Israel, by the Gentiles, shall be restored as a people scattered and peeled, as a kind of minor accompaniment to the Jews in their restoration. The promise is, that Judah shall walk with Israel, when they shall come together out of the north country. I see that when the Lord shall manifest himself in fulness as a father to Israel, He will declare Ephraim to be the first-born. I see that the desolate woman that was given a bill of divorce-ment and sent away, is to have many more children than she which remained under the marriage covenant according to the law—(see Isa. liv.) I do not believe that the Gentiles, merely such, will restore Israel; but that the Lord himself will do this; and that he will be found to have put his first-born, Ephraim, in a position of blessing the Jews, as well as of ministering blessing to all Israel, and, indeed, to the whole family of mankind.

The notice you take of the piety of the writer makes me feel regret that I do not more deserve the character. This, however, I can say, that what of the fear and love of my God I do possess, impels me to take his word as my guide in all such matters; and distinctly to avow what I receive therefrom, however I may, in so doing, have to oppose those whom I have the greatest cause to esteem, because of their abundant labours in the cause of God, and because of their rich manifestation of the Spirit of my dear Lord.—Nay, there may, in such cases, be the greater necessity for clearly

vindicating the truth ; as error is never so much in danger of fixing its deadly thrall upon the meek of the earth, as when associated with so much Scripture light, and Christian virtue, as in the case of the honoured servant of God I am now addressing.

You speak of my system as having “so scanty a foundation.” You have not, however, pointed out any one respect in which the foundation is deficient. And this I can with confidence say, that there is not a single mark whereby, according to the Scriptures, Israel were to be known, but what is to be found in connection with the people I have identified, as those contemplated in the promises made unto the fathers the people pointed at by the prophets, and whom the good Shepherd of Israel came to seek and to save : that having raised up the tribes of Israel, he might also be for salvation unto the ends of the earth. Isa. xlix. 6.

You have said that my system appears to confound the distinct situation of Jews and Gentiles. Now it appears to me, that you here confound Israel with the Jews ; and bring the former under the latter denomination : for this you have, as far as I understand it, no warrant whatever from Scripture.—It is true, that the Jews are a portion of Israel ; but Israel were not, and are not Jews ; and as it was never said they would become Jews, but was clearly predicted, that the name of being the Lord’s people, Israel, would be taken from them, it is clear they must be looked for as bearing the name neither of Israel nor of Judah, but of Gentiles. It is not until they are as the sand of the sea-shore ; and until, in the place they were called Lo-ammi, or Gentiles, they are acknowledged as the sons of the living God, that they are to have the Jews joined unto them. And as you confound Israel and Judah, that the Lord hath so clearly distinguished, so do you separate what God hath joined. God hath said by his apostles, that any Gentiles, that are saved during the present dispensation, are as branches of the wild olive, inserted among the children of Israel, the natural branches ; with them, and not to their exclusion, to partake of the root and fatness of the olive tree ; yet you would take from Israel their own olive tree, and make it peculiarly Gentile. No such peculiarity of divine love do we find spoken of in Scripture. When the Lord turned away from treacherous Judah, at the commencement of the Christian dispensation, it was after backsliding Israel that he sent his word into the

north country. True, Israel were not bearing their name at that time any more than their father was known to be Jacob, when he stood before Isaac in the reception of the blessing. Men, as being wise in their own conceits, may have designed the blessing for another ; but it has nevertheless fallen, according to the appointment of God, upon the son of promise. It was because the desolate woman was in the northern wilderness that there is evinced such peculiarity of divine love in the times of the Gentiles, as that all the divinely recorded journeys of the apostles, and all their epistles, and the Apocalypse, as well as the great outlines of Old Testament prophecy, stretch out towards that part of the world we inhabit, as is noticed in Lecture vi. Here, indeed, is peculiarity of divine love, enabling the Lord now to say in truth unto outcast Israel,—“Yea, I have loved thee with an everlasting love : therefore with loving-kindness I have drawn thee.”

“Our Israelitish Origin” has been useful in more than “calling attention to the subject, and suggesting thoughts to other minds.” It has to many, I am happy to say, opened the great plan of divine Providence, evincing the most perfect unity of design, in accordance with the revealed purposes of God, throughout the Holy Scriptures from Genesis to Revelation. The whole of both the word and the working of God, have become delightful matter of study to many, unto whom they appeared dark and wearisome before : yet of the system which has been the means of producing this, you say, that it is in your view “unsupported in its proofs, and contrary to the plain testimony of Scripture.” What meaning you may have intended to convey by the expression, “unsupported in its proofs,” I cannot well say. My proofs have been the whole tenour of Old Testament prophecy, and the whole outgoings of the divine love under the New Testament dispensation : and I have shown that the facts of the case, as declared in history, and that even the modern discoveries of science, are all consistent with the view ; and are thereby accounted for satisfactorily, which otherwise they are not.—If you mean to insinuate that I have made statements as to these matters which I cannot substantiate, then be so kind as to point out any of these that I may correct them. But if you cannot make good your charge, and you are found bearing false witness against one, however humble, whose single aim is, I trust, to show

forth the truthfulness of the Good Shepherd of Israel, then I pray God may forgive you. If by "unsupported in its proofs" you mean to say that no one among the great or the learned, beyond the sacred Scriptures, had in all points advocated the views, with regard to Israel, which are advanced in my lectures, I willingly plead guilty to the charge. How else could Israel have been lost as to name until the time appointed? How else could God, in this matter, destroy the wisdom of the wise, and bring to nothing the understanding of the prudent; and make use of the base things of this world; yea, and things that are not, to bring to nought things that are; that no flesh should glory in his presence? And so as that the exclamation (Rom. xi. 33—36) might most truly be made upon the discovery of Israel; when the blindness, in part, which has happened unto us, should be removed: "O the depth," &c.

I might plead that the great and the wise, as well as the unlearned and the mean, of this nation, have before God, been constantly acknowledging their Israelitish origin; but I fear this has been in great ignorance with all classes. The English nation have, according to their common ritual, been constantly saying, "We are his people, and the sheep of his pasture;" and so they have proceeded to confess the sin of their fathers, as tempting God in the wilderness. And so also have they been acknowledging the wonderful works of God unto Israel, saying, "O God, we have heard with our ears, and our fathers have declared unto us, the noble works thou didst in their days, and in the old time before them." And they have been adopting as their own the words of the Virgin, saying, "He, remembering his mercy, hath holpen his servant Israel, as he promised to our forefathers, Abraham and his seed for ever." Can a plain Englishman, holding the principle of the literal interpretation of Scripture, use language like this, still regarding himself a mere Gentile and not truly an Israelite?

Your view, you must surely confess, is distinctly contrary to the plain testimony of the Prayer-book, the highest authority, as I suppose, which you acknowledge next to the Holy Scriptures. Supposing it to have been purposely framed to express my view, could it have been more in point? But as I have shown that your view is contrary to the plain admissions of the Prayer-book, so you say that my view is contrary to the plain testimony of Scripture. Thus

you would place matters, so as that you must either give up the Prayer-book or the Bible. Now my view would so place you as that you may in truth, and not merely with the mouth, acknowledge your descent from Abraham. It is an easy matter to prove, that the Scriptures are as uniform in their recognition of the Israelitish origin of the English, as is the Book of Common Prayer.

Upon taking a view of Israel, in their calling, and their training, we shall see that there were circumstances connected therewith, leading directly to the conclusion, that this people were designed for important purposes; not for themselves alone, but as related to the whole human race:—that they were in fact a seed to be sown among the Gentiles—a seed in whom all the nations of the earth were to be made blessed. We shall see that for this purpose they were educated in the most wonderful manner, both in the three great Patriarchs, Abraham, Isaac, and Jacob, individually; and in the nation generally, in its three grand stages—in Egypt, in the Wilderness, and in the Promised Land; and there under three grand dispensations, the tabernacle, the temple, and the prophetic. We shall see how admirably the circumstances, in which Israel were *all along* placed, were calculated to draw out into healthy and vigorous exercise the several faculties of the human mind, intellectual as well as moral, fitting his people for becoming the leading people over all the earth. See, Lect. iii. iv.

And, when we look further we shall see that these expectations, formed from the calling and history of Israel, are amply borne out by the prophetic word; which abundantly confirms the numerous promises solemnly made unto the fathers: that of Israel a multitude of nations should come, who would be at the head of all the people of the earth; and through whom a blessing would be ministered to all nations. We shall see that this prophetic word points directly northward and westward; and, particularly, to these isles afar off, as being concerned in the fulfilment of those promises. We shall also see that this is the time when the discovery of Israel may be expected to take place. In order to see how all this can be, we must notice the separation of Israel from Judah, the subsequent loss of Israel, or the ten tribes in the north, so as that hope with regard to them appeared to be utterly cut off. These things were clearly contemplated by the Spirit of prophecy: but their recovery also is

as clearly foretold, which shall be like life from the dead; when Judah shall be joined to Israel; when they shall be made *one* instrument in the hand of the Lord for the distribution of his grace, and the showing forth of his glory. It must be considered that we have to look for Israel not as entirely distinct from other people. With regard to the tribe of Judah, the portion of it which inherited the blessing in the days of the apostles, became blended with the Gentiles: and only that portion of it which inherited the curse, and which had been previously mingled with the worst portions of the Gentiles, the Canaanites and Edomites, remained distinct. See, Lect. v. vi.

We are to expect blessing for Israel, not as remaining entirely separated from other people, but as being made one with them in the Lord. God will display his truth in raising up, according to his promise, the instrument; and then he will show his goodness in the making use of that instrument as a blessing unto all. When we survey the workings of God in providence, we shall see his wondrous truth and faithfulness, in the fulfilment, to this time, of the prophetic word: Here, in the north, at the termination of the prophetic line of empires, at the time and in the circumstances predicted, do we find a people possessing all the marks of Israel. They are a people wonderfully dealt with and eminently blessed. Their origin, and the origin of their wise institutions, are unaccounted for. They come from the same quarter as that in which Israel was lost, and their boasted institutions were the appointments of Moses; and this superiority of intellectual and moral constitution, is the result, as we shall see, of that wonderful training which Israel received from their great Teacher, in the days of old. See Lec. vii.—xii.

God's object, it may be remarked, has been, not to preserve perfect distinctness either in the tribes or in Israel. Distinctness was necessary in the training, and for witness, in the fulfilment of the prophecies respecting them as a particular people: But, these objects being accomplished, the next is the good they are to serve for mankind, both as acting with and towards other people. In order to this, they have been most favorably placed hitherto; and they are yet to be more favourably placed, as being given to possess that land which was promised unto their fathers, and which, as we shall see, is the most admirably situated with regard

to all lands, and all races of mankind,—all climes, and all the productions of the earth. A position evidently designed to be the centre of universal empire ; but hitherto unoccupied as such ; although trodden under foot, of all the great masters of the world from the Assyrian downward. The Babylonian, the Persian, the Grecian, the Roman, the Saracen, and the Turk, have all trampled this land under foot ; but none of them have, in the fulness of the promised blessing, possessed it. The possession is reserved for the people that should be created for the praise of Jehovah : with whom, and for whom, he hath indeed done wonderfully ; and who have actually already come into such close connection with the land as that they have twice restored to the Turk, that which is rightfully their own : “ Turn again, O virgin of Israel : turn again to these thy cities.” See *Lec. i. ii. xiii. xiv.*

It is well you have condescended to point out the respects in which this “ system ” is contrary to Scripture. It would not, you think, allow of blindness, in part, happening to Israel. Now I am clearly persuaded that it does most clearly prove blindness to have happened to Israel. Is there no blindness in the case of a people, in whose hands have, for centuries, been the Scriptures, that throughout testify of all that the Lord hath done, is doing, and will do, with regard to that same people ; and yet they have known nothing of the matter ? At the same time they have, in their Common Prayer, been uttering words the same as if their eyes were open, to see out of obscurity and out of darkness ; to see the word and the working of God as testifying in harmony of his everlasting love to themselves as the children of the promise. If this be not blindness in part, I know not with what darkness of understanding you would be satisfied.

But farther, you insinuate that my view does not allow that the “ fulness of the elect among the Gentiles ” is now coming in. I suppose you refer to *Rom. xi. 25*, which, however, does not contain the expression you use. You have pressed the doctrine of election into your service here, where nothing is said directly with regard to it in the text. The expression is, “ Blindness in part hath happened to Israel until the fulness of the Gentiles be come in.” Now the question is, what is meant by this expression, “ fulness of the Gentiles ? ” And when we find, from *Gen. xlviii. 19*

(see marginal reading and Hebrew text)—when we find that this is one of the great promises made with regard to the very people with whom I identify the English; who have been introduced into the participation of such blessing, as that the Lord hath not dealt so with any nation, we need be at little loss to know to what Old Testament prophecy the apostle here refers. It is not of mere Gentiles, but of the “Fulness of the Gentiles” to come of Ephraim, that the word of God here speaks.

It remains for you to show how the Lord is *also* to be for salvation unto the ends of the earth, after having raised up the tribes of Israel, if the tribes of Israel are not to be enlightened until the fulness of the Gentiles, as you understand it, have come in!! The view that Israel are not to be saved until all the elect of the mere Gentiles that are to be saved are come in, is, I am bold to say, altogether without foundation in Scripture. No; it is of Israel he hath said, “This people have I formed for myself; they shall show forth my praise.”—“Thou art my servant, O Israel, in whom I will be glorified.” Yes; Ephraim, chosen of God to the place of the first-born, and since cast out among the Gentiles, and long confounded with them, is being brought into the Little Sanctuary, to the Holy of Holies, which the Lord said He would Himself be to them in the countries into which they should come. See Ezek. xi. And Ephraim having received blessing from Him that sitteth between the Cherubim, shall be honoured with the ministration of blessing unto his brethren, so that All Israel shall be saved. And the Lord, having raised up the tribes of Israel, the house of All Israel, will also be for salvation unto the ends of the earth. Yes, at length even the Gentiles shall have their eyes opened, and come unto the Lord from the ends of the earth, saying, “Surely our fathers have inherited lies, vanity, and things wherein there is no profit.” Such is the order of blessing. A portion of Israel, the believing Jews, were made the means of blessing a portion of the Gentiles; and the Roman Gentiles being made the means of conveying the light of salvation unto outcast Israel, as being brought out into the northern wilderness, All Israel shall be made the means of surrounding the whole earth with blessing.

You say that my view makes Israel the seeking people; and so you will find the Scripture does make the tribes of the Lord's inheritance the seeking people, and that at the

time when their natural connection with Abraham is not known, when they are not to be acknowledged as Israel, as you will find from the words with which they seek unto the Lord, Isa. lxiii. 15—19 ; lxiv.—This is the hitherto unknown house of Israel, as contrasted with Israel recognized as such. It is between these two houses of Israel that the Lord makes the contrast, ch. lxv. 1, 2 ; and such contrast is elsewhere made in Scripture, as when the Lord said to Jeremiah, “ The backsliding Israel hath justified herself, more than treacherous Judah.”

I do not, as you say, destroy the contrast between the Jews and the Gentiles ; but this I say, that you confound the house of Joseph with the house of Judah, which you ought not to do. You are never, in Scripture, directed to look for the former among the Jews, but among the Gentiles.—They are “ the fulness of the Gentiles,” and as such, are, indeed, frequently contrasted with the Jews in Scripture. Wanting this key, so clearly held out to you throughout the word of God, you could not but remain under the infliction of that blindness in part which hath happened unto Israel.

You say that “ The sovereignty of God, on this hypothesis, would be resolved into almost a carnal and mechanical selection of one family, instead of that largeness and fulness of love, which the holy Scriptures reveal.” Is this language consistent with your having changed the words of the apostle, “ Fulness of the Gentiles,” into “ Fulness of the elect among the Gentiles ?” Surely you did not introduce election in words, in the beginning of this paragraph, in order to deny election altogether in point of fact, in all that you were afterwards to say on the subject. This would be using an artifice, with which I will not accuse you. Yet, unless you explain yourself farther, you may, to a simple-hearted reader, seem to have done this. Those who have observed the inconsistencies of human nature, and especially of theologians, writing on prophecy respecting the Jews, need not, however, have recourse to any such uncharitable hypothesis. I wish you to consider that it was not I, but God, that chose Abraham, and his seed for ever, and that made with them an everlasting covenant ; the promises of which, Christ did not come to take away, but to confirm. And I do see greater largeness and fulness of love in God’s leading about and instructing a people, and preparing them afore as vessels unto glory, and then casting them out among the nations, to

be afterwards, as placed in the most favourable localities, used as instruments of communicating blessing to the whole family of man:—More blessing I see in this, than if he had indiscriminately sent his word to any quarter from Jerusalem—and not from Jerusalem, round about to Illyricum—directly north-westward, in the direction of the people he had prepared for his Name, and of whom he speaks, saying, “I have chosen thee, and not cast thee away.”

Do you mean to say that God deals unrighteously and ungraciously with the human race, in making an election, whether of individuals or of nations, to be his special messengers or ministers of blessing unto others? Or do you intend to deny that in point of fact he has not specially sent his word into the north country, after Backsliding Israel?—I call upon you to answer how else you can account for the existence of that law of Providence, as constant as the laws which regulate the movements of the heavenly bodies, according to which the whole tide of blessing hath flowed in the direction of the nations I have identified with Israel. And surely you will not maintain that the coming dispensation will show God to be ungracious and unrighteous, because Israel will therein be so exalted in the general ministration of blessing! Why should not the God of Israel be allowed, out of his free mercy, to place Ephraim, his first-born, in the position appointed him, and for which he hath for ages been preparing him, by his providential dealings? Why should the God of sovereign grace not be permitted to give to whom He will, the fitting qualifications for the service unto which he is pleased to call them? God will do all his pleasure. Yes, the Lord hath so far fulfilled his word, “I will allure her and bring her into the wilderness, and speak comfortably unto her.” He hath sowed her to himself in the earth; and he hath mercy on the outcast house of Israel, that had not obtained mercy:—upon Israel, as distinguished from Judah; compare Hosea, ch. i. 6, 7, with ch. ii. 23. The name of his people was taken from them, but He is now saying unto them, “My people!” And may they, as knowing him to be indeed wonderful in counsel, and excellent in working, speedily be brought to say unto Him, in the fulness of their hearts, “My God.”

As to other views you say, “There is more reason to think there is a foundation for the opinion that the North American Indians *were* of the ten tribes, as shown with a

good deal of apparent evidence in Mrs. Simon's "Ten Tribes Identified."—I had examined Mrs. Simon's view long before our Israelitish origin was made known to me; but, however desirous I might be to see that at which the word of prophecy pointed, I certainly saw there no fulfilment of it. There was no evidence that they were a seed the Lord had blessed. They were not taking root downward, and filling the face of the world with fruit, as was predicted of Israel, whilst their own land would be forsaken and left like a wilderness. Here, at least, I can heartily accord with you in saying, that "we have no certainty yet respecting them." The injustice of the comparison you have ventured to make, between such a view and that I advocate, you will, I trust, yet be led to acknowledge.

With regard to the remnant said to be found by Mr. Samuel, the people in Daghistan, on the Caspian Sea, which you say were visited by him in 1837 and 1838, I believe there is as little certainty; and supposing they really had been visited by him, the Editor of his work acknowledges that their existence, as described, would not at all affect my argument.

As to the Nestorians, since described by Dr. Grant, they may indeed be those ready to perish in the land of Assyria: but they cannot be the fulness of the nations to come of Ephraim; and who were to be received into the blessing, not in the countries into which they were taken, but in those into which they should afterwards come. What you say with regard to the remnant said to be found, may well be said of the Nestorian community: "In any case this can only be a fragment of the whole."

It remains that I notice China, with regard to which you seem to have some expectation. You observe that "if part of the ten tribes are in China, it is singular that both countries, Palestine and China, should at this time (December, 1840), be so remarkably brought under the attention of Europe." China is, I believe, the last resource of the unbelievers of our Israelitish origin. The only proof, as far as I know, of Israel's having gone into China, is very unreasonable. It is not derived from the Bible, but from the apocryphal book of Esdras, where we are told, that after the ten tribes had been taken across the great waters by the Assyrians, they resolved to go into a farther country. And so, passing the springs of the Euphrates, they went a long

journey of a year-and-a-half, to go into a land wherein man never dwelt, that they might there serve Him whose service they had so neglected in their own land. By their being said to pass the springs of the Euphrates, it is supposed they went eastward. But any one, by looking at the map, may see, that, as being by the Assyrians carried away beyond the great waters, into the cities of the Medes, they were already eastward of the Euphrates; and needed not to re-pass it at the springs, except as passing north-westward, in the direction pointed out in the following Lectures; and whither the good Shepherd, who came to seek and save that which was lost, hath followed them in the whole ministration of the Gospel; as well as with all the blessings of his providential goodness: so that he can in truth say, "I have chosen thee, and not cast thee away."

And surely the Lord's thus accomplishing his word, in leading his people "in a way they knew not," and in, at length, making "darkness light before them, and crooked things straight;" in preserving them through so many great and strange revolutions, making an end of all the nations among whom they were scattered, but still preserving and increasing them:—from so small a beginning, enlarging them even unto all the ends of the earth; and, from the gates of death, raising them up to make them the head of the heathen;—in giving to them, in these last days, all the advantages he said he would bestow, so that there hath not failed one good thing of all that the Lord had said he would do for them:—Surely the truth and the mercy of God towards the children of Israel, convey no barren lessons to us: to those in whose behalf God hath so manifested his wisdom, his power, and his goodness. Surely we are thus instructed that nothing is too hard for the Lord, and that we may henceforth fully confide in him in every strait. That we have only to avoid sin and unbelief, which brought such overwhelming calamities upon our fathers; and obediently trust in that Almighty Saviour, who hath, according to his word, delivered Israel thus far out of all their ills, and brought them into this state in which they may reasonably indulge in an expectancy as to the full accomplishment of all his promises. Surely we are taught that there is no wisdom, nor might against the Lord; and that our wisdom is to have the mind of Christ; and our might is in leaving ourselves in his hands, to be the instruments of his good

pleasure, towards the children of men, for good unto all. Surely if God hath been working in all these things according to his word, although man perceived it not—working according to his written word, which we held in our hands, and yet we perceived it not: but doubtfully regarded this word, as if there were no unity in the designs of God Eternal, nor power in the Almighty to accomplish that which He had promised unto our fathers: Surely, if thus we have been darkness, whilst the Lord hath been light about us;—surely we shall henceforth mistrust ourselves: and we shall not implicitly confide in any creature, however raised in the world, or exalted in wisdom, or honoured even in the cause of God: but we shall say, Let the Lord alone be exalted; God is my refuge; and underneath are the everlasting arms.—Surely now it shall be said, as in Isa. xii. 1—3.—“O Lord, I will praise Thee. Though thou wast angry with me, thine anger is turned away, and thou comfortedst me.” And surely we shall now in truth address ourselves to the work appointed us—even the proclaiming the praise of God among all the people of Israel, as in v. 4, and even unto all the earth, as in v. 5. And especially to the house of Judah, the first, who shall be the last, but not the least, as showing the salvation of Israel. v. 6.

But, alas! although God has been thus far so good, how ungrateful have we been! We look upon the body of Israel, but as yet we may almost say, “No breath is therein;” no harvest of Israel, like to the first-fruits of Judah, has as yet been enjoyed. We are, however, promised, that God shall most assuredly accomplish to scatter the power of the holy people. He will bring them together, and put his Spirit within them, and declare them to be his people, and He will be their God.

This resurrection of Israel, after having been lost, and buried, and scattered, is most justly in Scripture held forth as a grand type of the resurrection of the bodies of the individual saints, just as the resurrection of the Saviour was a grand pledge of this resurrection of Israel. And thus the words which are in the Old Testament used with regard to the resurrection of Israel, are in the New applied to the literal rising up of the saints from the dust of death. Compare Hos. xiii. 14. with 1 Cor. xv. 54—57; the same omniscience, faithfulness, and power, are manifest in the one instance as in the other. This grand subject of prophecy,

which has a special reference to the loving-kindness of Jehovah, and the spiritual life of his people thence resulting, has thus also a prime reference to the two grand supports of this life, the objects of our faith and of our hope:—our faith, which looks back to the death and the resurrection of Jesus: who, at the same time that he made atonement for our sins, was confirming the promises made of God unto the fathers, with regard to their natural or literal seed, whose national death had taken place; and who, after two days and a half, would be raised up, and made to stand in his sight. In regard to all which, this subject points forward to the object of our hope: to the appearing of our Lord in glory, and our own individual resurrection from the grave, with the whole body of the redeemed people of God, to share, fully and for ever, in the glory and blessedness of our already risen Head.

This subject has important aspects. It is calculated to draw the whole house of Israel into love and unity with each other, in self-distrust and mutual forgiveness; for all have been blind, and yet all have had some different portion of the truth. It is calculated to bring them into humble and holy effort for the good of the whole human race; for that, as we have seen, is the purpose for which they have been raised up, and not for proud oppressive pre-eminence. Seeing that such must be the results of this important truth respecting Israel, can we wonder that the subject occupies so overwhelming a portion of the Old Testament Scriptures? And seeing that this subject has not been understood, can we wonder that these Scriptures have been left in comparative neglect? They have been like a maze of sentences, expatiating as if in rhapsody upon a subject of which the mind had formed no definite idea: and which sentences have consequently been variously, and in all cases, but dimly shaped out by the various imaginations of men. And truly, when the Lord hath done his marvellous work, even a marvellous work and a wonder, he will shame all human wisdom, and, in that day, shall the deaf hear the words of the book: See Is. xxix. 18, 19. Most true it is that the consideration of this subject is necessary to the understanding the great body of the Old Testament Scripture, which chiefly consists of details of the Lord's various training of Israel, and prophecies respecting what would be done with, and by them, in after ages. This view is equally necessary

to an understanding of the course of Providence generally, and of the things that have happened, and are happening, to these kingdoms in particular. The origin of nations—the scattering of peoples, and the revolutions of empires—the formation of many of the most important national characteristics in politics, religion, and civil manners, are otherwise all involved in obscurity; but thus they become light—thus the grand connecting links of history are discovered and gathered up; and all the nations are shown to be debtors to Israel, and Israel shown to be debtors to all the earth.

But, after all, there seems to be wisdom in God's hitherto hiding from Israel his true origin. It would at first, perhaps, have been an embarrassing matter to have employed these nations in the multiplication of Bibles, and in the spreading them abroad among all nations, had they been made acquainted with the fact that they themselves are the people with regard to whose origin and destiny so much has been said in the Scriptures. The witnesses have been transmitted as if silently, to all nations, without its being known what they would testify in this respect; and then shall they all with, as it were one voice, although in every language under heaven, proclaim the wonderful works of God in his dealings with Israel. Then, astonished at our own stupidity, and the Lord's great goodness, our mouths shall be filled with laughter, and our hearts with rejoicing. And even they far off among the heathen shall say, "The Lord hath done great things for them!" And we shall say, "The Lord hath done great things for us! We are glad!"

That you may soon see and admire the marvellous goodness of our God toward the house of Israel, according as he spake unto our fathers from the days of old; and that you may thus be the better prepared to state clearly, and vindicate fully, his truth, is the heart's desire of yours in the love of our dear Lord Jesus.

J. WILSON.

LECTURE I.

ISRAEL'S ANCESTRY, AND THE THREE GRAND RACES OF MANKIND.

THE GIFTS AND CALLING OF ISRAEL.

“Remember the days of old,
Consider the years of many generations :
Ask thy Father, and He will show thee ;
Thy elders, and they will tell thee.

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—his people ;

Jacob—the lot of his inheritance.”

Deut. xxxii. 7—9.

THE ADAMIC DISPENSATION.

God made man upright,—made him in his own image ; and he was equally happy as he was holy. His will was in unison with that of the Framer and Sustainer of all things ; and being in harmony thus with universal nature, suffered not those painful collisions, to which it is now so constantly exposed in consequence of sin. As man became alienated from God—from the true good—the light of Jehovah's countenance, so did he become subject to that wretchedness, which results from his possessing active powers, adapted for communion with the spiritual world, without these having anything proper upon which to fix themselves. In this low estate man was not left by Him who alone could help him. God manifested himself unto Adam in a manner fitted to man's fallen condition. Salvation through the great atoning sacrifice was then revealed. It was promised that the Seed of the woman should bruise the serpent's

head; and, in place of the insufficient covering of his own workmanship, with which man, in his first emotions of shame, had covered himself, he was clothed with skins—as we suppose, with the skins of the animals slain in sacrifice, in the first institution of that new mode of worship, which was now given to man, as requiring to be redeemed by the blood shedding of the Lamb of God;—as requiring to be clothed with the righteousness of Him in whose name alone we may approach the Father.

The good seed being thus sown in the first family of mankind, they were allowed to multiply and replenish the earth. But, even in that early period of our world, there was a distinction of races. The descendants of Cain were emphatically wicked; whilst the sons of Seth (see Gen. vi. 2) are called “the sons of God.” In process of time these two races intermingled, and the result was a most powerful progeny; but their power was not consecrated to the Lord. Men, as they grew mighty, became monsters in wickedness; and as they replenished the earth, they equally filled it with violence. Their enormities called for vengeance from Heaven; and the waters of the flood were sent to quench the fire of their lust; and to sweep them, with their works of wickedness, from the face of the earth.

Of all the families of mankind, only one was spared, the family of Noah; which, together with the individuals that had intermarried therewith, was preserved in the ark, which Noah was directed to prepare, during the hundred and twenty years in which he testified against that ungodly generation, and preached righteousness, pointing to that rest that remaineth for the people of God, and of which the ark was a type.

It has been remarked that God was preaching righteousness from the very beginning; and had been writing his Gospel in the very names of Noah and his progenitors, even from the creation of man upon the earth. Thus the name of Adam may either mean *red earth*, out of which man was formed, or it may be from the Hebrew word signifying *image*; and, made of *earth*, man was formed after the *image* of God; which image we lost in the first Adam, who is of the earth earthy; and we have it restored in the second Adam, who is the Lord from heaven. Seth, the son of Adam, hath his name, meaning *placed*; man, made of earth, and in the image of God, was *placed* in Eden by his

Maker ; but, by his sin, he *placed* himself in a wilderness of thorns and briars. And then Enos means *mortal*, referring to the *deathful* state into which man was precipitated by his fall into sin. Cainan means *miserable*, the character of that state of spiritual death, in which man is now found. But Mahalaleel brings into view the Lord, the Saviour ; this name meaning the *Blessed God*, or, *God who is worthy of all praise*,—which the Word was, even before He came down to earth to accomplish our redemption. His humbling himself is in the next name expressed, Jared, meaning *he shall descend* : He humbled himself, to take upon him the form of a servant, and to become a Messenger to those who received his message with the utmost despise. This service is expressed in the next name, Enoch, which means *teaching*. The ministry which he fulfilled, until the time of his being offered up, was that of a *Teacher*, sent from God. Never man spake like this man ; and the subject of his teaching to his chosen disciples, much related to the decease he should accomplish at Jerusalem. And this seems to be the object pointed at by the next name, Methuselah, meaning, *He who died shall send*. He *died* for our sins, and rose again for our justification. And then did He who said, “ I am not *sent* but to the lost sheep of the house of Israel,” *send* forth his apostles, with power, on the same blessed errand. Lamech, means, *to the afflicted* ; and to the afflicted, the “ tossed with tempest and not comforted ”—the desolate woman—the lost house of Israel, which had gone into the north country, was the Gospel more especially sent. The name Noah, describes the character of the message, which hath proceeded from Jerusalem, through Judea,—through Samaria,—through Asia Minor,—through Greece,—and still more and more north-westward, until, having reached these “ isles afar off,” it is being spread unto the uttermost ends of the earth. It is *REST*, or *consolation*. It is “ Comfort ye, comfort ye, my people, saith your God.” It is an invitation to enter into rest ; into the enjoyment of perfect peace, whatever troubles may outwardly abound : to take refuge in that ark, which was faintly shadowed forth by the ark that was built by Noah.

Thus, in the first names of mankind, the ten between Adam and Noah, we have, most distinctly written, the great purpose of Jehovah with regard to Israel in particular, and mankind generally. The names, together, as given,

1 Chron. i. 1—4, without the assistance of any interposing word, read, “Man—placed—mortal—miserable—the Blessed God—shall descend—teaching—having died He shall send—to the afflicted—rest or consolation.” The “afflictions of Joseph,” and the fact that the blessings of the Gospel have been mainly addressed to his descendants, and, through them, to the world, will hereafter engage our attention.

COVENANT AND DISPENSATION OF NOAH.

With Noah a new covenant was made. It was, that no such sudden destruction, by the waters of a flood, should end the present, as it had the past dispensation. His children might therefore, with confidence go forward to multiply and replenish the earth; and the bow in the cloud was appointed to be a token of this covenant, that, when they looked upon it, they might think upon God's remembering his promise, that the showers should fall in measure; that the clouds should be girt, as it were, with the band of the Almighty; and no more burst upon the world with the waters of a universal deluge. The family of Noah seem then to have left the mountains, and come down to the more inviting plain, in the land of Shinar. If the land of Israel be, as there is reason to believe, the site of Eden, then the land of Shinar, which is eastward of that, may be the very land into which the first great tyrant among mankind, Cain, went from the presence of the Lord, and built a city for his son. Here, in the site of Babylon, the first of that list of tyrant empires, that have so sought to lord it over men, and persecute those that have occupied the place of righteous Abel; here, thus early, did they seek to centralise the human race, in a grand confederacy against the will of Heaven. Thus early did Babylon oppose itself to the King of Salem, who had chosen Zion, and desired it for his habitation; saying, “This is my rest for ever; here will I dwell, for I have desired it.” The Lord confounded the folly of these early founders of a universal empire independent of Him who alone hath a right to reign. He forced the rebels to disperse; and the three families of Noah were at length, according to the divine appointment, scattered abroad upon the face of all the earth.

The dispensation of Noah, like the Adamic, went into utter apostacy; and the whole world was being covered with idolatry; but God remembered his covenant with Noah, and

brought not such a sudden all-sweeping judgment as the flood, to sweep away all his posterity at once from the face of the earth. He adopted another method of dealing with mankind. He chose one, to whom and to whose posterity, he meant to show especial favour, and upon whom he would bestow a very superior training; who should be the depository of his lively oracles, and the medium through which he would communicate with the other families of mankind.

Before proceeding to trace farther the purposes of God with regard to his chosen race, and to identify them among the nations, it may be good to understand well what the general masses of mankind are, from whom they are to be distinguished, and among whom they were to be a blessing.

THREE GRAND RACES OF MEN.

The Grand Races of mankind may properly be reckoned three in number. These have been distinguished from each other by their form of head, and other physical marks, as well as by intellectual and moral character: not that any one of them has qualities which the other is entirely without; but the different races possess in very different degrees and modifications those qualities which are common to all. The races are in very many cases in a considerably mixed state; but still in the masses they may be marked out from each other, and they are known as the Calmuc-Tartar, the Caucasian, and the Negro.

The Huns, or otherwise the Calmuc-Tartar race, seem to have been appointed the northern portion of the globe.— There they exist, in very different conditions. As Laplanders, they, in the extreme north, live much unlike their brethren, traversing the great wilds between Russia and China; and still more are they unlike the Chinese themselves, who, as being most stationary, seem to have retained more of the ancient civilization of the race, as received from the first fathers of mankind. Europe appears to have been anciently possessed by this race; and America was found considerably peopled by them, when that country was discovered by the modern possessors of Europe; who, with such power, have, in the latter ages of the world, come rolling from the East. Except in the case of China, the Japhetic race are generally found very thinly spread over a very wide territory. The race we are describing have much breadth

of face, and great width between the eyes. The cheek-bones are wide asunder, and prominent; and the whole head is in general very broad. All this is correspondent with their general character, as being restless and roving, and in many cases addicted to violence and war; impatient they are of restraint, and ambitious of a proud independence. The warlike propensities, and those that principally tend to muscular activity, have their organs situated on the side of the head, and occasion the breadth of head already described. The physiognomy, otherwise, is correspondent: the features are harsh; the parts not well proportioned, according to our ideas of beauty; the hair is long and straight. The beard is scanty; in some, as in the North American Indians, it does scarcely at all exist; but that seems to be partly produced by art, just as, in the case of the Charibs, the breadth of the head has been aggravated by pressure in infancy. The complexion is pretty uniform, being somewhat of an olive hue; but still it is varied, from that of the dun Laplander, to the colour of the red Indian, traversing his wide-spreading wilds; where the physical powers must of course obtain more free expansion, than amid the snows of Lapland, or where they are cooped up so closely as in China. Correspondent to their form of head, this race have in general manifested considerable mechanical skill; and they have frequently made very extensive conquests. These, however, they more easily make than retain. They can execute; but seem rather wanting in masterly wisdom. They require a superior moral and intellectual power, to guide their great force to a proper end. They do not sufficiently care for those under them. Here, again, China seems to be rather an exception: but, even there, the exposing of children is allowed. This, the Japhetic race, has less care for their children than either of the other races; and it may easily be observed that in them, generally, there is less of a projection over the cerebellum, in the region of the head allotted to that propensity which gives an interest in the young.

On the opposite side of the globe, that is southward, and chiefly in the vast continent of Africa, we have the Negro race, the supposed descendants of Ham. These in general have the head elongated behind, forming in this respect a considerable contrast to the Japhetic race: and the Negroes are as remarkable for their love of children and fondness of nursing, as the Tartar tribes are for their indifference in

these respects. The forehead is narrower, and perhaps also lower; correspondent to their deficiency in reasoning power, and in mechanical ingenuity. They have generally a good height in the upper and middle part of the head, where is the organ of veneration; but they are considerably deficient in that which gives a tendency to form ideas respecting the spiritual world, and to hold communion therewith: the mind is consequently left more to the influence of objects of sense; and the worship is apt to be rendered to the sensible creature, rather than to the unseen Creator. They thus, the more easily, become subject to others. They can have intelligence, but they seem to have little forethought or power of planning. They require to be cared for like children. They can, of course, be the more easily seduced into unreasonable acts; but they have much gentleness and affection, and power of being made useful when properly trained. Their mildness is indicated by a comparative narrowness of the head, over the ears. The wide-headed Japhetic race cannot be so easily managed. It need scarcely be remarked, that the Negro race are generally distinguished by the prominence of the lower part of the face, especially the mouth, indicating perhaps considerable sensitiveness as to touch. They have black, woolly, strongly-curved hair: and the blackness of the skin is about as uniform with regard to the children of Ham, as the brown colour is to the descendants of Japhet. That, however, seems mainly occasioned by climate. In some countries, the children of Ham are comparatively white. This race appears to have early taken possession of the lands in which the families of Abraham were first to be planted: thus, Cush inhabited Arabia, destined for Ishmael, and Canaan took possession of the very land of promise itself; and even north-eastward of these countries, in ill-fated Babylon, we find Nimrod, the mighty hunter before God, erecting the throne of his empire. This central position was not, however, designed for the descendants of Ham. They have long been expelled from their usurped domain.

IMPROVED FAMILY OF THE CAUCASIAN RACE.

The children of Shem, generally called the Caucasian race, occupy the central position; and chiefly inhabit Southern Asia. We find them spread over Armenia, Persia, Arabia, and the thickly-peopled regions of India. The Jews are an improved specimen of this race; and so also are

“the chief of the nations,” the modern inhabitants of Europe. These people are generally characterized by an oval face, with regular features. The head is more remarkable for height than either for length or breadth, although it has in general a goodly proportion of both. The upper part of the forehead, the reflective region, is especially well developed; and so also is the imaginative—immediately outward from thence. They have the largest proportion of those powers which regard the spiritual world, and which tend to give an elevated and refined exercise to the intellect. In this race, the beard, when allowed to grow, is abundant. The hair is more soft and pliant than in any of the other two families. As for stature and complexion, they seem to be greatly modified by climate: in some quarters, as in the burning plains of India, this race may be found quite black. In more elevated situations, and in temperate climes, they are found fair, and more fair, until in Europe we find them with the lily hand and rosy cheek, the azure eye and flaxen hair; and corresponding to Jeremiah’s description of what his people once were. Lam iv. 7:—

“Her Nazarites were purer than snow,
They were whiter than milk,
They were more ruddy in body than rubies,
Their polishing was of sapphire.”

This race may more generally be characterized by the head elevated and elongated in front, the delicacy of the texture, and the beautiful proportion of the features. It may be remarked that although the head is more finely formed, indicating a greater proportion of the reflective faculties, imaginative powers, and religious sentiments, yet, altogether, the mind has less force: and this is indicated by the comparative smallness of the head. The brain is better in quality and form, but less in quantity. The case of the Jews, and that of the modern possessors of Europe, is an exception to the latter part of this rule; as, here, the head is not only more beautifully formed than in even the other branches of the Semetic family, but it is greater in volume than in the case of either the Negro, on the one hand, or the Tartar, on the other.

It may be observed that this improved specimen—the European branch of the Semetic family—is rapidly spreading westward. From the East, they came into the maritime

parts of Europe; and have gradually pushed the people to the ends of the earth, who previously possessed these countries; or they have taken them up, to become one people with them, and to be made partakers with them of their blessings. This improved family of the Semetic race, after renewing their strength in these islands, have launched out into the great Atlantic; and the tide of emigration has rolled over the world of waters, still further westward,—encroaching still upon the Japhetic race in America, as it did in Europe. And we may predict that this race will still further spread, until the wilderness be wholly inhabited; and “the desert rejoice and blossom as the rose.” With all their faults, they seem to be, eminently, a seed which the Lord hath blessed.

THE PROPHECY OF NOAH.

In Genesis, ix. 25—27, there is a remarkable prophecy of Noah, with regard to his three sons. We there find Ham (*v.* 25) punished in his seed; and this is a point in which, judging from his race, he would be most likely to feel: whilst Shem (*v.* 26) is blessed in the object of his religious regard; and the religious sentiments are in his descendants the strongest. And Japhet, whose restless spirit sought large room in which to range, was promised enlargement (*v.* 27.) According to the view we have taken, Japhet has been originally given the largest possessions; and this race have been remarkable for their wide spreading. They have also been given enlargement of a still more important kind. Having become much mingled with the posterity of Shem, they do as it were dwell in their tents, filling the place of upper servant: whilst, not only has Canaan been cursed, but the lower place—that of the mere slave, has generally been left to the other children of Ham. God has especially manifested himself, and his great salvation to the posterity of Shem; who have even, as we have seen, the greatest natural capacity for this kind of knowledge: and, with the Semetic race, not only has the true religion been more abundant, but false religions have also been more plentiful. The truth, however, shall prevail: and then indeed shall Shem be blessed, and be given still more fully his place at the head of the human family. Japhet, intermingled with Shem, shall occupy the place of a servant born in the house; whilst Canaan shall have the curse removed, and be

blessed through the ministration of Shem ; and the whole human family, taking refuge in the ark of the covenant shall become the blissful family of God.

THE EUROPEAN FAMILY IN CONTRAST

A singular contrast may be observed to take place between the European family, and even the most civilized portions of each of the three grand races already described. Beside the Nomadic branches of these races,—who, as being too far separated from the main stems, to retain the full advantages of the ancient civilization, possessed by the immediate descendants of Noah ; or, who, in consequence of other changes, have been thrown into a state of utter barbarism ; beside these who have lost so much, and who, without the assistance of others, seem utterly incapable of regaining what they have lost—there seems to have been a portion of each of the three grand races, which, as being more stationary in the original seats of mankind, have retained a sufficient knowledge of nature and of art, to procure for them the appellation of *civilized*. Thus, of the same race with the wandering Tartars, but considerably different, in consequence of circumstances,—we have the Chinese. Of the Semetic, or Caucasian race, we have the Hindoos ; and of the children of Ham, of the same general race with the Negroes, we have the most anciently civilized empire of Egypt, and their kindred, along the coast of Palestine. These three nations, the Chinese, the Hindoos, and the Egyptians, appear to have retained what they have, from time immemorial ; and they seem in some instances rather to have lost than gained. And the practice of the arts they have often retained, without knowing the principle, according to which the effect they aim at is produced. They merely, as it were, with difficulty, retain what has been delivered to them from their fathers. Not so the European family, and especially that of Saxon origin. They had lost all,—they were stripped naked, as in the day when they were born, (see Hos. ii. 3,) when they presented themselves here in the west ; but they have not remained as those generally do, who are left thus destitute. They have evidently been given a principle of life—an onward tendency—which is not merely of use to themselves, but it, in general, gives an impetus to all with whom they come into contact ; who must either yield themselves to its influence, or be broken down by it. Theirs is not merely a retentive capa-

city, but an inventive genius. Theirs is not a contentment in empirical practice: they must know the principles of the arts they practice; by the knowledge of which, not only is the retention of the art the more insured; but a way is opened up for new improvements and discoveries. The great work of self-instruction is ever going forward. They are not bound down to the limits of the knowledge possessed by their fathers. They are wiser than all their teachers among men, for God himself is their Instructor—both in nature and in grace; and He hath given them a capacity to receive his instruction, and communicate it to others, above what any nation, or number of nations, have ever possessed. This is no matter of chance. We shall see that it is according to the original purpose, and whole course, of God's procedure with regard to Israel.

In that remarkable song of Moses, Deut. xxxii. we are told that—

“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.”

Why should the Lord thus set the bounds of other nations, according to the number of a people not yet born into the world? Because this people were intended to compass these nations; which they could not do, unless their numbers were proportionate to the bounds of the people they were intended to encompass, and so it follows:

“For the Lord's portion is his people, and Jacob is the lot (*that is cord, or measuring line*) of his inheritance.”

And then follows a description of the careful training, by which they should be so far fitted for the important purposes which God had in view with regard to them.—And then there is an extended prophecy, clearly recognizing the fact, that the end which God had in view with regard to Israel, was not accomplished during their former sojourn in the land:—nor could it indeed be, without their going forth out of the land, and encompassing the various nations the Lord intended to bring within his fold. When this end is accomplished, then goes forth the joyful invitation with which the song concludes:—

“Rejoice O ye nations, with his people;
For he will avenge the blood of his servants,
And will render vengeance to his adversaries;
And will be merciful to his land, and to his people.”

LECTURE II.

THE LAND OF ISRAEL.

“ He made him ride on the high places of the earth,
That he might eat the increase of the fields ;
And he made him to suck honey out of the rock,
And oil out of the flinty rock ;
Butter of kine, and milk of sheep,
With fat of lambs, and rams of the breed of Bashan.
And goats, with the fat of kidneys of wheat ;
And thou didst drink the pure blood of the grape.”
Deut. xxxii. 13, 14.

IN the very centre of the three grand families of mankind, as already described, is placed the land of Israel : whilst, with regard to the nations of Europe, in relation to that land, it may emphatically be said, “ They are at hand to come.” They, in general, may reach it either by land or by water. Our course is by the Mediterranean : as we ascend which, what interesting scenes open upon our view ! At the very entrance, we are, in Gibraltar, presented with one of the grand positions, which have been given to Britain, for the transmission of truth, and the establishment of righteousness, all over the globe. Alas, that these positions should hitherto have been so feebly occupied, as to the purposes for which they have been designed by the God of Israel. Here, also,—on the one side, Spain, and on the other, Morocco,—we behold the scenes of intense suffering : and of the attempted deep degradation of the Jews ; our kinsmen, as we shall see, even according to the flesh. As we ascend, Rome on the left hand, and Carthage on the right, remind us of the most important events, connected both with ancient Heathen story, and with the history of the Christian Church. In the mean time, we may be passing over the treasures rifled from the Temple at Jerusalem ; and, since rifled from Rome : and

now lying, with much other treasure, in the bottom of this sea. And here, again, our nation has, in Malta, been given a most important position, in relation to these interesting portions of the globe; whilst, further to the left, and, as it were, embracing Greece, we have the protectorship of the seven islands, forming the Ionian Republic. We pass Greece, in which so much of an enduring nature was written and acted in the days of old; and unto which, by the Spirit of God, the Apostle Paul was so directly led: he being allowed to diverge to neither the right hand nor the left, until he reached the opposite shore; over from which he was then so miraculously called, in a vision, by a man of Macedonia. As we ascend, we have, on this side, the site of the seven Churches of Asia, towards which, in its first movement north-westward, we have our attention called, by the spirit of prophecy, in the Apocalypse, that closes the volume of inspiration; whilst, on the other hand, we have, emptied into this sea, the Nile, the great river of Egypt, on the banks of which were transacted some of the most remarkable events recorded in the first books of the Bible. And now we have arrived on the coast of the land of Israel. Here was Tyre, the root of that great maritime confederacy, which, in such early ages, connected very distant parts of the globe:—which, even thousands of years ago, brought the British Isles, the isles afar off, the Isles of Tarshish, into commercial alliance with the land of Israel; and which, in the providence of God, was given the greatest facilities for transmitting the escaped of Israel westward; just as Assyria was appointed to carry into captivity the body of the people northward. Each of these, Tyre and Assyria, was the most fitting instrument for the part of that work to which it was appointed, although we may believe that nothing was further from their hearts than to accomplish God's good pleasure to his first-born Israel; and thereby to the world.

We now enter upon the mountains of Israel, where wandered the Patriarchs, Abraham, Isaac, and Jacob;—where ministered Melchizedek, priest of the Most High God;—to which, by the cloud of glory, and the ministry of Moses and Joshua, were conducted God's ancient people;—where was erected the throne of David;—where was reared the Temple of Solomon;—where the prophets delivered the counsels of Jehovah;—and where the high priest of the nation was allowed to come into the very presence of the God of Israel;

where the Lord of Glory himself, in our very nature, condescended to tabernacle among men;—and where the great atonement was offered;—and whence the Great High Priest ascended up into the holiest of all;—and upon which so copiously descended the former rain, when, having ascended up on high, “He received gifts to give unto men, yea for the rebellious also,” (that is, the backsliding house of Israel,) “that the Lord God might dwell among them.”

LAND OF ISRAEL—EDEN.

This land, so distinguished in the word and providence of God, must be, at least, near that which was the most early favoured of God. In this neighbourhood seems to have been situated Eden, where was placed the first family of mankind, in a state of innocence and bliss. It seems worthy of remark, that both the states already adverted to, Tyre and Assyria, are spoken of in Scripture as bordering upon Eden and the Garden of God. And the land which bordered upon these two states, in common, as being situated between them, was the land of Israel;—so marked as the theatre of God’s grand manifestations to man. Tyre was on the western coast of the land of Israel; and in Ezek. xxviii. 13, it is said of the Prince or King of Tyrus,

“Thou hast been in EDEN, the GARDEN OF GOD.” “Thou wast upon the holy MOUNTAIN OF GOD.”—(v. 14.) “I will cast thee as profane out of the MOUNTAIN OF GOD.”—(v. 16.)

—Tyre, be it remarked, was close upon Mount Lebanon, one of the most distinguished and elevated portions of the land of Israel.

Let us now pass over to the north-eastern bound of the land—to Assyria, and we shall find a country, equally with Tyre, spoken of as being in the immediate neighbourhood of Eden, or the Garden of God; and that also, as being connected with Lebanon. Thus in Ezek. xxxi., the Lord, by the prophet, addressing the King of Egypt (which country, be it observed, was at the south-western extremity of the land of Israel,) speaks of Assyria, who dwelt at the north-eastern border;

“Behold the Assyrian, 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.”—(v. 3, 4.) “The cedars in the GARDEN OF GOD could not hide him. 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 were in the GARDEN OF GOD, envied him.”—(v. 8, 9.) “I made the nations to shake at the sound of his fall. When I cast him down to hell with them that descend into the pit. And all the trees of EDEN, the choice and best of Lebanon, and all that drink water, shall be comforted in the nether parts of the earth.”—(v. 16.)

And then speaking of Pharaoh himself, the prophecy concludes—(v. 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: thou shalt lie in the midst of the uncircumcised, with them that be slain with the sword. This is Pharaoh, and all his multitude, saith the Lord God.”

Thus are the trees of Eden, and of Lebanon spoken of, as if the same thing were meant by either expression: and thus is the case of Assyria illustrated to Egypt, by imagery derived from the Garden of God; which, as we suppose, lay between them, and the advantages of which highly-favoured position, they both of them, in part, enjoyed. Even with regard to that portion of this intermediate space, which is now most remarkably under the curse, it is said, Gen. xiii. 10, “And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the Land of Egypt, as thou comest unto Zoar.” Even more eastward, in the land of Arabia, Mount Horeb, is called the Mountain of God: and the ground there, was said to be holy ground; and there the Lord condescended to speak with man; and there the law was promulgated, and the tabernacle set up; and there it was that the rod of Moses drew water from the rock, to give drink to the hosts of Israel; a pledge, we may regard it, that streams shall yet abundantly refresh that burning desert, when it shall be claimed by the King, as belonging to the portion of Israel.

CENTRAL POSITION OF THE LAND.

The land of Israel, as being situated between Assyria and Egypt, is most centrally placed with regard to all lands: on the side of Egypt, all Africa being stretched out from it to

the east and west ; and on the side of Assyria, we have the still greater portion of our hemisphere, in Asia and Europe : from all parts of which, it is not too much to suppose, that highways will yet be cast up, whereby an easy conveyance will be prepared, for all to flow unto the land of Israel ; to the name of the Lord,—to Jerusalem. It is here these highways can most conveniently converge, supposing them to reach out unto Africa ; or supposing them to lead out of Africa, into Europe and Asia.

By the Mediterranean, it has westward not only a connection by sea with the coasts of Africa and Europe, but with the great Atlantic Ocean, and thereby with America, the more distant portion of our globe to the west. South-eastward of the land, we have the Red Sea, that “ compasseth the land of Ethiopia ;” and by which we reach out to the great Indian Ocean, and thereby gain Australia, the counterpart of South America, as the islands northward of it are of the West India Islands ; and as the more eastern part of Asia, if separated from the more westward portion, would be the counterpart of North America. We have, beside these, the Persian Gulf, “ which goeth toward the eastward of Assyria,” branching out to the coasts of India and China. We must indeed see that the land of Israel is most centrally placed, with regard to land, and the three grand races of mankind. Here, our brethren in America, Australia, the Cape of Good Hope, and India, may most conveniently meet with the inhabitants of Britain. And, further, the land of Israel, is one, in which the sun-burnt Indian may meet with the inhabitants of Iceland ; and the wanderer of the desert, with the children of Erin’s green isle. The inhabitants of all countries may here join in sweet fellowship, without any of them feeling as if he went far from his home, to meet with his most distant brother. Here, where the Most High hath appointed, may most appropriately, be placed the throne of universal empire. However widely scattered may be their possessions over the globe, this is most fit to be the common home of the human family. The Mind that appointed this, when the relations of this land to the more distant parts of the globe were to man unknown, must have been that of our Father in heaven, the God of that grace which was hence sent forth, to collect the scattered into one :—the God of that glory which shall be enjoyed, when He shall here reign as described, Ps. xlvii. 8, 9 :

“God reigneth ever the nations ;
God sitteth upon the throne of his holiness :
The princes of the people are gathered together ;
The people of the God of Abraham :
For the shields of the earth belong unto God :
He is greatly exalted.”

The land we are now considering was thus characterized by the God of Israel, when they were about being given the possession of it, under that covenant which they almost immediately and continuously broke. Deut. viii. 7—10 :—

“The Lord thy God bringeth thee into a good land,
A land of brooks and water,
Of fountains and depths
That spring out of valleys and hills,
A land of wheat and barley,
And wines, and fig-trees, and pomegranates ;
A land of oil-olive and honey ;
A land wherein thou shalt eat bread without scarceness ;
Thou shalt not lack anything in it :
A land whose stones are iron,
And out of whose hills thou mayest dig brass,
When thou hast eaten and art full
Then thou shalt bless the Lord thy God,
For the good land that He hath given thee.”

FORMER BEAUTY AND FERTILITY OF THE LAND.

The fecundity of this land was owing, naturalists have said, to “several circumstances: such as, the excellent temperature of the air, which was never subject to excessive heat or cold; the regularity of the seasons, especially the former and latter rain; and the natural fatness and fertility of the soil, which requires no manuring. It was famous for its large and delicious grapes; for its palm-trees and dates; and for its balsam-shrubs, which produced the celebrated balm of Gilead; for the constant verdure of its fruit-trees, —its citrons, and oranges. Its vines yielded grapes twice, and sometimes thrice, in a year. Its honey was abundant. Its inhabitants cultivated sugar-canes with great assiduity: their cotton, hemp, and flax, were mostly of their own growth, and manufacture. Its vicinity to Lebanon, afforded them an ample supply of cedar, cypresses, and other stately and fragrant trees. They fed large herds of cattle, and flocks of sheep; and their hilly country afforded them not only variety and plenty of pasture, but also abundance of

water, which descended thence into the valleys and lowlands, which it fertilized. They had plenty of fish; and they had salt, which Galen affirms to have been preferable to any other. The fecundity of Palestine has been extolled, even by Julian the apostate; who frequently, in his epistles, mentions the perpetuity, excellence, and abundance, of its fruits and produce."

Such was the land, even after it had lost the bloom of Eden; but now, the visible effects of the divine displeasure have been so long upon that interesting country, that the far greater part of it is reduced to a mere desert; and the author who supplies the foregoing description, concludes by saying, "If we were to judge by its present appearance, nature itself has rendered it incapable of cultivation." This is exactly correspondent to what was prophesied would be the case, during the scattering of the holy people. **LEV. xxvi. 43:—**

"The land also shall be left of them,
And shall enjoy her sabbaths
While she lieth desolate without them."

FUTURE CHANGES IN THE LAND.

Immediately before this, (v. 42) the Lord hath said,

"Then will I remember my covenant with Jacob,
And also my covenant with Isaac,
And also my covenant with Abraham will I remember:
And I will remember the land."

Then shall that land which hath indeed been made utterly desolate, be again, and far more abundantly, found blooming with beauty and teeming with plenty. When the Lord will have mercy upon the land, one of the principal means of his blessing it, would seem to be his cleaving it with rivers: and these shall be preceded by an earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." And this shall be upon the approaching restoration of the people to the land,—when it has again been carefully cultivated, and rendered fruitful far beyond what it now is. Then will the King of the North, having gathered to him many nations, come up to make a prey of them. In **Zech. xiv. 2—4**, we are told that "all nations will be gathered against Jerusalem to battle." To distinguish this siege from the former, when Jerusalem was entirely destroyed, it is added:—

"The city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives."

And, that we may be at no loss to ascertain what locality is here meant, it is particularly described, as being that very Mount of Olives,—

"Which is before Jerusalem, on the east, and the Mount of Olives shall cleave in the midst thereof; towards the east, and towards the west, a very great valley; and half of the mountain shall remove towards the north, and half of it towards the south."

The cause of this is adverted to, as being a literal earthquake, such as the Jews had previously experienced in the days of King Uzziah. This earthquake, although disastrous to the enemy, shall be the cause of blessing to Israel. The land, it would seem, is to be lifted up, and the valley into which the Mount of Olives had been rent, is to be the bed of the river, which, like that of Eden, is to go forth eastward, to water the Garden of God. Thus it is said (verses 8-10):—

"And it shall be in that day, that living (or running waters) shall go out from Jerusalem; half of them towards the former sea: (*as flowing in the valley eastwards,*) and half of them towards the hinder sea; (*or Mediterranean; westward*) in summer and in winter shall it be. And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one. All the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place."

This lifting up will, doubtless, conduce, of itself, to lift the land out of its burning barrenness, into a temperature more conducive to health.

"And there shall be no more utter destruction, but Jerusalem shall be safely inhabited."—v. 11.

The same matters, which are thus clearly expressed by Zechariah, are also explicitly foretold by Joel, in the end of his prophecy, iii. 9-18:—

"Assemble yourselves, and come all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord, let the heathen be wakened, and come up to the valley of Jehoshaphat, (*which means the Lord shall judge,*) for there will I sit to judge all the heathen round about."—v. 11, 12.

—The valley of Jehoshaphat, it may be observed, lies between the Mount of Olives and Jerusalem; and is thus the more immediate scene of that awful convulsion intimated in Zechariah, and in which the Mount of Olives is to be cleft in twain. Then are the wicked, as it were, cut down, and thrown into the great wine-press of the wrath of God:—
(v. 13—18.)

“Put ye in the sickle, for the harvest is ripe:
Come, get you down; for the vats overflow,
For their wickedness is great.
Multitudes, multitudes, in the valley of decision:
For the day of the Lord is near in the valley of decision.
The sun and the moon shall be darkened,
And the stars shall withdraw their shining.
The Lord also shall roar out of Zion,
And utter his voice from Jerusalem;
And the heavens and the earth shall *shake*:
But the Lord will be the hope of his people,
And the strength of the children of Israel.
So shall ye know that I am the Lord your God,
Dwelling in Zion, my holy mountain:
Then shall Jerusalem be holy,
And there shall no stranger pass through her any more;
And it shall come to pass in that day
That the mountains shall drop down new wine,
And the hills shall flow with milk,
And all the rivers of Judah shall flow with waters,
And the fountain shall come forth of the house of the Lord,
And shall water the valley of Shittim.”

The same river, and the paradisaical character of its banks, are still more minutely described, in Ezekiel, xlvi; —as the preceeding events, connected with the destruction of the King of the North and all his multitude, at the time of the great earthquake, and the grand deliverance of Israel are described in xxxix. 21, 22:—

“All the men that are upon the face of the earth,
Shall shake at my presence,
And the mountains shall be thrown down,
And the steep places shall fall,
And every wall shall fall to the ground.
And I will call for a sword against him,
Throughout all my mountains, saith the Lord God:
Every man’s sword shall be against his brother.”
“And I will set my 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 God,
From that day, and forward.”

The same things are frequently adverted to in Isaiah,—as in ch. xxx, 25, 26 :—

“ And there shall be upon every high mountain,
And upon every high hill.
Rivers and streams of water,
In the day of the great slaughter,
When the towers fall.”

—Here it is added, that a wonderful change shall also take place in the atmosphere, so that,—

“ The light of the moon shall be as the light of the sun,
And the light of the sun be sevenfold,
As the light of seven days,
In the day that the Lord bindeth up the breach of his people,
And healeth the stroke of their wound.”

PROMISED MERCY UPON THE LAND AND PEOPLE.

So also, speaking of the great deliverance of Israel, it is said, (ch. xxxiii. 20, 22) :—

“ Look upon Zion !
The city of our solemnities ;
Thine eyes shall see Jerusalem a quiet habitation,
A tabernacle that shall not be taken down ;
Not one of the stakes thereof shall ever be removed,
Neither shall any of the cords thereof be broken.
But there the glorious Lord...unto us,
A place of broad rivers—streams,
Where shall go no galley with oars,
Neither shall gallant ship pass thereby :
For the Lord is our Judge,
The Lord is our Lawgiver,
The Lord is our King :
He will save us.”

Israel, as having been sojourning in these maritime parts, have been the better prepared for enjoying their own land, when it shall be made “ a place of broad rivers and streams.” There, however, their ships of war will not be required : the Lord will be their sure defence, so that they may, without hesitation or reserve, devote their whole energies to the furtherance of peace and diffusion of blessing.

The same things are frequently adverted to in the book

of Psalms. Thus, in Psalm xlvi.—after describing the great earthquake, by which the mountains are “carried into the midst of the sea,” and during which, “the God of Jacob” is found a sure Refuge for his people,—the discovery of blessing is made:—

“A river! the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.”

The destruction of the enemy, and consequent deliverance and peace of Israel, are in the same Psalm described as taking place at that time. These are the times when refreshing shall come from the presence of the Lord;—“the times of the restitution of all things, which God hath spoken, by the mouth of all his holy prophets, since the world began.”—Acts, iii. 21.

Thus shall abundant room and provision be made for returning Israel; to enjoy, during the millennial age, the good their God has promised to bestow on them:—Ps. lxxvii. 6, 7.

“Then shall the earth yield her increase,
And God, even our own God, shall bless us.
God shall bless us,
And all the ends of the earth shall fear him.”

In this land was Adam, in innocence, placed; and Israel, when holiness to the Lord. In this land did both Adam and Israel break the covenant, whereby they held possession of the land; and thence were they both driven to till the common ground: and because of the sin of the one, and of the other, hath the curse devoured the earth. But in this very land did the Prince of Glory condescend to bear the shame; and in this very land shall he occasionally condescend to bear the glory, and to sway his sceptre over the renewed earth,—the world,—the universe. As yet shall be accomplished that which is written; Is. ii. 2—5.—

“And it shall come to pass in the last days,
The mountain of the Lord’s house shall be established
In the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow unto it.
And many people shall go and say, Come ye,
And let us go up to the mountain of the Lord,
To the house of the God of Jacob;
And he will teach us of his ways,
And we will walk in his paths:
For out of Zion shall go forth the law,

And the word of the Lord from Jerusalem,
And he shall judge among the nations,
And shall rebuke many people ;
And they shall beat their swords into plow-shares.
And their spears into pruning-hooks :
Nation shall not lift up sword against nation,
Neither shall they learn war any more.
O house of Jacob, Come ye,
And let us walk in the light of the Lord."

When the restitution of all things, to the state they were in Eden, shall take place, then shall Israel, through the same redeeming love, whereby the outward blessings have been recovered, be given an inward beauty and moral fruitfulness, correspondent to the goodness which the Lord will then manifest, to the mountains and plains, the streams and the sea coasts, of the land which had been promised to the fathers, and which they shall then be given, in everlasting possession."—Hos. xiv. 4—7:—

" I will heal their backslidings,
I will love them freely :
For mine anger is turned away from him.
I will be as the dew unto Israel :
He shall grow as the lily
And cast forth his roots as Lebanon.
His branches shall spread,
And his beauty shall be as the olive tree,
And his smell as Lebanon.
They that dwell under his shadow shall return ;
They shall revive as the corn, and grow as the vine,
The scent thereof as the wine of Lebanon."

LECTURE III.

THE PROMISES MADE UNTO THE FATHERS.

The Spirit invites to a consideration of the words of promise.

“ Give ear, O ye heavens, and I will speak ;
And hear, O earth, the words of my mouth
My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass.”

The Spirit reveals to the Son, the sure Foundation, who came not to destroy, but to fulfil.

“ Because I will publish the name of the Lord :
Ascribe ye greatness unto our God.
—The Rock, his work—perfect :
For all his ways—judgment :
A God of truth and without iniquity,
Just and right—He.”

The Son, by the Spirit, introduces the backsliding children unto their Father, who hath already dealt with them according to covenant mercy.

“ They have corrupted themselves, their spot—not—of his children
—A perverse and crooked generation,
Do ye thus requite the Lord ?
O foolish people and unwise !
Hath not He, thy Father, bought thee ?
Hath He not made thee, and established thee ? DEUT. xxxii. 1—6.

DISTINCTION BETWEEN EARTH AND WORLD.

WE are apt to look upon the terms earth and world as exactly synonymous. They appear, however, to have a considerable distinction of meaning, in several parts of Scripture. The Hebrew term earth, or land, *aretz*, from which, it is likely, our word *earth* is derived, seems to be more specially applied to that distinguished portion of the globe, which is so much the subject of promise. The term *world*

seems not to be so applied, except when the other parts of the globe are meant also to be included. The two are distinguished, both as to creation and redemption. In Psalm xc. 2, God is said to have "formed the earth and the world." And in Psalm xxvi. referring to the Lord's return, when He comes to claim his own, it is said "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

PHYSICAL CHANGES IN THE EARTH.

It is upon the earth, more especially, that the physical changes are to take place, preparatory to the establishment of the millennial kingdom, as is intimated, Is. xxiv. The earth, or land, will be dreadfully convulsed; after which the dry deserts will be found well watered, and blooming with perennial beauty. At the close of the Millennium, not only shall the barren land have been thus recovered from barrenness, but great revolutions having also occurred in the world abroad, the very sea will be made to give way to scenes of greater beauty, and more full of goodness to man. Then, as is expressed in Rev. xxi. 1, "There shall be no more sea." It is before that time of the world's entire recovery, and at the commencement of the Millennium, that the land of Israel is to be so entirely changed. This change, it is intimated, Heb. xi. 8—16. was clearly understood by the Patriarchs. Abraham is there said to have been called to "go out into a place, which he should *afterwards* receive for an inheritance." And "he sojourned in the land of promise, as in a strange country." It was indeed the land of promise,—the land which he should afterwards receive for an inheritance: but the time was not yet come for the possession. It was, as yet, to them, only as a strange country, wherein they, at that time, sought no permanent dwelling: but there Abraham, with Isaac and Jacob, heirs of the same promise, dwelt only in tabernacles. Abraham looked for something further than was yet in the land: "He looked for a city, which hath foundations, whose builder and maker is God." These Patriarchs, it is expressly said, "all died in faith, not having received the promises, but having seen them afar off; and were persuaded of, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly, that they seek a country." They looked for

a more blessed state of things than was then to be enjoyed. They looked for the land as it shall be, when the will of God shall be done on earth, as it is in heaven. They desired a better country; that is, a heavenly: wherefore God is not ashamed to be called their God, as if he had failed in his promise to them; but, even, after they were dead, without having received the promises, God still calls himself *their* God,—the God of Abraham, Isaac, and Jacob: and why? because He will perform to them the promises. “He hath prepared for them a city,”—the New Jerusalem, that cometh down from God out of heaven; and which shall be the heavenly seat of dominion under the whole heaven. Then shall Abraham be found the heir, not merely of the land, but of the world. The promise of the land may, indeed, be said to imply that of the world; just as the possession of a throne implies the possession of the empire over which the throne is placed.

THE LAND NEVER YET FULLY POSSESSED.

It is rather remarkable, that a spot so eminently fitted for being the throne of universal empire, as is this land, should yet never have been occupied, as such, by any of the great powers that, since the rise of the Assyrian empire, have aimed at the sovereignty of the world. It is true that these three great states of ancient times, Tyre, Egypt, and Assyria, were on its several bounds: but the eligibility of the land itself seems not to have been observed. The Assyrian, with a force like that of his mighty river, swept over it, carrying away the house of Israel captive, and threatening also the destruction of Judah: but he stayed not in the land. He left only the wreck of some conquered nations, in the room of captive Israel. The Babylonian came next, and completed the removal of the people of promise, by taking away Judah also: but he seems not to have thought of occupying this glorious position, from which to issue his arbitrary mandates to all people, nations, and languages, that dwell upon the face of all the earth. The Medes and Persians next bore sway. They gave so far release to Judah, as to allow him to return to the land of his fathers; unthinking that they were thus parting with the throne of the world. The Macedonian conqueror passed over the land, as one not knowing its value; and took up his abode in Babylon, which was to be destroyed. Three of

the great kingdoms, into which his empire was divided, bordered upon this land; north, south, and east. Still the throne of the earth was left comparatively empty: but much disturbed by two of these,—Egypt on the one hand, and Syria on the other. The Romans came next, throwing their covering wings over the oppressed Jews; and, at length, filling with desolation the land of Immanuel; but they thought not of making this the throne of their glory; although, ultimately, they removed the chief seat of their empire eastward, as far as Byzantium. These, the Macedonians and the Romans, as coming by sea, and drawing the people out towards them, seem to have been the fishers, that it was prophesied (Jer. xvi. 16) would fish Israel out of their land. Afterwards came the hunters, who were to hunt them. These were the Arabians, or Saracens, on the one hand, and the Turks on the other. The former swept over the land from south to north; and, northward of the land, erected some principal seats of their empire, as in Bagdad and Aleppo. The Turks hunted from east to west, as far as Constantinople, anciently Byzantium, where they erected the throne of that empire, which is now tottering to its fall.

It is remarkable, that although all these nations have in their turn trod Jerusalem under foot; and have, in all directions, swept over the land to further conquests, yet none of them have in truth enjoyed the land; and it is as remarkable, that the only kingdom of Jerusalem which has been at all set up, since the expulsion of the Jews, is that of the Franks, at the time of the Crusades:—the only enterprise in which all the western nations ever fully united. The land however was not then prepared for Israel; nor were they prepared for it; and their wisdom will be to wait their being given possession of it through the power of the blood of Jesus. They will again go up to take possession: and the King of the North will come up to contend with them for the throne of universal sovereignty; and will seek to make a prey of them, when they are there gathered with their treasures, out of many countries.—Ezek. xxxviii. By its being said in Daniel, (xi. 45,) “that he shall plant the tabernacles of his palaces, between the seas, in the glorious holy mountain,” it would seem that he will have perceived the eligibility of that land, as so beautifully seated between the seas, and as supplying such facilities for building; and will

be making preparations for the erecting there a splendid metropolis for the immense empire he shall then have acquired: as having swept away the Turk, and overthrown the King of the South; and united Persia, Ethiopia, and Libya, with his many bands from the North quarters. But, as has been described by so many of the prophets of Israel "he shall come to his end, and none shall help him." The land shall be kept for the people to whom it was promised in the days of old; and who have been ever in training to become a nation of kings and priests unto God.

PROMISES OF THE LAND TO ABRAHAM.

The promise of the Land to a peculiar people, is one of the first and surest things with which we are made acquainted in the Scriptures of truth. And in order clearly to understand our subject, it would be better, before going farther, briefly to consider the promises made unto the fathers on this subject: and it is worthy of remark that these promises, especially those to Abraham, were promises, properly such; and not conditional upon man's part, as were those afterwards made with the nation of Israel, upon their going to take temporary possession of the land. That temporary possession of the land they received upon the terms of a covenant which they afterwards broke. Thus did they forfeit their right to the possession, and so were removed out of the inheritance. As marking this distinction, the apostle very beautifully argues, (Rom. iv. 13—18,) "The promise that he (*that is, Abraham*) should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." Why? Because the law hath utterly failed of securing the heirship to Israel. In place of doing this, "It worketh wrath, for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed: not to that only which is of the law," (such as the Jews, who still retained the Mosaic ritual,) "but to that also, which is of the faith of Abraham:" who was justified by a faith which he had before circumcision. The main portion of Abraham's descendants, of the house of Israel, who had been then seven hundred years out of the land, were already in circumstances similar to his, and in uncir-

circumcision were growing up into the promised multitude of nations. And so the Apostle here takes notice of its being said to Abraham, "I have made thee a father of many nations." He is the father of us all, *before Him*, whom he believed; although, to the view of man, the literal accomplishment of the prophecy has not taken place. Israel, or Ephraim, the seed of Abraham, of whom the promised multitude of nations was emphatically to come, has been accounted dead, or not existent: but God "quickeneth the dead, and calleth those things that be not, as though they were." Abraham, "against hope, believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be," that is, "as the stars of heaven for multitude." And that this was spoken of the multitude of a natural seed, even as contrasted with an adopted, we shall presently see. The promises made to the fathers, with respect to the heirship of the world, are thus recognized in the New Testament as still standing; and they are sure to all the seed of Abraham, having faith in the promised Messiah, whether they belong to the circumcision or uncircumcision, to the Jews within the walls of separation, and as well to the branches of Joseph which have run over the wall. The blessing is still more directly to Israel; and, through them, to other nations. Our business, therefore, is still with the promises made unto the fathers, Abraham, Isaac, and Jacob.

The first of these promises, to which we refer, is recorded Gen. xii. 1—3:—

"Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation."

—This seems to refer to the ultimate fulfilment of the promise, "when shall be gathered into one nation, all the children of God, that are scattered abroad;"—

"And I will bless thee, and make thy name GREAT:"

—Such was the meaning of the name which he then bore: Abraham,—great, or high Father of the High One:—

"And thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed."

The seed of Abraham were thus to have an intimate,

powerful, and, ultimately, a most beneficial influence upon all the families of mankind. Other nations were to be blessed through their instrumentality. Those who refused participation in their blessings, would wither away before them: and their commission to bless extended to all the families of the earth. This is their calling from the beginning; and of which, He who knows the end, from the beginning, will not repent. Abraham obeyed the call of Jehovah, and came into the land of Canaan; (ver. 7):—

“And the Lord appeared unto Abram, and said, Unto thy seed will I give this land.”

Here the promise is full and free. It is a gift of the land, before the law was given; and even before circumcision; and therefore altogether unconditional. It may also be observed, that the promise of the land is intimately connected with the former promise, that in his seed “all the families of mankind were to be blessed,”—the land being the most advantageous position from which streams of blessing could be diffused over all the world.

WHAT SEED IS SPOKEN OF?

There may be some dispute as to what is meant by the seed of Abraham here spoken of. Is it an individual, or many? Is it an adopted, or a natural posterity? It means One. This is plainly declared, Gal. iii. 16, “Now to Abraham and to his seed were the promises made. He saith not, And to seeds, as of many; but as of One, And to thy seed, which is Christ.” It was Christ, then, to whom the land was promised. He is the Head, and only in him can the inheritance be enjoyed; none can come into the possession, except as being viewed in Him. “Thou art worthy,” sing the four living creatures, and twice twelve elders, Rev. v. 8, 9. He only is worthy to claim the inheritance, having truly acted the part of a kinsman Redeemer; but He does not retain the possession to himself alone, the sole inhabitant of the land.—No, although it is to *One* that the land is given, yet many come into the enjoyment of it through that *One*. And, accordingly, the song concludes thus:—

“Thou hast made us unto our God, kings and priests: and we shall REIGN ON THE EARTH.”

By this seed, therefore, is meant One, Christ; to whom the land is absolutely given; and in whose right a multitudinous seed come into the enjoyment of it.

The question then comes to be, whether this multitudinous seed, viewed in the One seed, Christ, is the natural posterity of Abraham; or merely an adopted family, not the natural descendants of Abraham? The circumstances of Abraham at the time of receiving the promise, seemed to offer nothing but an adopted heir. The doubt, however, is resolved for him, Gen. xv. He had been complaining that not a son of his own; but that merely one born in his house, was to be his heir. The Lord answers, (verses 4, 5) :—

“This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And He brought him forth abroad, and said, Look now toward heaven, and tell the stars if thou be able to number them: and He said unto him, So shall thy seed be.”

Here the Lord evidently distinguishes between a natural and merely an adopted seed; and, at the same time, speaks of the natural, as being undoubtedly that which was spoken of. He undoubtedly, points to the multiplicity of the seed, as in contrast to mere human expectation, at the time. It is added, “And he believed in the Lord, and it was accounted unto him for righteousness.” He looked forward to the promised inheritance, through the right of the *One* promised seed, through whom alone, either he or any of his numerous progeny, could come into the promised possession; and he stood accepted in Him, whose day he saw afar off, and seeing which, he rejoiced.

A further distinction, as to the seed, is made in Gen. xvii. where the multiplicity of the seed is particularly dwelt upon, (verses 3—6) :—

“And Abram fell on his face; and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations; Neither shall thy name be any more called Abram, but thy name shall be Abraham; for a father of MANY nations have I made thee. And I will make thee exceedingly fruitful; and I will make nations of thee, and kings shall come out of thee.”

And then, with regard to the continuance of God’s favour towards the posterity of Abram, (verse 7) :—

“And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.”

And then God having, through all their changes, followed them with his everlasting love, brings them, at last, into the promised inheritance,—

(v. 8) "And I will give unto thee, and unto thy seed after thee, the land wherein thou art a stranger; all the land of Canaan, for an everlasting possession; and I will be their God."

Now, the question is, Was this numerous posterity, with whom the Lord was to be always; and who would ultimately be given possession of the land: was it to come of Ishmael, who had already been born to Abraham, and whose posterity is now known to be extremely numerous, and may be said to have long had actual possession of the land? Abraham, himself, seems to have had scarcely any other expectation; but, what saith God? (verses 19, 21):

"Sarah, thy wife, shall bear thee a son indeed, and thou shalt call his name Isaac; I will establish my covenant with him, for an everlasting covenant, and with his seed after him. My covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year."

Thus explicit is the word of promise, with regard to the many nations to come;—not of Ishmael, however numerous his posterity might be, but of the very son Isaac, which should be born of his wife Sarah, the following year. And the name of Sarai, my lady, is changed to Sarah, the lady, as if she would be the mother, in common, of those who should inherit the promises: as Abram is changed to Abraham, the father of a multitude,—a multitude of nations.

THE THREE GREAT BIRTHRIGHT BLESSINGS.

That these promises may be made doubly sure, God confirms them with an oath, in Gen. xxii. 16—18:—Abraham in purpose, offered up his son Isaac—a type of the offering up of the Son of God, the Heir of the promises; and whereby they all are confirmed: for "Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers," Rom. xv. 8. If God hath not withheld his own Son, but hath freely given him up for us all, how shall he not with him freely give us all things? Abraham having presented the type of this sacrifice, the God of Truth then condescends to address him thus:—

"By myself have I sworn, saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of 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."

Here, then, the three birthright blessings are distinctly promised to Abraham: These are, the multiplicity or double portion; the kingship or place of rule; and the priesthood or being made the medium of blessing. The *double portion* seems to be expressed in the first of these promises, which speaks of the immense multiplicity of the race; and the language in which the promise is conveyed, seems to intimate that they would possess both the more elevated portions of the earth, and also the sea-shore: and their own land is one in which they may indeed most eligibly possess this double portion, it being the most centrally placed with regard to both land and water.

The second of these promises regards the *place of rule*—the kingship: which is expressed by its being said that they should possess “the gate of their enemies.” It was in the gates; of old, that the people held their counsels, and that rule was exercised. To possess the gate of the enemy, was the same with overturning his counsels and possessing his power. Now it may be observed that it was from the North, that the great enemies of Israel proceeded: the Babylonian, Median, Greek, and Roman, all proceeded from the North. These were the empires that composed the great image described in Daniel, chap. ii. as well as the Assyrian, who had previously ravaged the land, and led away the main portion of the people into the north country; where they have multiplied as promised; and where they were given possession of the gate of their enemies; and have gone out by it, unto all parts of the world.

The third promise regards the *priesthood*. This seed, promised to Abraham, are to be made the means of conveying blessing unto all the nations of the earth. This is emphatically true of Christ; but it is also true of the other seed of Abraham, who are heirs, together with Him, of the promise. Already have these nations, who so wonderfully multiplied in the north, and who have been already given—so far, the gate of their enemy; already are they made the instruments of conveying the glorious gospel of the grace of God unto almost all the ends of the earth. All blessings are, in the first instance, put into their hands; and, through them, are these widely distributed among the nations. True, the children of Belial are here also, and try to mar this ministration of blessing; but still it is through

Israel that the blessing is conveyed; and this, we are given to hope, will yet be much more abundant.

These three promises were written in the names of the three great receivers of the promises. The first, referring to their multiplicity, is written in the name of Abraham,—the father of a great multitude, who had also been called Abram, or high father. The second promise, regarding the supplanting, and the possession of power, is written in the name of his grandson, Jacob, a supplanter; and Israel, prince of God, or great prince. And the third promise, regarding the communication of blessing, the making known the good tidings of great joy unto all people, is expressed in the name of Abraham's own son, Isaac,—that is, laughter: at whose birth his mother said,—“God hath made me to laugh, so that all that hear will laugh with me.”

PROMISES TO ISAAC AND JACOB.

To Isaac the promises were confirmed, which had been thus so unequivocally given to Abraham, Gen. xxvi. 2—4:

“And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land that I shall tell thee of. Sojourn in this land, and I will be with thee, and I will bless thee; for unto thee, and unto thy seed, I will give all these countries. And I will perform the oath which I swore unto Abraham, thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.”

Here, again, the multiplicity, the dominion, and the power of blessing are spoken of; and are expressly connected with the seed of Abraham, in the line of Isaac.

But Isaac had two sons, both of the same mother, and born at the same time. Which of these was heir of the promises? Neither are we here left in doubt. Even before they were born, the blessing was promised to Jacob. Isaac wished to have the blessing conveyed to Esau, in preference; but his purpose was overruled; and the blessing, after all, descended upon the child of promise, although by means which we cannot approve. It is a wonderful example of divine faithfulness, triumphing over human infidelity,—of Isaac to his God,—of Rebekah to her husband,—of Jacob to his brother. Jacob seems to be a type of the supplanting seed of Abraham, who have come into the possession of blessing, meant of God for them; but, by the human be-

stowers, for another. And this is the blessing wherewith Isaac blessed Jacob, supposing him to be Esau, (Gen. ch. xxvii. 28, 29):—

“God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee. Be Lord over thy brethren, and let thy mother’s sons bow down to thee. Cursed be every one that curseth thee, and blessed be he that blesseth thee.”

The heirship of the world is thus most distinctly given to Jacob’s posterity, even as distinguished from that of his own twin brother, Esau.

In Gen. xxviii. 12—15, the promises which had been made to the fathers, Abraham and Isaac, and which had been unintentionally conveyed to Jacob, are all confirmed to the latter, in a vision which he had of the glorious kingdom of the Messiah; to which our Saviour seems to allude, when—speaking with Nathaniel, who had made confession of his being the king of Israel—he says, “Hereafter shall ye see heaven opened, and the angels of God ascending and descending upon the Son of man.” Here it is said, that Jacob, having lighted on a certain place, took a stone for his pillow, and laid him down to sleep:—

“And he dreamed, and, behold, a ladder set upon the earth; and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold, the Lord stood above it, and he said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth; and thou shalt spread abroad, to the west, and to the east, and to the north, and to the south.”

Now this is the very order in which we suppose the seed of Israel to have spread; first to the west, and then, latterly, to the east; first to the north, and now emphatically to the south. And now seems to be dawning, that which is here again said, “And in thee, and in thy seed, shall all the families of the earth be blessed.” And then, with regard to the good providence of God, until all these things should be accomplished, (verse 15):—

“And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee, until I have done that which I have spoken to thee of.”

Notwithstanding all appearances, we believe that God has been true to his promise, in making Israel the object of his

peculiar care. He will never leave them until the kingdom of grace be consummated in glory.

At the same place, (Bethel, or house of God,) the Lord met with Jacob, upon his return from the north country, where he had served for a wife, (Gen. xxxv. 9—12):

“And God appeared unto Jacob, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob; thy name shall not any more be called Jacob, but Israel (*or Prince of God*) shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty.”

It is when Israel returns with his numerous posterity, that the kingdom under the whole heaven shall be given them. It is then, when God has been enquired of to do for them what he hath promised; when they have wrestled to obtain the blessing, that they shall, indeed, in fulness, be made princes of all the earth. And God condescends to pledge his Great Name, that He will accomplish these promises He has now written in the names of the three great receivers of the promises. And he adds,—

“Be fruitful, and multiply; a nation, and a company of nations, shall be of thee, and kings shall come out of thy loins, and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land.”

THE BIRTHRIGHT PROMISES DISTRIBUTED.

But Jacob had a number of sons, twelve in all: To which of them were the birthright promises made?—Or were they all made alike to all? They belonged to Reuben, the first-born; but they were taken from him, and distributed among three of his brethren. The priesthood was given to Levi. The kingship to Judah: his mother's children were to bow down to him.—Of him, according to the flesh, came Christ, to whom every knee shall bow.

MULTIPLICITY GIVEN TO JOSEPH.

The double portion, the multiplicity, was given to Joseph. The very name of Joseph means increase; and there is abundant reference to the increase, both as to the number of his posterity, and the amplitude of their possessions, in the blessing which Jacob pronounced upon Joseph, as recorded, Gen. xlix. (verses 22—26):—

“ Joseph is a fruitful bough,
 Even a fruitful bough by a well ;
 Whose branches run over the wall :

The arches have sorely grieved him,
 And shot at him,
 And hated him :

But his bow abode in strength,
 And the arms of his hands were made strong
 By the hands of the mighty God of Jacob ;

From thence is the Shepherd,
 The Stone of Israel :
 By the God of thy father,
 Who shall help thee ;
 By the Almighty,
 Who shall bless thee :

With blessings of heaven above,
 Blessings of the deep that lieth under,
 Blessings of the breasts, and of the womb :

The blessings of thy father have prevailed
 Above the blessings of my progenitors,
 Unto the utmost bound of the everlasting hills :

They shall be upon the head of Joseph,
 And on the crown of the head of him
 That was separate from his brethren.”

Here the blessing, in all its amplitude, as to the double portion—as to the multiplicity of the seed—and all correspondent blessings, to be enjoyed, either in the high places of the earth, or as being masters of the deep that croucheth beneath, even as a camel of the desert, ready to convey with speed whithersoever the governor listeth : the full blessing, and blessings beyond those of his progenitors, is pronounced upon the head of Joseph.

CONFIRMED IN EPHRAIM.

But, it is remarkable, that not only was the blessing as to the double portion more emphatically conveyed to Joseph, but, even of his two sons, Manasseh and Ephraim, a distinction again was made. Ephraim was the younger, the meaning of whose name is fruitful, and the fruitfulness was more particularly promised to him.

In Gen. xlviii. 3—7, Jacob,—having referred to the first great birth-right blessing—the *double portion*, as being his in the promise of God ; and naturally belonging to Reuben, his first-born ; or, to his next eldest son, Simeon ;—expressly

adopts into the enjoyment of that blessing, the two sons of Joseph, Ephraim and Manasseh; and confers upon them, and especially upon Ephraim, the great promise of the multiplicity, which had been so carefully preserved to himself, through Isaac, from Abraham, (verses 15, 16):—

“And he blessed Joseph, and said, God, before whom my fathers, Abraham and Isaac, did walk, the God which fed me all my life long, unto this day, 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.”

The expression used in the last part of the blessing, it is noted, implies that they would grow, *as fishes do increase*—sending off shoals, as has been the case with regard to both the figure, and the people spoken of, in the north country. Thus worthy would they be of the name of their father, Joseph,—*adding* or *increase*. The line in which was to come the great multiplicity, is still more distinctly pointed out: for, when Joseph perceived that his father had crossed his hands, so as to put the right upon the head of the younger, in place of upon Manasseh, he would have corrected the supposed mistake: but his father, who had evidently been guided by inspiration, in the act, as well as in the words, refused, and said, (verse 19):—

“I know it, my son, I know it; he also shall be 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.”

Are these words all to go for nothing? Or is it not so that a multitude or fulness of nations hath come of this so-called lost portion of the house of Israel? These are *not* mere idle words. And, let it be considered, that a multitude of nations cannot, indeed, well be hid in a corner; nor are they. The word, translated multitude, is also translated fulness. Put Gentiles for nations, (and the words are used indifferently,) and then we have the very expression used by Paul, when, speaking of Israel, in Rom. xi. 25, he says, that “blindness, in part, hath happened unto Israel, until the **FULNESS OF THE GENTILES** (*or nations*) be come in;” that is, until that fulness, or multitude of nations, promised to come of Ephraim, be brought forth, and are introduced into the Christian church. “And so **ALL ISRAEL** shall be saved.” Paul recognizes, fully, the truth of God, with regard to Israel;—and, looking far into futurity; and, at the same

time, tracing back the procedure of God from the days of old, when he had called them ; and, since which, he had been ever bestowing upon them gifts, according as they were able to bear the kindness of their God towards them ;—he at length bursts out into that exclamation of wonder and praise, with which he concludes his reasonings, in these three chapters, respecting the darkness then hanging over this people. Looking beyond all the troublous darkness,—to Israel, as coming up out of the great tribulation, and as fully accomplishing their destiny, he exclaims,—

“ O the depth of the riches,
And of the wisdom
And knowledge
Of GOD,

How unsearchable are his judgments
And his ways past finding out!
For who hath known the mind of the Lord,
Or who hath been his counsellor ?
Or who hath first given to him,
And it shall be recompensed to him again ?

For of HIM,
And through Him,
And to Him are all things.
To whom be glory for ever—Amen.”

It is not necessary that Joseph's posterity should hitherto have been known as Israel: Joseph was not known in Egypt as a son of Jacob, when the Lord made him fruitful in a strange land. Nay, he had previously called the name of his first-born, Manasseh ; as having himself *forgotten* all his toil, and all his father's house.

There was evidence, however, to convince his father and his brethren that the very Joseph found in Egypt, was the very Joseph who had been by his brethren thought lost, and by his father believed to be dead. And there is, as we shall see, abundant evidence to prove, equally, the identity of his descendants, as existent in the north country, out of which they are as really to be brought, as were their fathers out of Egypt.

THE REJOICING MULTITUDE.

It is remarkable that, in Rev. vii. after the sealing of the limited number from Juda, and his companions, we have the description of another company, who may most clearly be recognized as possessing the three birthright blessings, which we have seen were promised to Abraham, in the line

of Isaac—and then in that of Jacob—and then, more particularly as to the double portion, to the house of Joseph, in the line of Ephraim, the chief of the tribes that have been called lost, and which were, by the Assyrians, carried into the same quarter from which the modern possessors of Europe have come. First, as to the multiplicity promised to Abraham, and written in his name : “After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues.” And, secondly, as to their having supplanted their enemies, and come into the place of honour and power, expressed in the names, Jacob and Israel, it is said that they “stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” They are brought near unto the Supreme; the Source of all Blessing; and are given the tokens of victory. And then, thirdly, as is promised in the name of Isaac, they are full of rejoicing, and call upon all to rejoice with them. Their song is one of the most blessed which the heart of man can conceive : “And cried with a loud voice, Salvation to our God that sitteth on the throne, and unto the Lamb.” Here are the people, possessing the blessings of the first-born. This seems to be, that which is called (Heb. xii. 23) “the general assembly and Church of the First-born, which are written in heaven.” And it is worthy of remark, that the description given of them by the Elder, consists of exactly twelve lines, arranged in threes, after the manner of Hebrew poetry, as if they had a reference to “the twelve tribes scattered abroad;” but are, at the time referred to, gathered out of all nations, and kindreds, and people, and tongues, into the enjoyment of the blessings of the First-born.

“These have come out of the great tribulation,
 And have washed their robes,
 And made them white in the blood of the Lamb :
 Therefore are they before the throne of God,
 And serve him day and night in his temple ;
 And He that sitteth on the throne shall dwell among them.
 They shall hunger no more,
 Neither thirst any more ;
 Neither shall the sun light on them, nor any heat.
 For the Lamb which is in the midst of the throne shall feed them,
 And shall lead them unto living fountains of waters ;
 And God shall wipe away all tears from their eyes.”

LECTURE IV.

THE TRAINING OF ISRAEL.

“ He found him in a desert land,
And in the waste howling wilderness,
He led him about, He 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,
And—no strange god with him.”

DEUT. xxxii, 10—12.

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God, having chosen a particular family, whereby to exercise a great and most extensive influence among mankind ; and having appointed them a position the most advantageous, from which to dispense, to all the ends of the earth, the blessings of which they, in the first place, were to be made the partakers ; and having indubitably secured unto them the blessings of the first-born, by reiterated promise, and even by oath ;—having chosen Israel to be the lot of his inheritance—to be the instructors of mankind—the declarers of his glory unto the nations : He dealt with them accordingly. He brought them near unto himself, and led them about, and instructed them. As a tender parent with a child, he took them by the arms, and taught them to go ; and gradually strengthened them for the service in which, for their Heavenly Father, and their brethren of mankind, they were afterwards to be engaged. He brought them into every variety of situation, enlarging, continually, their experience, and giving them a sympathy with universal nature. He qualified them for all climes ; and for meeting with every condition of life ; and for laying hold upon all instrumentality ; and for the seizing upon every medium through

which blessing might be conveyed unto the whole family of Adam.

One of the principal means of improving a race, as well as of enlarging its sympathy, is its being, to a certain extent, intermingled with other races. And the connection of the chosen race with the three grand families of mankind is rather remarkable. The first three generations, by both the father and the mother's side, were entirely of the race of Shem; but after this, their connection with the descendants of Ham, seems to have been very intimate,—and that as to both the houses of Israel: Joseph having married in Egypt; and Judah took to him a Canaanitess:—and such also seems to have been Tamar, the mother of Phares and Zara. A wholesome restriction was put upon this intercourse; but still it seems to have gone forward, and must have had a considerable influence upon the race; adding that strength of domestic affection, for which the descendants of Ham are remarkable, to the superior intellectual and moral constitution possessed by the original stock. After this sojourn among the descendants of Ham, they were, as we shall see, led out among the more vigorous Japhetic race, in the north country, to have the needful energy given to that intellectual power, and those sentiments and affections, which they previously possessed.

It is a fact now abundantly ascertained,—not only as to the inferior animals, with regard to which the principal has been long acted upon,—but, also, it is true with regard to the human race;—that the dispositions and attainments of parents, have, in many cases, a most important influence upon the capacity and habits of the offspring. The laws which regulate this influence, are not yet clearly defined; but there can be no doubt as to the general principal—a principal implied, indeed, in the very first truths of our religion,—in which, the moral and intellectual constitution of man is recognised as having been grievously injured by the fall of our first father, Adam. We must distinguish between natural capacity, and special divine grace, when we speak of the influence of parents upon their children, previous to birth. It is of the natural capacity and disposition of which we speak; and subordinate although this be to the other,—yet still it is of vast importance, both as to the happiness of the individual, and his usefulness to society. Even where the children are of the same parent, there is often a

striking coincidence, between the varying disposition of the parent, and the permanent disposition given to his different offspring. Thus, Ishmael, born to Abraham, after his conflict with the kings at the valley of Shaveh, has given birth to a race delighting in war; whilst Isaac, born to Abraham in his old age, after receiving the benefit of his long training and discipline, manifested, except in one grand instance, much of that subdued and pious character of mind, which might have been expected. And if, as some have supposed, the Bramins be the descendants of Abraham, by Keturah, they do remarkably manifest the self-possession and willingness to sacrifice the affections, through religious motives, which were so conspicuous in Abraham, at the time of his offering up his son Isaac upon the altar. In them the principal has been ill-applied; but as to the natural feeling, it may be regarded as the same.

Even physical beauty and strength were not unattended to, in the choice of the progenitors of the chosen race.—The health, both of Abraham and of Sarah, appears to have been sound. The various journies of Abraham, and the multifarious duties to which he had to attend, must have required a strong physical constitution,—and may also have tended to increase it. His agility is remarked, as in the case of entertaining the angels,—and the successful pursuit of the captures of his kinsman, Lot. The beauty of Sarah, the wife of Abraham; and of Rebekah, the beloved wife of Isaac; and of Rachel, the best beloved wife of Jacob; is very particularly and repeatedly noticed. And we find, as in the case of Joseph, of whom the multitudinous seed was to come, that this beauty was not lost to the children of these mothers of Israel. From many parts of the Scripture we learn, that the daughters of Israel were fair and comely: and even with regard to the children of Judah, whose beauty is not so much spoken of as is that of Joseph, much is recorded.

The means taken to preserve health of body, and to season, strengthen, and attune the physical powers, were indeed remarkably adapted for the purposes intended: and did certainly argue a full knowledge of the natural laws, in the Guide and Lawgiver of Israel. These, however, we do not now dwell upon: if personal beauty, and bodily activity and strength, were attended to in the choice of the fathers and mothers of this peculiar people; much more may we expect

that attention should be paid to their minds—to the improvement and invigorating of their moral and intellectual constitution.

#### TRAINING OF THE PATRIARCHS.

One of the first lessons which Abraham had to learn, was, the proper exercise of *Faith*—an immediate dependence upon the guidance and protection of the unseen God. He was called to go out, not knowing whither he went,—nor how he was to be supported and preserved,—otherwise than as the Almighty would vouchsafe. At the same time, his *Hope* was brought into a most healthful influence, by the many precious promises that were given to him, with regard to his seed; and especially with regard to Messiah's day, which he was permitted to see afar off; and his possession of the land wherein he was a stranger; and of that city, which hath foundations, whose Builder and Maker is God. His *Veneration* was given abundant occasion for exercise, not more by the need he had for patient submission to the will of God, during the long delay, and the trials which God in his sovereignty allowed him to endure,—than by the call for the rejoicing devotion to Him, by whom he was ever so signally delivered, and so abundantly blessed. The sentiment of *Justice* was nourished by the sacrifices he was enjoined to offer, as pointing forward to the sacrifice of God's beloved Son, for the sins of guilty men. And lessons of truth were equally impressed upon him, by his being shown the folly of duplicity, as in the case of denying his wife; and by his Great Teacher's so wonderfully fulfilling his word to him. By this divine goodness, also, was his *Benevolence* instructed; and in its exercise was he encouraged, by his being privileged to entertain angels unawares. And, to crown all, he was, by his constant ultimate success, after long waiting, taught patience in waiting, and perseverance in acting—in acting as being made of one mind with the most high God,—who condescended to have fellowship with him, and to call him his friend. True dignity, and yet humble and delighted obedience, might therefore be expected to belong to the character of Abraham.

At the same time, his intellect must have been greatly cultivated by his being led into such a variety of scenes and circumstances. His knowledge of *localities* must have been greatly enlarged, by his travels into such a variety of coun-

tries. And his *Individuality*, or power of observing and distinguishing objects, was given exercise by coming into contact with various nations, as well as with so many individuals. The various productions of nature, and of art, in the different countries through which he passed, would also help to keep this important mental power well employed. He must have been well acquainted with civil affairs,—and we see that he was far from being unskilled in diplomacy; nor was he uninstructed or unsuccessful in war: although, only for the sake of peace does he seem to have turned his attention to the sword. Astronomical knowledge, it is likely, he brought with him from the east; and in Damascus and Egypt, and the smaller states between, he had an opportunity of being made well acquainted with the arts, and their various productions. In learning the ways of God, which were so unfolded to him, his *Causality* must have been well employed, and his *Comparison*, in the illustrating these to others, while commanding his children and his household after him, that they should keep the way of the Lord, to do justice and judgment. His powers of intelligence and reflection, no less than the higher sentiments, must, by all this, have become greatly cultivated. All this training seems to have been, not alone for his own advantage, but clearly, also, for the benefit of his numerous posterity,—on account of which he was called Abraham, the father of a multitude; a great and mighty nation, through whom all the nations of the earth were to be blessed. It was not until his mind had attained that maturity, which all this training was calculated to afford, that to him, Isaac, in whom his seed was to be called, was born.

In the case of Isaac there seems to have been, in many respects, a repetition of the same trials and travels;—the same exercise of faith, and hope, and veneration, and justice, and benevolence, and firmness. Many of the very same incidents seem to have happened in this case, which had occurred in that of his father; and therefore it may be, that less is said respecting him. If we may be allowed the expression, there seems to have been in him, a conning over the lessons taught to his father. His life appears to have passed in greater quietness; and in a calm cultivation of personal piety, and of the domestic affections,—until the waywardness of his affections led him to destroy that do-



mestic peace he seems to have so valued, by his endeavouring to thwart the purposes of God, as to the bestowment of the Blessing.

In Jacob, another useful class of faculties were called into play, in addition to those already mentioned in the case of Abraham and Isaac. These have their organs situated on the side of the head, and are mainly *prudential*. He was early called upon to exert prudence, even in the preservation of his life from the wrath of his brother; after he had, by stealth, procured the blessing. Prudence, also, he had to exert, in the acquisition, preservation, and management of his property; as well as in the preventing of mischief in his numerous family; or in the assuaging of disputes when they arose. The wisdom he was thus called upon to exercise, was, no less than the virtues taught his fathers, necessary to be possessed by a people who are to supplant every other, and be made princes in all the earth;—justifying their title to the two names given to their father,—Jacob, *a supplanter*, and Israel, *prince of God*. In the case of Joseph and his brethren, Jehovah seems to have manifested himself less immediately to man; but equally instructive is He, by his providence. What a powerful lesson of virtue is given in Joseph, as triumphing over all the unkindness and powerful treachery of brethren and of strangers! Separated from his father's house, and with his true origin unknown, he is put into a position of returning good for evil, and of being a succour, in trouble, for those who had appointed him unto death, and sold him into bondage. His firm resistance of the seducements of sin, prepare for his being given the control of all that was possessed by the most polished nation in the world. At the same time we are shown how his over-faithfulness to Pharaoh, in making the Egyptians become slaves for a morsel of bread, is rewarded upon his own posterity; who, under the descendants of these same Egyptians, were subjected to cruel bondage. But God overruled this, for good. Previously to this, the chosen race had only been accustomed to pasturage or tillage; but they were designed to plant cities, and dwell in them, and become more concentrated than could be allowed them in the pastoral life.

#### ISRAEL'S NATIONAL TRAINING.

The *imaginative*, or conceptive powers, had been greatly

called into exercise, in the case of Joseph, by the position in which he was placed in Egypt, where so much depended upon his management. His power of planning seems to have grown almost to the degree of abuse, at the time his brethren arrived first in Egypt. But not only was it useful that he should have been given much exercise of that inventive and improving genius, for which his descendants were to be so remarkable,—it was also requisite that the race, generally, should be broken in; so as to perform the duties, and the labours, of a more settled life; and, accordingly, they are laid hold upon by the Egyptians, and are taught by them those arts, which it was now requisite for them to possess:—such as the making brick, and the building cities;—they are trained to industry and hardship. They acquired by their previous way of life, a strong physical constitution,—and now it was given abundance of profitable exercise: if not immediately profitable to them,—yet, certainly, to their posterity. At the same time, their moral feelings are educated, by their becoming acquainted with the heart of a stranger: so that when given a land of their own, they might deal with the stranger, as they themselves would have chosen to be dealt with, in the same situation. All the while their patient waiting upon God, for the accomplishment of his promise, is put to a severe trial. At length God makes bare his Holy arm, and seizes upon the simplest means—the rod of a shepherd, to break the sceptre of Egypt, and clear a way for the oppressed, through all the difficulties wherewith they were surrounded. They are taught the justice, the wisdom, and the power of Jehovah, in his safely leading Israel, his first-born, through the deep; whilst the enemy sank as lead in the mighty waters. After having been taught all the wisdom, and made to feel all the power of Egypt, they are made to see all such to be of no avail, in contravening the purposes of the God of Israel.

#### TRAINING IN THE WILDERNESS.

In the wilderness, we behold another course of training commenced, connected with their future destination. They are instructed in their religious, social, and personal duties, in the most minute particulars. They are led about, and habituated to military discipline. They are taught alike personal cleanliness, and holiness of heart. They are taught to put away every thing hurtful or unseemly, and to

be considerate of each other's welfare and happiness. They are given a body of political institutions, remarkably calculated to teach them order, and train them up for independence—for the enjoyment and preservation of their public and individual rights. They are initiated into the forms of a popular government; and are taught, by the division of their nation into tribes, the principles of the confederation of states. It may be observed, that there has been, up to this time, a gradual development of the principles of government, according as they were called for by the condition of the people. In the infancy of the race, whilst they lived as a family, under Abraham, Isaac, and Jacob, the patriarchal principle prevailed. Upon the death of Jacob, when twelve brethren were left pretty equal in authority, the aristocratical form of government may be said to have existed; and this rule, by elders, being the heads of families, seems to have continued till Israel were brought out into the wilderness. In the wilderness the democratical principle was added to their political constitution; as we read, Deut. i. 9—18. 'Then were the whole body of the people commanded to look out, from among themselves, good men, and true, who should be appointed officers among them; as rulers of tens, of fifties, of hundreds, and of thousands: so that every matter, great or small, might be instantly attended to, and put to rights, by men in whom they had confidence; who understood the affairs of those they represented; who had wisdom to direct; and who were men known to have integrity, to act according to the best of their knowledge and judgment.

They were, also, here given a body of religious rites, remarkably calculated to lead them into a minute knowledge of both nature and art. They could not make those distinctions, as to clean and unclean animals,—and the different parts of the same animal;—as to the different plants, and spices, and ointments;—and as to metals, and precious stones;—without becoming extensively acquainted with natural history. And they could not but become well accustomed to chronological and astronomical observation, by their regularly occurring festivals. At the same time, the acquisitions made in Egypt were not to be lost. The perfection of the arts; which they had there learned, was called for, in the constructing of the Tabernacle, and its various important contents; the making of dresses for the priests; the engraving of stones, and com-

pounding of ointments; and working variously in wood, and precious metals. They are taught to work for the Lord, and to feed at his hand. At once do they see Him as the God of creation, of providence, and of redemption; by whom the ordinary laws of nature are overruled, that the people he had ransomed from the hand of the enemy, might be delivered and sustained. God is their Lawgiver, Governor, Judge, and Guide; a wall of fire around them, and the glory in the midst of them.

There, in the quiet of the desert, with all the world shut out, that so their attention might be the more entirely concentrated upon the words of their Great Teacher, and the visible representations of spiritual truths, which they were, as yet, too carnal,—too much in childhood,—otherwise to learn; and which it was important should be impressed upon their imaginations, with all the solemnity, brightness, and power, that now accompanied them, God drew near, and was himself their Teacher. What simple sublimity in the scene! How full of meaning the words that were uttered, (Exodus xxxiv. 5—7):—

“ And the Lord descended in the cloud,  
 And stood with him there,  
 And proclaimed the name of the Lord.  
 And the Lord passed by before him and proclaimed,  
     The Lord,  
     The Lord God,  
     Merciful and gracious,  
     Long-suffering,  
 And abundant in goodness and truth;  
     Keeping mercy for thousands,  
 Forgiving iniquity, and transgression, and sin;  
 And that will by no means clear :—  
 Visiting the iniquity of the fathers upon the children,  
 And upon the children’s children, unto the third and to the  
 fourth”—

The grand course of God’s procedure, in providence and grace, is set before them, both by word, and in lively emblems:—As, when hid in a cleft of the rock, their leader saw thus the God of Israel passing by, and proclaiming, “The Lord, the Lord God, merciful and gracious,” which he was at the first advent, in the bestowment of his Son, and his Spirit; and then he is “long-suffering,” during the backsliding and wanderings of both the houses of Israel; until his second appearing, when he shall be seen as “abundant in goodness and truth.”

The same things were expressed in grand scenic representation: when the high priest, with the blood of atonement, was seen entering into the most holy place, to appear in the presence of God, for the people,—who, without, were waiting for his second appearing; when he came forth, not clad in plain raiment, as before,—but clothed in garments of glory and beauty, to bless the people in the name of the Lord. So our Great High Priest, after having entered into the holiest of all, not made with hands,—and not with the blood of others, but with his own blood,—though now gone to appear in the presence of God for us, will—to those that look for him, appear the second time in glory and in majesty,—fully to bestow the blessing he hath gone to procure. The power of tracing analogies,—so essential to them as the intended instructors of mankind,—was given thus the highest cultivation. And the whole of their *reflective* faculties were brought into healthful exercise upon all that the Lord had done, was doing, and would do with them. They are taught the origin of the world, and the past history of man, to see sin as the cause of all evil; and the goodness of God as the source of all good to man. They are, as it were, put to school, to learn in lively emblems, the justice and the mercy of God; and the future history of their nation and of the world. And their sense of propriety is educated in the most profitable manner, by the minute attention they are taught to pay to the holy service of religion,—to useful, social, and most wholesome private observances. Of the *observing* powers, that which observes size—which takes notice of proportions and measures distances,—was especially useful to them,—as intended to be the Lord's measuring line,—to compass sea and land for the extension of the divine goodness among men; and the bringing all parts of the world into one grand interchange of blessing. And the provision made for the cultivation of this mental power is abundantly manifest,—when, in reading the books of Moses, we observe the minute attention which was to be paid to every sort of measurement; as in the making of the tabernacle and its contents. It may justly be questioned whether there be a single profession, or trade, or art, or science, with regard to which profit may not be derived, from the diligent perusal, and thorough understanding of the books of Moses. It is short of the truth to suppose that these books had but the inculcation of one truth in view, however

important that one truth may be. Israel in the wilderness, was in a grand course of training, with regard to everything requisite; whether belonging to their physical, or moral, or intellectual constitution; in order that they should be eminently a seed to serve the Lord, and be strong for labour—in diffusing blessings among men.

#### TRAINING IN THE LAND.

Having been duly prepared in the wilderness, they are at length brought forward into the land of Canaan. And it is granted them, according as is required, and as they have a heart to take possession. Moses and Joshua are dead; but their King liveth, and is almighty. They lie exposed to their enemies, who surround them on every side; and who give them continual occasion for the vigorous exercise of their minds in defence, and in the wise management of their national relations. Their enemies have no power, but when Israel themselves give it to them by their rebellion against their heavenly King. They are taught to depend upon the Almighty, who will infallibly protect them in the right, and punish them in the wrong. Their Judges are his officers, raised up for the occasion. To them the nation must not look; but to that God, who hath appointed them. If they look to man, they are disappointed, and broken. It is now, more especially, that the Lord is training them to go alone. Each individual is, in a great measure, made to think and act for himself. A more powerful or better consolidated government, among them, than that of the Judges, might have given to the body of the people more strength; but it would not, so much have strengthened the individual character: and it was with a regard to this, that the Lord was training them, much more than for the purpose of giving them present ease as a nation. It was not to make them the useful instruments of one man, as under an absolute monarchy; but to make them a nation of kings and priests unto God, that he had delivered them from their Egyptian task-masters. But they did not consider their latter end, for which their Lord was preparing them. They grew impatient of this state of things, and required a king, like the nations around them. He warned them of the evils into which they were plunging: but they were importunate,—and he gave them a king in his anger, and took him away in his wrath

They are again taught the folly of trusting in man:—the king who was to combine their scattered energies, and lead them forth successfully to battle, left them in the hands of the enemy.

But the Lord has again a bright course of training for them; and to this, the concentrated form of a kingly commonwealth is better adapted. And David is raised up to execute the purpose of God. It would be difficult to name a single faculty of the human mind, affective or intellectual, which was not remarkably manifested in David; who, from feeding his father's flock, was taken to feed the flock of God—the people of Israel. His genius, with regard to music and poetry, was especially remarkable. To the beautiful appointments in the service of God, addressed to the *eye*, and chiefly administered by Moses; he added those, which were no less necessary and instructive, addressed to the ear; and the songs of rejoicing are sung, which anticipate the glory of Messiah's kingdom—when the song of salvation shall resound throughout the world. The character of David's powerful mind appears to have been indelibly impressed upon the nation. He was indeed an eminent type of the King of Zion, both in his sufferings and in his triumphs. David, whose name means *beloved*, seems to have been eminently distinguished for reigning in the affections of his people. When this throne was taken from him, as by Absalom's stealing away the hearts of the people, he refused to remain in his throne at Jerusalem; and withheld himself therefrom, until the people voluntarily called the king back. And the Redeemer shall be given the throne of his father, David, in both respects. His people "shall be willing in the day of his power," when he shall "send the rod of his strength out of Zion."

But the Kingdom of Messiah is to be eminently a kingdom of peace; and wisdom and knowledge shall be the stability of His times. The sapphire, the heaven-assimilated throne, in which the King shall reign over the earth, is seated upon a body of brightness, like to the terrible crystal. As if to represent this peaceful light, the true support of powerful love, Solomon, the peaceful prince, and wisest of mortals, is raised up,—to give the widest range to the observing, and the deepest tone to the reflective faculties. He gives a grand example of the temple of knowledge, to be filled with the glory of the Lord: and he is permitted to rear that

wondrous type, the temple at Jerusalem ; holding forth the great mystery of godliness, and embracing so many lessons of love and of holiness.

#### ISRAEL TAUGHT TO CEASE FROM MAN.

But, as if to teach the folly—the utter folly of leaning upon an arm of flesh, and putting implicit confidence in any man, in the things of God,—this, their greatest king, and the wisest among men, was allowed to fall into the very dregs of folly ; and he leads the way in the spiritual adultery of the nation. He seems, also, by elevating the monarchy, to have lowered the people, as to their standing in the commonwealth ; and to have oppressed the nation he was given to protect ; and whose capital he was gilding with foolish magnificence,—making it only the more tempting a prize for the enemy. Thus, also, was his father, the man after God's heart, left to fall into the most base and revolting of crimes. Thus was Moses, the meekest of men, guilty of the greatest impatience. Thus, also, do we find righteous and benevolent Joseph, the preserver of nations, guilty of one of the greatest public wrongs, and sweeping calamities,—in leading one of the most highly improved nations into a state of even personal slavery ; putting them into such a position, as that any political change would be esteemed by them a gain. Thus was Jacob, so generally without guile, guilty of the grossest deception. And thus was pious and affectionate Isaac guilty of an attempt to frustrate the purpose of God, in a most material point, occasioning thereby, the greatest domestic confusion and bereavement. And thus did faithful Abraham so little trust his God, as even deliberately to deny his bosom companion. And thus was righteous Lot found halting, after being so signally delivered from Sodom. And thus was Noah also an object of shame to his own children, after resisting a world of ungodliness ; and being so wonderfully preserved from that destruction which overwhelmed it. How instructive is the history of Israel ; and, indeed, of the world ! How incessant in commanding to “cease from man, whose breath is in his nostrils.” “Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.” And “Let him that thinketh he standeth, take heed lest he fall.”

The kingdom of Israel had been rapidly attaining to an elevated position among the nations ; and it might have been



supposed, had matters so progressed, that now was come the expected glory. Men might have been in danger of mistaking the type, for the thing typified. But in no such danger were they left. It is too plain, that the purposes of God with regard to Israel, were not at all accomplished or consummated, whilst they were under the kings; and the religious state of the people had greatly degenerated before the death of Solomon: and when this was the case, their political happiness could not long abide. Immediately the kingdom divided:—that house, of whom the One promised Seed, Christ, was to come, remaining attached to the family of David; whilst the house of Joseph—that of which the multitudinous seed was to come, erected a new kingdom for themselves, under Jeroboam. An ignoble termination was thus made to so glorious a beginning; plainly intimating, that this people had not yet arrived at that for which they were so long under such a careful course of training. Ephraim was separated from Judah—not only in a political, but also in a religious respect. Both houses were, during the reign of their respective kings, taught many severe lessons, as to the unprofitableness of departing from God. Still God was dealing with them in kindness, and preparing them for their different destinies.

#### DIFFERENT TRAINING OF JUDAH AND ISRAEL.

The Jews, who were not designed to be a maritime people, but a kind of universal medium of communication among mankind by land, were given an entirely inland position; whilst Israel, who were still more extensively to be a band of union to the human race,—who were to be spread unto the most distant isles, were, before being taken out of their land,—and even from the time they entered it,—in the most careful manner, taught maritime affairs,—not only as possessing the small sea of Galilee, but by their being placed all along the upper border of the great, or Mediterranean sea; and in connection with such perfect masters of those matters as were the inhabitants of Tyre and Sidon,—by whom, also, their architectural taste had already been considerably improved. The keeping of cotemporary chronicles of their own and other nations,—the art of war,—and the power of making expeditions by sea,—and of planting colonies,—and of keeping up an extensive correspondence with distant parts of the world,—were especially necessary

for them to possess. And all this was, in the kind providence of God, prepared for them before the final breaking up of their nation :—when, for the misimprovement of their many great privileges, they were cast out, and left to become wanderers among the nations. They had been instructed in all that they could receive at home, and had now to go forth on their travels, to learn that, in foreign countries, with toil and trouble, which they would not be taught by more peaceable means at home. Nor should we forget that they were thus to suffer for the good of others. The casting away of them was to be the riches of the Gentiles, and the restoring of them shall be like life from the dead :

“ He will have compassion upon us,  
He will subdue our iniquities,  
And thou wilt cast all their sins into the depths of the sea.  
Thou wilt perform the truth to Jacob,  
The mercy to Abraham,  
Which Thou hast sworn unto our fathers from the days of old.”

The most cursory view of the known history of Israel may convince, that they cannot be found among an inferior, or even stationary people. They were ever in a state of transition—ever passing on from one lesson to a higher, in the school of their Great Teacher. And in them eminently the saying was to be fulfilled, “Train up a child in the way he should go, and when he is old he will not depart from it.” Their symbol is the palm tree, that bringeth forth fruit in old age. “They shall be fat and flourishing; to show that the Lord is upright, my Rock, and no unrighteousness in him.”

“ This people have I formed for myself,  
They shall show forth my praise.”

They were vessels afore prepared unto glory, and were subsequently to be called, in order that they might be fully fashioned and used, according to the good purpose of God. This was to be accomplished, not only with regard to a portion of those that, under the name of Jews, remained in the land, but more particularly as to the house of Israel who were lost, that they might become the riches of the Gentiles, and who were cast away for the reconciling of the world.

As yet, when the gifts and calling of God are manifest in Israel, shall be realized this glad prediction of Isaiah, (ch. xxxii. 1—5):—

“ Behold, a King shall reign in righteousness,  
And princes shall rule in judgment ;  
And a Man shall be as an hiding-place from the wind,  
And a covert from the tempest ;  
As rivers of water in a dry place ;  
As the shadow of a great Rock in a weary land.  
And the eyes of them that see shall not be dim ;  
And the ears of them that hear, shall hearken ;  
The heart also of the rash shall understand knowledge.  
The tongue of the stammerer shall be ready to speak plainly  
The vile person shall be no more called liberal ;  
Nor the churl shall be bountiful.”

## LECTURE V.

### THE DISPERSION OF ISRAEL.

#### ISRAEL.

“ But Jeshurun waxed fat, and kicked :  
Thou art waxen fat, thou art grown thick, thou art covered—  
Then he forsook God *that* made him,  
And lightly esteemed the Rock of his salvation.  
They provoked Him to jealousy with strange—  
With abominations provoked they Him to anger.  
They sacrificed unto devils, not to God ;  
To gods whom they knew not,  
To new—came newly up,  
Whom your fathers feared not.  
Of the Rock *that* begat thee thou art unmindful,  
And hast forgotten God that formed thee.  
And when the Lord saw—He abhorred—  
Because of the provoking of his sons, and of his daughters.”

#### JUDAH.

“ And He said, I will hide my face from them,  
I will see what their end—  
For they—a very froward generation,  
Children in whom—no faith,  
They have moved me to jealousy with—not God ;  
They have provoked me to anger with their vanities :  
I will move them to jealousy with—not a people ;  
I will provoke them to anger with a foolish nation.  
For a fire is kindled in mine anger,  
And shall burn unto the lowest hell,  
And shall consume the earth with her increase,  
And set on fire the foundations of the mountains.  
I will heap mischiefs upon them ;  
I will spend mine arrows upon them.”  
DEUT. xxxii. 15—23.

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#### DISTINCTION BETWEEN JUDAH AND ISRAEL.

In speaking of the chosen people of God, it is proper that we discriminate clearly between the two houses, generally distinguished by the names of Ephraim, or Israel, or the house of Isaac, for the ten tribes ; and Judah, or the Jews,

for the two tribes that remained with the family of David. Sometimes, indeed, the latter house is also called the house of Israel; and then the ten tribes are called All Israel; as in Ezek. xxxvii. 16; and also before that, in verse 11; and in various other parts of his prophecy. This distinction between the two houses seems to have been made very early. David reigned six years and a half, in Hebron, over the house of Judah, before he reigned the thirty-three years in Jerusalem, over Israel and Judah; (2 Sam. v. 5.) Solomon, his son, reigned forty years. Seventy-three years, in all, the house of Israel remained entire,—when another and more permanent separation took place; a breach, which hath not hitherto been healed. Upon the death of Solomon when the tribes met together, for the acknowledgment of his son Rehoboam, as king, they, presented, as it were, a bill of rights, requesting that their burdens should be lessened. This he ultimately refused, threatening them with still heavier oppression, and a more severe rule, than they had been visited with by his father, (1 Kings xii. 16.) “So, when *All Israel* saw that the king hearkened not unto them, the people answered the king saying,—

What portion have we in David?  
 Neither have we inheritance in the son of Jesse.  
 To your tents, O Israel!  
 Now see to thine own house, David.

So Israel departed unto their tents: but as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.” He afterwards attempted to raise tribute from All Israel, without their consent; but, *All Israel* stoned Adonijah, who was over the tribute; and Rehoboam himself was glad to get up into his chariot, and flee to Jerusalem. “So Israel rebelled against the house of David, unto this day.” We find it then recorded, (verse 20,) that “*All Israel* called Jeroboam, the son of Nebat, unto the congregation, and made him king over *All Israel*.” Nothing of importance remained to the house of David, “but the tribe of Judah only.” It is probable, however, that, ultimately, a portion of each of the tribes was joined to either house of Israel. About three times as long as they had been united under the house of David, did Israel and Judah remain together in the land;—separated as to government, and much, also, as to religion. During this space, of about

two hundred and thirty years, many changes took place in the house of Ephraim. They seem to have been continually in movement; but at this time, the spirit of change wrought rather darkly, like the unseemly heavings of the chaotic mass, before beauty covered the face of this fair creation. Amid these revolutions, many, it seems, went over to the house of David, or kingdom of Judah, which was more stationary; and which continued more to cherish the vision of their departed glory, and the hope of its return, in greater brightness, to abide for ever.

The two houses seem to have been intended to fulfil considerably different purposes, in God's economy of grace to the world. Of Judah was to come the One promised Seed, the Heir of all things: of Ephraim, the multitudinous seed, so much promised to the fathers,—the many brethren, who are also called the Lord's first-born. Judah has been a standing witness to the prophetic word; whilst Israel,—long, to appearance, lost, is to come forth with overwhelming witness to the truth in the latter time. Judah was the first-fruits, gathered in the apostolic age; but Israel, is the harvest, to be gathered at the Lord's return. Judah was privileged to carry out the Gospel to the north, and north-west, to the many nations that have come of Jacob; and these are being employed in carrying it out thence, unto all the ends of the earth. Judah and his brethren were to be preserved alive in the midst of famine; but this was to be accomplished by their unknown brother, Joseph, who had been sent before them, and given a headship over the heathen. Judah seems to be given no home but that of his fathers; whilst blessings unto the utmost bound of the everlasting hills, are promised to come "upon the head of Joseph, upon the crown of the head of him that was separated from his brethren." Their cities, it seems, are to be spread abroad; they are to be such an innumerable multitude, that, although the land of Israel will be their common centre, they will, at the same time, be possessors of sea and land, unto the ends of the earth. But then, indeed Israel and Judah shall have become one. They shall be one nation, upon the mountains of Israel, for ever.

#### ISRAEL CARRIED CAPTIVE.

The Time having come for the removal of Israel into their place of hiding; or, rather, their destined position, as

the administrators of blessing to the nations whom the Lord intended to bring into his inheritance, he prepared fit instruments for the purpose; who seem to have spared no labour or cost, so that the work should be fully accomplished. The first grand instrument, was the king of Assyria, the rod of the Lord's anger for the correction of Israel. In 2 Kings, xv. 29, we read that, "In the days of Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-bethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." Assyria lies northward of the Holy Land, and approaching the Caspian and Euxine seas. This captivity of the most north-east portion of Israel, is supposed to have happened before the Christian era, about seven hundred and forty years; which is just about the time that had elapsed since their having been brought out of Egypt. This first captivity is adverted to, also, in 1 Chron. v. 26. After having remarked that Israel had transgressed against the God of their fathers; and gone a whoring after the gods of the people of the land, whom God destroyed from before them, it is said, "And the God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tiglath-pileser, king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day." About nineteen years after this partial captivity, another and a more complete removal of Israel took place; with regard to which, it is said, (2 Kings, xvii. 6,) "In the ninth year of Hoshea, the king of Assyria, took Samaria," (the capital of the kingdom of Israel,) "and carried Israel away captive into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes." This second captivity is said to have occurred about the year before Christ seven hundred and twenty; that is, about one hundred and twenty years before the captivity of Judah, under Nebuchadnezzar. We are now past the middle of the third thousand years since the political death of that house, which is so frequently called, in Scripture, *All Israel*. And, as one day is with the Lord as a thousand years, and a thousand years as one day; and, as the Lord condescended to fulfil, in Himself, many things which are accomplished in his people, He, on the third day, arose from

the dead, to ascend into glory : so is Israel given to way, as in Hosea, vi. 2, 3 :—

“ After two days will he revive us ;  
 In the third day he will raise us up ;  
 And we shall live in his sight ;  
 Then shall we know.  
 —We follow on to know the Lord :  
 His going forth is prepared, as the morning :  
 And he shall come unto us as the rain,  
 As the latter and former rain unto the earth.”

#### COMPLETENESS OF ISRAEL'S CAPTIVITY.

So much as to the *Time* of the captivity ; and now, as to the *Completeness* thereof. It has been objected, that the difficulty of transporting such a multitude of people to any great distance, was so great, as to make it altogether improbable that anything like the whole nation, was carried away, as described. It may perhaps be said that it was only the more useful and noble part of the inhabitants that were taken ; the common people being left to cultivate the land. This hypothesis, however, is not borne out, either by the language of Scripture, or the facts of the case. With regard to the captivity of Judah, indeed, which was long after it, it is expressly mentioned, that the baser of the people were left ; and this may have been to obviate the very evils which had been incurred in the case of Israel's captivity,—which was so complete, that the wild beasts multiplied in the land, and greatly annoyed the new Gentile inhabitants : so much so, that they felt obliged to propitiate, as they thought, the God of the land, by uniting the worship of the God of Israel with that of their other gods ; and for this purpose, they were under the necessity of sending to the king of Assyria for an Israelitish priest. No such supply of new inhabitants, and no such multiplying of wild beasts, do we read of, in the case of Judah ; and yet we know, that Judah's captivity was great. Let us also consider, that when the captivity of Israel is mentioned, it is uniformly spoken of as being national, and not merely in part. Before the captivity took place, Amos (vii. 17,) declared, “ Israel shall surely go into captivity, *forth* of his land.” And, immediately before it took place, Isaiah (chapter vii,) very graphically describes the desolation of the land which would ensue. And in 2 Kings, xvii. 23, it is thus described : “ The Lord removed Israel out of



his sight, as he had said, by all his servants, the prophets : so was Israel carried away out of their own land to Assyria, unto this day.”

#### CONTINUANCE OF THE CAPTIVITY.

Thus *complete* was the captivity. Now let us inquire as to its *Continuance*. Were the children of Israel ever restored to their own land, as was the house of Judah, after the Babylonian captivity? In the book of Kings, which brings down the history of the Jews to the year before Christ five hundred and sixty-two, (about one hundred and sixty years after the captivity; and long after the breaking up of the Assyrian empire,) it is expressly said, as we have just seen, that the captivity of Israel had not then been restored. And upon the release of Judah from their seventy years' captivity in Babylon, we have no evidence whatever that Israel returned with the Jews; except, indeed, as to some of those from the ten tribes, who had previously united with the Jews, and who were reckoned as belonging to the kingdom of Judah. The two houses had otherwise become greatly alienated. After the return of the Jews, to build Jerusalem, Samaria still remained in possession of the Gentiles; and, so far from their being an interchange of favours, as was foretold would be the case upon the return of Israel to their own mountain of Samaria, (see Jer. xxxi.) we find that, instead, the Jews were cursing the Samaritans, and would have no dealings with them. Galilee, northward of Samaria came afterwards into union with Judah; but not as being peopled by returning Israel. It was only a Jewish colony, having Gentiles intermingled with them. It is the conviction of the Jews themselves, that they have never yet been joined to the ten tribes; which denial they have little temptation to make, seeing that their prospect of happy settlement, in their own land, can never be realized, until they are fully reunited unto Ephraim, the first-born. The Jews may, from their own Scriptures, most clearly know, that without Ephraim they cannot be blessed:—even as clearly as that, when the two nations are made one;—when God hath “accomplished to scatter the power of the holy people,” their troubles shall be ended, and Messiah's glorious kingdom be established in the earth.

## THE PLACES OF ISRAEL'S CAPIVITY.

And now, as to the *Places* to which Israel were carried; by tracing out which, we may the more certainly discover the route which they afterwards took; and be led towards their present abode; to the places in which they were so to take root, and flourish, and bring forth the multitude of nations afterwards to be united into one. Assyria, and Media, are among the places we can most easily identify. Assyria lay north-east of the Holy Land; and Media still further, in in the same direction. In the maps, Media is usually made to include the southern border of the Caspian, as far west as the Araxes. This north-western portion of Media seems, however, to have been somewhat independent of Media Proper. It was, perhaps, rather claimed by the Medes, than actually at all times possessed. It was the less likely to be so, if this were the quarter to which Ephraim was carried captive; or of which he took possession upon being brought forth into the north country. Without any apparent regard to our present view, it is to this neighbourhood that the Saxons have been traced, by one of the most eminent of our historians. The river running into the Caspian, south-east of the Araxes, is now called Kuzal Ozan, and may possibly be the Gozan, mentioned as that on the banks of which some of Israel were located. The empire of Assyria is supposed to have reached down to Asia Minor. It is likely enough, that some portions of captive Israel were sent in this direction, and materially assisted in giving birth to some of these important states that here, afterwards, arose, and sent forth numerous colonies westward. The fountain which supplied these, it is not extravagant to suppose, was Israel, whose seed was to be in many waters;—see Num. xxiv. 7.

It is remarkable, that almost immediately upon Israel's transmission into the northern possessions of Assyria, those countries, and especially Media, revolted from under the Assyrians; and seem to have lived for some time, as Israel had so long lived, every man doing that which was right in his own eyes: they having only Judges, of popular election, without any powerful executive. For this, of course, the other people were not even so well prepared as Israel were. Great disorder, accordingly, prevailed; and many of Israel, it is probable, took the opportunity of effecting their escape, to some more remote abode of their own choosing. And room,

at this very time, was made for them, farther north, by an immense migration from thence, which now came pouring into Asia; and, for a number of years, held great part of these countries in subjection: arresting any arm that would have been stretched out after Israel, in their progress more northward. Those that remained, would, doubtless, greatly invigorate the Median commonwealth; which, having, like the Israelites in the time of the Judges, found that kind of government insufficient for personal security, made choice of a king, one Deioces, to whom they allowed a powerful executive. The Medes forthwith arose into great power; and extended their dominion, by the conquest of some neighbouring states, such as Persia,—on which side afterwards, the empire chiefly raised up itself, and ultimately grasped, in a manner, the world. It was the instrument under Cyrus, of letting captive Judah return from Babylon. And intimately must Judah have become connected with the south-eastern portion of the empire, as well as Israel, with its north-western, when we find a Jewess, Esther, as their queen; and Jews, such as Daniel and Mordecai, in the first offices of state.

#### FAVOR OF GOD FOR ISRAEL.

Although the Assyrian had laboured so diligently in the removal of Israel from his own land into the north country, his purpose was very much opposed to that of the God of Israel: He thought to interweave the several parts of his empire so together, as to make them more entirely one. Thus proudly did he boast; (Is. x 13, 14):—

“By the strength of my hand I have done it, and by my wisdom, for I am prudent. And I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants, like a valiant one, and my hand hath found, as a nest, the riches of the people. And as one gathereth eggs left, have I gathered all the earth: and there was none that moved the wing; or opened the mouth, or peeped.”

But thus did the Lord answer, (verses 15—23):—

“Shall the axe boast itself against him that heweth therewith?—Shall the saw magnify itself against him that shaketh it? As if the rod should shake against them that lift it up;—as if the staff should lift up, *as if it were* no wood. Therefore shall the Lord, the Lord of Hosts, send among his fat ones leanness, and under his glory he shall

kindle a burning, like the burning of a fire, and the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth, and the rest of the trees of his forest shall be few, that a child may write them. And it shall come to pass in that day,—the REMNANT OF ISRAEL, and such as are ESCAPED OF THE HOUSE OF JACOB, shall no more stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, the remnant of Jacob, unto the Mighty God; for though thy people Israel be as the sand of the sea, a remnant of them shall return: the consumption decreed shall overflow with righteousness, for the Lord God of Hosts shall make a consumption, even that determined, in the midst of the land.”

We should never forget that the house of Israel, which was taken away captive, or otherwise dispersed, by the Assyrian, was that which is called the *whole house of Israel, All Israel*; and this, both in the historical and prophetic parts of Scripture,—both at the time they separated from Judah, and also after they had been taken captive by the Assyrian into the north country. They are, of the Lord’s peculiar treasure, not merely as one piece of money, but the whole ten. They are, of the sheep of God’s pasture, not merely as one of the hundred, but the ninety-and-nine, who had wandered into the wilderness. They are, of the family of our Father in Heaven, the God of Abraham,—not merely the younger son, but even the first-born; for thus He hath said, “I am a Father to Israel, and Ephraim is my first-born.”

Many, overlooking the case of Israel, have fixed their eye exclusively upon the people called Jews; as if all that is said in Scripture about Israel were fulfilled in them; and, as if their return from Babylon was the grand fulfilment of those glorious descriptions given in the prophets respecting the perfectly peaceable and permanent re-settlement in the land of *All the house of Israel*, after their old estate; the Lord doing even better for them than at their beginnings. The restoration of even the Jews, from Babylon, was only partial; and, as it were, but a pledge of what is hereafter to take place, with regard to both Judah and Israel. The great body of the people seem to have remained in the land of the enemy. It certainly could not be of that time that the Lord hath said,—as in Ezekiel, (xxxix. 28, 29):—

“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."

It was not from thenceforth that Jerusalem was safely inhabited, and that no stranger passed through her any more. The very contrary of all these things, in a remarkable degree, took place; as if to force our view forward to the grand truth of prophecy—the full redemption of Israel.

#### THE JEWS, OR JUDAH MINGLED WITH EDMON, ETC.

But now let us speak, for a little, with those who seem to take a more rational view of the subject,—who look upon the promises as still future, and to be accomplished in the people called Jews—the recognized children of the fathers, unto whom, and to whose seed, the promises were made. Let them remember that many—very many of the Jews, who were dispersed in the east at the time of the Babylonish captivity, became mingled among the nations, and their descendants are not now known as being Jews. They may have much tended to originate, or, at least, to improve some of those tribes, that border upon India and Persia; and that are said considerably to resemble the Jews. These are generally Mahometans: and many of the Jews in other parts also embraced the religion of Mahomet; neither are their descendants now known to be Jews. A much more pleasing dispersion of them, in the apostolic age, took place, when multitudes of even the priests were obedient to the faith. The whole original stock of the Christian Church, in all parts of the world, was Jewish. That which embraced the Gospel was, doubtless, the more favored portion of the Jewish nation,—the true heirs of the promises. Yet neither are their descendants now known as being of Judah, Benjamin, or Levi. And we may be certain, that if there are peculiar blessings in store for the natural seed of Abraham, in the line of Isaac and of Jacob, those promised blessings would most surely not be forfeited for their children, by their acceptance of Christianity. But the children of these early Jewish converts initiated their children into the faith of their fathers, and gathered up others together with them into the same family of God. And because they did so, are their children to be disinherited? But what, in the meantime, were the people called the Jews doing? Why the very same thing, in their own way. They, also, were

ever receiving disciples. Even in our Saviour's time, they were compassing sea and land to make one proselyte: and just before that, they had been making them wholesale. Thus we read that about the year one hundred and twenty-nine before Christ, a whole nation was introduced into the Jewish church. And what nation should this be? The very people against whom, as the last prophet, Malachi, (i. 4,) declares, "The Lord hath indignation forever." John Hyrcanus having conquered the Edomites, or Idumeans, reduced them to this necessity, either to embrace the Jewish religion, or else to leave the country, and seek new dwellings elsewhere. They chose to leave their idolatry rather than their country; and all became proselytes to the Jewish religion. And when they had thus taken on them the religion of the Jews, they continued united to them ever after: till at length the name of Edomites was lost in that of Jews; and both people became consolidated into one and the same nation together:—so much so, that at the time the true King of the Jews was born, an Idumean swayed the sceptre of Judea, and was the great restorer of the temple to that glory, in which it was so admired by the disciples of our Lord, before its destruction by the Romans. Now, the children of Edom were cursed,—and that curse they have not escaped, although they have nominally become Jews. Nay, they must have increased their curse by thirsting after the blood of Christ, as soon as he was born into the world; and by afterwards joining in the cry, "His blood be upon us and our children." And who can now tell whether this or that Jew is of Esau, whom the Lord hated? or of Jacob, whom he loved? Nay; have they not all inherited the curse of Edom,—by continuing in his spirit and behaviour, as despising the birthright, and persecuting the Son of Promise,—as well as by the most intimate intermingling of races? Is it only here that we are to look for the first-born Israel?

But more than this. It would seem that even the Canaanites themselves, who were, emphatically, the children of the curse, were gradually, and at length fully, amalgamated with the Jews, so as to become one people with them. This seems to have been the case in even the capital of the kingdom,—Jerusalem, where was both the throne and the temple; and which, (immediately before these were placed there,) was inhabited by Jebusites, whose king had been the leading

king among the Amorites, one of the most accursed nations of Canaan. And we are expressly told that the tribe of Judah could not put out these Jebusites; nor did the tribe of Benjamin put them out: but they remained there, among the children of Judah, and the children of Benjamin, until the time of David, when they were built up in the very midst of the Jews, retaining even their possession of the land there; as is evident in the case of Araunah the Jebusite, over whose threshing-floor the angel stayed his hand, when cutting down the people, because of the sin of David their king. That was literally true, which the Lord said by Ezekiel, (xvi. 3); and which, those that plead for the literal interpretation of Scripture should not gainsay:—

“Thus saith the Lord God to Jerusalem,  
Thy birth and thy nativity is of the land of Canaan;  
Thy father was an Amorite,  
And thy mother an Hittite.”

The very first mothers of the Jews; Shuah, the mother of Judah's first three children; and also Tamar, mother of Phares and Zara; were, it would seem, Canaanites of the children of Heth. And the men of Jerusalem, the first stock of its inhabitants, were Jebusites, belonging to the nation of the Amorites. But, was that tribe, or that city, therefore, excluded from the inheritance of Israel? No. Of that very tribe,—although into the line of his ancestry was brought another Canaanitess, Rahab, of Jericho; and, also, the Moabitess, Ruth,—of that very tribe, by this very line, came Christ, the Saviour, the promised son of David, the rightful King of Israel. And this very city did he make one of the principal scenes of his ministry; and here it was that he commanded his apostles to commence their ministry, after his resurrection: here it was that the Holy Ghost descended in such power, upon the day of Pentecost; and hence was the glad sound of salvation, in the name of Jesus, sent forth unto the ends of the earth. Say we these things—do we then bring forward these historical truths—for the purpose of disparaging the Jew? No: far be it:—but to illustrate the truth respecting Israel; and to show, that those who were taken out of the land cannot be more lost among the Gentiles, than were the people that remained in the land. If there was one people cursed above another, it was Edom, of the children of Abraham: it was Canaan, among the

more immediate descendants of Noah : and with both of these the Jews have become most signally mingled, so as to become one people with them, and so as to inherit the curse of both. As Ham, the father of Canaan, exposed Noah, the saviour of his family, to shame, so have his children, as being the inhabitants of Jerusalem, exposed to shame the Saviour of the world, and that, upon the accursed tree ; and as Edom pursued his brother Jacob with constant hatred, so did his descendants among the Jews pursue, with unceasing hatred, not only, Christ, the Head, but also his followers, so long as they had the power. But, shall they be excluded ? No : Even although the Canaanites, dwelling along the sea-coast, were also ultimately taken up into Judah ; yet still,—even granting that with them is Ashkelon, and Ashdod, and Ekron,—still we have the word of prophecy, (Zech.. ix. 7) :—

“ He that remaineth, even he,—for our God ; and he shall be as a governor in Judah ; and Ekron as a Jebusite.”

—Even Ekron shall be as that portion of the Canaanites, who were built up in the very midst of His people. But, if God will deal thus kindly with the Jews, who are thus so unequivocally *one* with the children of the curse ; it may be expected, that He will deal at least equally, according to promise, with that other house, which comprehends the body of the people, so as to be called *all Israel* ; and which, however mingled among the Gentiles, cannot be worse mingled than the Jews are—about whose case, as the subject of prophecy, so little doubt has been generally entertained.

#### FUTURE RETURN OF ISRAEL AND JUDAH.

When the great restoration of Israel is referred to in prophecy, let it be again remembered, it is Israel, or Ephraim, that is chiefly spoken of. It is that house of Israel which has been accounted lost, that is ever brought to remembrance. Jerusalem and her daughters shall not return, until they return in the midst of Samaria and her daughters ; and also, it would seem, amid the children of Lot : and not by her own covenant, which she has broken, shall Judah be given possession of the land ; but in the right of the One Seed, Christ, the true First-born, their crucified Messiah, upon whom they shall look, and mourn their unbelief and ingrati-



tude. Then shall they also acknowledge that God has, indeed, been a Father to Israel, and that Ephraim is his first-born, in whose religious privileges, as well as temporal blessings, they shall be glad to participate. Then shall the children of Judah walk with the house of Israel, and they shall come together out of the land of the north, to the land that the Lord had given unto the fathers, in the name of the promised Messiah. This grand gathering together will, it would seem, take place in the north; and chiefly in the north-west. But it is not alone here, where Antichrist hath his seat, and where Christ hath so much been for a stone of stumbling, and rock of offence, to both houses of Israel,—it is not only here that the lost sheep of the house of Israel shall be recovered. The remnant left in all the countries around, shall also be brought back unto their father's house. The prophet Isaiah, besides having mentioned, in the preceding part of chapter xi, the great release from *the wicked*, here in the north-west, takes, in verse 11, quite a circuit all around the land,—mentioning Egypt and Pathros, in the south, Cush and Elam, in the east, Shinar and Hamath, northward, and the Islands of the Sea, in the west.

It is not of Judah alone, whose captivity was restored from Babylon, and who was not taken captive by Assyria, which Israel was, at the time Isaiah prophesied—it was of All Israel, that the prophet foretold as follows, Is. xi. 11—16 :—

“ And it shall come to pass in that day,  
The Lord shall set again his hand 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.

But they shall fly upon the shoulders of the Philistines toward the west ;

They shall spoil them of the east together ;  
They shall lay their hand upon Edom and Moab ;  
And the children of Ammon shall obey them.

And the Lord shall utterly destroy the tongue of the Egyptian sea ;  
And with his mighty wind shall He shake his hand over the river,  
And shall smite it in the seven streams,  
And make men go over dry shod.

And there shall be an highway for the remnant of his people,  
Which shall be left from Assyria ;  
Like as it was to Israel,  
In the day that he came up out of the land of Egypt."

## LECTURE VI.

### THE PLACE OF ISRAEL'S HIDING.

“For they—a nation void of counsel,  
Neither—understanding in them.  
O that they were wise,—they understood this,  
—They would consider their latter end!  
How should one chase a thousand,  
And two put ten thousand to flight,  
Except their Rock had sold them,  
And the Lord had shut them up?  
For their rock—not as our Rock,  
Even our enemies themselves—judges.  
For their vine—of the vine of Sodom,  
And of the fields of Gomorrah;  
Their grapes—grapes of gall, their clusters—bitter.  
Their wine—the poison of dragons, and the cruel venom of asps.”  
DEUT. xxxiii. 28—33.

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NOTWITHSTANDING the clearness of the prophetic word, respecting the recovery of Israel, in the latter time, their very existence has, like the birth of a son to Sarah, appeared to many, all but impossible. Just as sure, however, as Isaac was born, shall the nations that were to come of Jacob, be forthcoming. We have the word of God for the one, as well as for the other; and, if this may avail any thing, we have it far more frequently. The prophets expatiate greatly upon this; and the New Testament has very explicit information upon the point. But, let us, for a moment, turn aside, to hear what man has to say upon the matter, that so we may the better be prepared to see the value of that mass of evidence, which has been provided in the kind providence of God, to remove his objections, and confirm him in the truth of God's most holy Word.

## ISRAEL MINGLED AMONG THE GENTILES.

Some have supposed, that Israel, if not lost, are yet, at least, so mixed among other people,—so blended with the Gentiles, as that they cannot be restored. And, it is, indeed, true, that “Ephraim hath mingled himself among the people;” and that the Lord hath sown Israel to himself in the earth; and that, like seed sown in the earth, he was, for a while, to all appearance, lost; but it is also true, that,—(Is. xxvii. 6.)

“He shall cause them that come of Jacob, to take root;  
Israel shall blossom and bud,  
And fill the face of the world with fruit.”

The seed of God was, therefore, not in reality to be lost. His design, with regard to the people, shall, most assuredly, be at length accomplished. To the same purpose do we read, in the same prophet, (lxi. 9—11).

“And their seed SHALL BE KNOWN among the Gentiles,  
And their offspring among the people;  
All that see them shall acknowledge them,  
That they, the seed the Lord hath blessed.

I will greatly rejoice in the Lord,  
My soul shall be joyful in my God;  
For he hath clothed me with the garments of salvation,  
He hath covered me with the robe of righteousness;  
As a bridegroom decketh with ornaments,  
And as a bride adorneth with her jewels.

For as the earth bringeth forth her bud,  
And as the garden causeth the things that are sown in it to spring  
forth;  
So the Lord God will cause righteousness and praise,  
To spring forth before all the nations.”

The people that have come of Israel, are thus to be distinguished among the Gentiles, and are to be found, a people, whose superiority is acknowledged by all impartial witnesses. They are also to be found, as a people eminently blessed by divine grace, as well as by nature and providence. Theirs are the garments of salvation,—the robe of righteousness. And, here again, the beautiful emblem, of seed sown in the earth, is brought forth, to illustrate the case of a people, whose growth is naturally progressive, yet such as may well astonish the world; and it is, that through their instru-

mentality, righteousness and praise may spring forth and spread abroad in the sight of all people. Such was the design of God with regard to them, from the beginning; and He will do all his pleasure.

Perhaps some have run into the contrary extreme, and have supposed that something very remarkable is to distinguish the children of Israel, so as to make them shine out individually, as the favorites of Heaven, to the exclusion, as it were, of other people;—that they are, and will remain, altogether distinct. Such seem to forget all that is said in Scripture, about the intermarriage of this people with other nations; and they overlook what is constantly occurring in the world, all down from the days of the Apostles, who left their children among the Gentiles. But, is it true, that the Gentiles are so to be excluded? Or, is it not rather true, that Israel has been and shall be, exalted, for the purpose of communicating blessing to the Gentiles? What saith Isaiah, to the stranger, who upon finding God's wonderful manifestation of love to the children of Israel, throughout all generations, may be apt to murmur, "The Lord hath utterly separated me from his people;" (lvi. 6—8):—

“Also the sons of the stranger,  
That join themselves to the Lord,  
    To serve him,  
And to love the name of the Lord,  
    To be his servants,

Every one that keepeth the Sabbath from polluting it,  
And taketh hold of my covenant;  
Even them will I bring to my holy mountain,  
And make them joyful in my house of prayer;

Their burnt-offerings and their sacrifices,  
Accepted upon mine altar;  
For mine house shall be called  
An house of prayer for all people.

The Lord God, which gathereth the outcasts of Israel,  
Saith, Yet will I gather others to him,  
Besides those that are gathered unto him.”

Yes, thus it is written, even with regard to their great and final settlement in the land, (Ezekiel, xlvii. 21—23),—

“So shall ye divide this land unto you,  
According to the tribes of Israel.

And it shall come to pass,  
Ye shall divide it by lot for an inheritance unto you,  
And to the strangers that sojourn among you  
Which shall beget children among you ;

And they shall be unto you as born in the country,  
Among the children of Israel ;  
They shall have inheritance with you,  
Among the tribes of Israel.

And it shall come to pass,  
In what tribe the stranger sojourneth,  
There shall ye give him the inheritance,  
Saieth the Lord God."

#### LITERAL AND SPIRITUAL ISRAEL ONE.

An opinion was once prevalent, that the prophecies respecting Israel, applied to these Christian nations, as being the spiritual, or surrogate Israel, and that we are not to look to the literal Israel, as to the people in whom the Scriptures are to be fulfilled. Now, it is indeed true that the prophecies do apply to these Christian nations,—but not to the exclusion of the literal Israel: for these nations do not only contain the main body of the spiritual,—they are also, as we shall see, the literal Israel.

On the other hand, the idea has lately been scouted by some, of applying these prophecies to nations called Gentile,—for it is said, the prophecies refer exclusively to the literal Israel: and it is true that the prophecies do indeed apply to the literal Israel,—but, for that very reason, they apply to the modern nations of Europe—and especially to the English nation, lineally descended from the lost son, Ephraim.

The opposing parties, as to prophecy, have thus had each a portion of the truth, which they have been attempting to magnify into the whole truth; and thus have they come into such direct contradiction; and thus are they so widely separating from each other. Here is common ground, upon which they may meet and embrace as brethren, both in the flesh and the spirit; forgetting their disputes, as lost in admiration of the wonderful kindness towards them of the God of their fathers; and as feeling the responsibility under which they are placed, as the depositories of the divine bounty, to minister, to the Jew, on the one hand, and the Gentile, on the other, the manifold wisdom of God. Such being the importance of the subject, let us earnestly apply our minds to a patient investigation of the truth respecting it. And, first

let us look at the indications afforded us of the place of Israel's sojourn,—as these may be discovered in the course of God's providence, and the leadings of his word.

#### THE THREE FAMILIES OF ABRAHAM.

There is symmetry in God's working :—and here it may not be foreign to our subject to revert again to the case of Abraham, to whom the promises were first, and so emphatically, made. He may be said to have had three families, which seem to have been designed to leaven, as it were, the three families of Noah, already adverted to. Abraham's first son, Ishmael, was by Hagar, the Egyptian. He received his portion in Arabia; and he has multiplied and spread as was promised. He has mainly spread southward; so that great part of Africa may now be said to be leavened by his posterity. Along the south bank of the Mediterranean, even as far as the Atlantic Ocean, the Arabs have extended their conquests. Had not the Gothic race come into Europe, Ishmael would also, most likely, have been given to possess it. But there was a barrier placed here, which they could never entirely remove. The prophecy delivered to Hager has been amply fulfilled in her son Ishmael; (Gen. xvi. 10—12):—

“I will multiply thy seed exceedingly,  
That it shall not be numbered for multitude.  
Behold, thou art with child,  
And shalt bear a son,  
And shalt call his name Ishmael;  
Because the Lord hath heard thy affliction.  
And he will be a wild man;  
His hand will be against every man,  
And every man's hand against him;  
And he shall dwell in the presence of all his brethren.”

Isaac, Sarah's child, was Abraham's second son, and in him was the promised seed to be called.

Abraham's third family was by Keturah; of whom it is said, Gen. xxv. 2, 5, 6.—“She bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.”—“And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, (while he yet lived), eastward, unto the east country. Proceeding eastward, it is supposed some of the children of Abraham

by Keturah, reached India,—where, say they, their descendants are still called Brahmins, from the name of their father Abraham. Certain it is, that they are a people having a moral and intellectual constitution much superior to that of Hindoos generally; and they manifest that extreme firmness of purpose,—and, at the same time, uncommon mildness, which we may suppose to have characterized Abraham in his declining years, after all his trials and exercises of faith; just as, in Ishmael, we see more reflected the roving and vigorous character of his earlier years. As Ishmael seems to have been mainly given the south, or Africa, the dwelling of the children of Ham; so in the east the children of Keturah have spread among the descendants of Shem. In ancient times, the Brahmins are said to have occupied a position worthy of their high origin. In the east, learning and science have been by them chiefly possessed; and throughout the various changes of rule in India, they have generally, there, kept a powerful hold on the public mind. True, their religion has become greatly corrupted: but such, also, has been the case with regard to Christianity; the types and parables of which have, in most cases, been as little understood as are those of the Brahmins—derived originally, we may suppose, from a good source, but now mixed up with human fables and idle fancies, or worse. The time, however, let us hope, is near, when the rubbish will be removed, and the pure gold of sacred truth appear in all its native brightness.

With regard to these children of Abraham in the east;—Ishmael has been dwelling in the sight of his brethren: Arabia, the eastern dwelling of Ishmael, being over against India, where the Brahmin's have spread. It may thus be observed, that two of the families of Noah have come into the most intimate connection with two of the families of Abraham: Ishmael with Ham, and the children of Keturah with Shem. It remains that the other son of Abraham (Isaac, the child of promise), be given his portion: for him there remains the north—and especially the north-west, in the sight of which Ishmael has been dwelling—as being spread along the south border of the Mediterranean Sea, over against Europe. Here, among the isles anciently possessed by the children of Japhet, do we find a Semetic people,—eminently favoured by nature and Providence, and pre-eminently by Divine grace; correspondent to the many



great and precious promises which were so surely made to the seed of Abraham, in the line of Isaac, Jacob, Joseph, and Ephraim.

THE NORTH THE PLACE OF THE LOST TRIBES.

But, that we may be still more sure as to the place in which the lost sheep of Israel are to be found, let us again look into the prophetic word, and see if we can discern its leading in this respect. The prophetic word plainly points northward, no less than the mysterious needle, whereby the people of the north have been, in safety and with certainty, guided in all directions over the wide waste of waters. Thus, when a message is sent after captive Israel, it goes forth to the north country. See Jeremiah iii. 12—19. Thence shall both *Treacherous Judah* and *Backsliding Israel* return, v. 18. See also, for the return of Israel from the north, ch. xvi. xxiii. xxxi., as is more fully illustrated in the book of Inheritance.

The Lord, as if relenting over backsliding Israel, gives command to the prophet, saying,

“Go and proclaim these words toward the NORTH,  
And say, Return thou back-sliding Israel, saith the Lord,  
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.”

“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.

“At that time they shall call Jerusalem  
The throne of the Lord;  
And all the nations shall be gathered unto it;  
To the name of the Lord,  
To Jerusalem.

“Neither shall they walk any more after the imagination of their evil heart,

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 to your fathers.”

From this it is clear, that not only was Israel (as distinguished from Judah) in the north, at the time when the prophet spoke, but even after Judah also would have wandered into the north, Israel would be still found there; and out of

it they are to be brought together, at the time that the Lord will make Jerusalem his throne, and will gather unto it all nations,—when the heads of the people, from all the cities and families of Israel, would be gathered together. The same return from the north country is again and again intimated throughout Jeremiah's prophecies, as in ch. xxiii. 5—8.

“ Behold the days come, saith the Lord,  
That I will raise unto David a righteous Branch,  
And a King shall reign and prosper,  
And shall execute judgment and justice in 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 say no more, 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.”

Thus it is plainly stated, that when Israel shall be given to enjoy the blessedness of Messiah's reign, it is as having been brought up from the *north* country, where they had been wonderfully sustained and delivered.

The same thing is stated in Jer. xxxi. 8, where again it is declared,

“ Behold I will bring them  
FROM THE NORTH COUNTRY,  
And gather them  
From the coasts of the earth :”

—And, that we may be at no loss to ascertain the truth, as to what people are here spoken of, it is added, ver. 9,

“ For I am a father to Israel,  
And Ephraim is my first-born.”

Israel, it is thus plainly declared, was taken into the north country ; and thence are they to be brought at the time of their great Return.

Those empires which are, in the dream of Nebuchadnezzar, represented as the several parts of one great image,—are so distinguished in prophecy, because of their connexion with the cause and people of God. The whole image is frequently called after the head,—Babylon : at the destruction of which, God will grant deliverance to Israel. He will then

have accomplished "to scatter the power of the holy people." By looking along this line of empires, and seeing to what countries, and to what people they lead, we may expect to have some light reflected, even from this darkness, upon our path, as being in search of the lost sheep of the house of Israel. How, then, does this line lead us? Babylon, the head of gold, lay north-eastward of the land of Israel. The breast and arms of silver,—the Medo-Persian empire,—arose still more northward, and extended itself westward, as far as the utmost extremity of Asia Minor.—It also indeed spread far eastward. The Greek empire, represented by the brass, arose still farther north and westward, in Europe. The legs of iron,—the Roman empire,—arose still farther north-west; and, lastly, there are the feet, partly iron and partly clay,—the Roman empire in its Germanic form, in which the children of God would be mingling themselves with the seed of men; but would not cleave one to another, even as iron is not mixed with miry clay. This is the part of the image that the stone is to strike, when the "manifestation of the sons of God" takes place; when strangers shall no more serve themselves of Israel, but they shall serve the Lord their God, and David their king," whom I (saith Jehovah), will raise up unto them." He is that Stone: both the Foundation Stone upon which the Jews fell and were broken; and also the Chief Corner Stone, that cometh down in glory and in power: with regard to which coming, the warning hath gone forth, "Upon whomsoever it shall fall, it will grind him to powder."

The same empires are, in Dan. vii., represented as great beasts. They are the wild beasts that have been ravaging upon the mountains of Israel. Babylon is here represented as a lion; the Medio-Persian as a bear, with three ribs of the torn carcase of Israel between its teeth. Then there is the Greek empire, represented by a leopard with four heads, in allusion to the four kingdoms into which that of Alexander was parted. And then we have the fourth beast, with great iron teeth, the devourer—the breaker in pieces—the Roman empire. And lastly, the Anti-Christian dominion is described; and which synchronizes with the feet of iron and clay—the Germanic empire. This fifth power is represented in Rev. xiii. as a beast, having on his head names of blasphemy. And he has the characteristics of all the great empires that have preceded him; and these are mentioned

in the order in which they lie from the north-west. Thus, this beast is "like a leopard," by which Greece had been represented; "and his feet were as those of a bear," the Medo-Persian empire; "and his mouth as the mouth of a lion," as boastful, Babylon. With regard to the fourth empire, it is expressly said, "the Dragon,"—the dreadful beast—the devourer—the breaker in pieces,—he "gave him his seat, and power, and great authority." Messiah's destruction of this wicked one, with the rod of his mouth, at his glorious appearing, is much the subject of prophecy, in both the Old Testament Scriptures and the New; as, for example, in Isaiah xi. 1-5:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, and the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding, in the fear of the Lord. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

And what then results with regard to the kingdoms of this world? Even that which had been described in Daniel vii., where it is said, "Their dominion is taken away, but their lives are prolonged for a season and a time." The wild beasts that had been ravaging upon the mountains of Israel, are deprived of their evil power; and are made to associate quietly with the children of peace. Here they are each of them mentioned, and that again in the same order as they lie from our dwelling in the north-west. The fourth beast hath its terribleness removed, and is simply spoken of as the wolf, whereby Rome was ordinarily represented. After which, we have the leopard—bear—and lion,—their evil nature taken away by the knowledge of the Lord.—Is. xi. 6-10.

"The WOLF also shall dwell with the lamb, and the LEOPARD shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the BEAR shall feed; their young ones shall lie down together; and the LION shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den.

They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

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 glory."

The prophet had been speaking of the glorious appearing of Messiah, to exercise his beneficent reign; when the poor in spirit shall have the promised kingdom of heaven, and when the meek shall inherit the earth. Preparatory to this, "He shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay **THE WICKED.**" This same Wicked is also spoken of in Psalm l, 16—23; which compare with 2 Thess. ii. 8. Look also at Daniel vii. 8—12, and compare what is here said, Isaiah xi. 9. All these passages speak of the same grand consummation of tyranny,—that concentration of iniquity,—that personification of wickedness,—in which the great empires that have lorded it over the land and people of Israel terminate. The bond of wickedness is then broken; and those that had been as wild beasts preying upon the mountains of Israel,—the Roman wolf,—the Grecian leopard,—the Median bear,—and the Babylonian lion,—are separated from each other; and associated with those whose influence is holiness and peace. The knowledge of the Lord destroys their evil influence. They no longer seek to ravage the holy mountain, but flow up thereunto for lessons of love, and to become more largely possessed of the true riches. This destruction of Antichrist takes place in the north-west, from which the prophetic line of empires stretches back eastward along the north border of the land.

Thus, back and forward along this north-western line, are we constantly led by the prophetic word, down from the very time of the Assyrian captivity, when Isaiah prophesied; and that as pointing forward to the time when Shiloh shall come in his glory; and when unto him shall the gathering of the people be.

#### ISRAEL'S PUNISHMENT TRACED NORTHWEST.

In Isaiah ix. 8—21, x. 1—4, there is a very striking series of paragraphs each ending with,

"For all this his anger is not turned away,  
But his hand is stretched out still."

Upon more minute examination, it will be found that they consist each of about fourteen lines, and may thus be viewed as regular sonnets. They refer to that house of Israel which, at the time the words were spoken, was being taken away captive by the Assyrians. They describe, in a very animated manner, the several degrees of the punishment of Ephraim; and seem to give very clear indications of the place of Israel's sojourn. The first of these sonnets, 8—12, describes the punishment of Israel, immediately before being removed out of the land. The second, 13—17, describes their being cut off entirely from the land, and also to the view of the world, by the Assyrian captivity. The third, 18—21, describes them when out of the land, as being at war, one portion with another; and as being all of them against Judah; which supposes them to be grown into a number of hostile nations, and in the same countries with the Jews. The fourth, ch. x. 1—4, seems to describe a dreadful course of trial, which would precede their great deliverance; and for which they would, probably, be unprepared. The first points the words expressly at Israel or Ephraim (ver. 8—12):—

“The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know—Ephraim and the inhabitants of Samaria, that say, in the pride and stoutness of heart. The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars. Therefore the Lord shall set up the foes of Rezin against him, and join his enemies together. The Syrians before, and the Philistines behind, and they shall devour Israel with open mouth.

For all this his anger is not turned away,  
But his hand is stretched out still.”

Thus was Ephraim in the land, to be so surrounded with thorns and briars, as that a removal out of the land, would, by many of them, be rather accepted as a boon. Others of them, however, would be loath to leave the land of their fathers, at the same time that they would not leave their sins; and, for such, a more severe judgment was prepared, the casting of the whole body of the people forth of the land; the entire extinction of their glory as a nation; and so to the second of these sonnets proceeds (ver. 13—17):—

“For the people turneth not unto him that smiteth them, neither do they seek the Lord of Hosts. Therefore the Lord will cut off from Israel, head and tail, branch and rush, in one day.

The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail; for the leaders of the people cause them to err, and they that are led of them are destroyed.

Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one is an hypocrite and an evil doer, and every mouth speaketh folly;

For all this his anger is not turned away,  
But his hand is stretched out still."

The entire removal of Israel having thus taken place; and they having been brought out into the northern wilderness, we are next presented with a view of their condition there, as still undergoing punishment (ver. 18—21):—

"For wickedness burneth as a fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the mounting up of smoke. Through the wrath of the Lord of Hosts is the land darkened; and the people shall be as the fuel of fire; no man shall spare his brother. And he shall snatch on the right hand, and be hungry, and he shall eat on the left hand, and they shall not be satisfied; and they shall eat every man the flesh of his own arm; Manasseh, Ephraim; and Ephraim Manasseh; and they, together, shall be against Judah.

For all this his anger is not turned away,  
But his hand is stretched out still."

This strikingly describes the condition of the northern nations, at the time of their being driven in upon the Roman Empire. The slaughter and rapine which resulted were prodigious; during which the different nations of Europe were dreadfully racked by wars with each other. But however opposed among themselves, they all united in persecuting the Jews:—their power of doing which is here plainly intimated.

The next, and last sonnet, carries us forward to a more settled state of things, to outward appearance; when wrong would be perpetrated, not so much by open violence, as by force of law, and unjust legislation, to the injury of the rights of the poor and needy; the depriving the poor of bread, or the preventing their free enjoyment of the word of life. Glory, and triumph, are spoken of; but that in language full of warning; and, upon which we have no pleasure in dilating. It may be that this (ch. x. 1—4) synchronises with the third woe, which cometh quickly—referred to in Rev. xi. 14.

"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people.

that widows may be their prey, and that they may rob the fatherless ! And what will ye do in the day of visitation, and in the desolation which shall come from far ? To whom will ye flee for help ? and where will ye leave your glory ? Without me they shall bow down under the prisoners, and they shall fall under the slain.

For all this his anger is not turned away,  
But his hand is stretched out still."

Thus are we, by this very interesting line of prophecy, led directly to our own part of the world, as to the place of Israel's sojourn. Let it be again remarked, that the prophecy cannot apply to Israel, as being in some corner of the earth, shut out entirely from other people ; and where they could have no opportunity of manifesting their hatred of their brethren, the Jews. Nor can the words be fulfilled in them as being under some mighty empire ; such, for example, as that of China, where they would be without the power of warring with each other, or of letting Judah feel their power. To no people does this series of songs so apply as to the nations of Europe. Yes, although Israel seemed to be cut off from hearing the word of God, the word, after all, hath lighted upon Israel. And Israel, even Ephraim, shall know the truth of the word which hath been spoken respecting him.

#### THE GOSPEL SENT NORTH-WESTWARD.

It being prophesied that the word would light upon Israel, or Ephraim, and that they would know that word, is most consistent with God's purpose respecting Israel, as having been designed to become the administrators of that word to the nations. We may, therefore, not expect to find them out of the course of that word ; but, as it were, in the highway thereof. Let us, then, see if we can discover this, the highway of the word of God,—the great outgoing of light to the world. If we glance at Mimpriss's map, displaying the course of our Saviour's ministry, as described in the Gospels, (a map abundantly useful in other respects, and not originally designed to illustrate this particular subject,) we shall see at once, that these journeys all went out northward. Although the greater part of the tribeship of Judah lay south of Jerusalem, we do not find one journey of his, in that direction, recorded, after the flight into Egypt, in his infancy. It is northward, through Samaria, that we trace the course of his journeys ; and it is round about the coasts the most northern part of the land, Galilee, that he went



preaching the glad tidings of the kingdom, and healing all manner of sickness and disease among the people. And it was when in his farthest journey in that direction, on the coasts of Syro-phenicia, that he pronounced the important words, "I am not sent but to the lost sheep of the house of Israel." His mission was, comparatively *not* to other people, *as it was* to the lost house of Israel:—After the sheep, who had wandered into the north country, were, ever and again, drawn the feet of their good Shepherd, who came to seek and to save that which was lost. His mission to the nations, promised to come of Israel in the north country, was more fully carried out by his Apostles. Look at the great extent of Africa to the south, and of Asia to the east, where anciently existed mighty empires; and where such myriads of human beings have been produced: and then look north-west, at this comparatively small quarter of the globe, Europe:—and look now at Mempriss's most valuable map, describing the journeys of the Apostles, as recorded in the Acts, and see, again, how they all go out towards our own part of the world. Journeys may, doubtless, have been made to other parts of the world, where scattered portions of Israel were; but the inspired record leaves, as it were the world behind, and closes in our attention towards this part of the globe, in which the word of God was, ultimately so to take root, and spread abroad, to every land; and this as having reached the nations that we suppose to have come of Jacob. Every successive journey was, as it were, a farther developement of the gospel north-westward. It was to Samaria,—to Damascus,—to Antioch,—to the cities of Asia Minor: and in this course the Apostle was divinely inspired to proceed still farther; being constrained as well as invited, to pass over into Europe; and then through the cities of Greece: and, in short, from Jerusalem, round about, unto Illyricum, was it that he could say, "I have fully preached the gospel of Christ." The providence of God led him farther still in the same direction, to Rome itself. But even this was not to end his journeys hitherward: his purpose being to proceed as far west as Spain. Some have hazarded the conjecture that he even preached the gospel in Britain, but the Divine Record does not carry us, at this time, so far. It may, perhaps, be said that Paul was influenced to proceed in this course, because here, in the west, was the capital of the empire, into connection with which the Jews had then

come. But this is not correct; for independent of the supernatural influence in the case, which is plainly avowed, we find, (Rom. xv. 24,) that when Paul expresses his purpose in the matter, it was not so much to make Rome the special object of his journey, as the much farther point, Spain; and he intended calling at Rome, as being on his way to the more western country, anciently called Tarshish. Paul, and his fellow disciples, who ministered the word of God that was to light upon Israel, we thus find, all followed out the course indicated by the great Shepherd of the sheep;—and that, (being uniformly north-westward,) directs our attention to our own part of the world, as being that in which the lost sheep of Israel may be found.

Thus far the spoken word: and now, as to the written word. It might be expected that although no apostolic journeys are recorded as being made to the other more extensive and more populous portions of the globe, that, at least, some of the epistles would be sent into those quarters: but no. If we look to Paul's Epistles, we find them all sent out in the same course as were his journeys; all to places lying between us and the land of Israel. All point to this part of the world, in which the grand doctrine of free and full justification through the blood of Jesus by faith,—where the great doctrine advocated by this apostle, has been so clearly brought out, and proclaimed to the world. The Epistle of James is expressly sent to Israel; "To the twelve tribes which are scattered abroad." This hath missed its direction, if it hath not come to the places where the twelve tribes are to be found,—if Israel be not among the people on whom hath lighted this word of God. It does not address a people who have not heard the word of God; but a people making a great profession of faith,—but more strong in doctrine than in practice; and requiring to be aroused out of antinomian sluggishness, into a more full and consistent practice of Christian virtue; and especially into the brighter exhibition of that spirit of love which becomes the Gospel. It recognizes a state of society very like our own; more like than may be found in any other part of the world. The Epistles of Peter, which are sent to the same royal priesthood—to the holy people now scattered abroad, expressly point northward:—being addressed, "To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,"—all places in our direction from the land of Israel. The

Epistles of John and of Jude, although no names are given, are equally applicable as to their contents. It is here that these, with all other parts of Scripture, have been read, translated, and spread abroad. It is true, we as yet know but little of the Bible; but, more than any other people, we have made it our own, and the things which it saith, it saith to them that are under its hearing, whether with regard to the law or the Gospel.

To sum up all, we have our attention turned in the same direction by the Apocalypse, that closes the volume of Inspiration. There we find the good Shepherd, by his voice from heaven, amply confirming the indications of his personal ministry when upon earth; and still expressing a peculiar interest in the north-west. In the north-west, in Asia, over against Greece, where were the seven churches to which were first directed the seven epistles in the commencement of this wonderful book.—And, by the most esteemed commentators, the book is supposed to proceed more and more in the same direction, until it closes the detail of judgment in our own part of the world: when the grand mystery of God is disclosed; and the great events of which all the prophets witness, speedily ensue. There is then the effect of every vision; and a rending of the veil which hath been spread over all people. The book of Revelation fills up the gap of prophecy between the times immediately succeeding the first coming of Christ, and preceding his second coming. Where it ends the line of judgment, there may Israel most certainly be found;—the second appearing of Christ being so intimately connected with the discovery of God's grand purposes with regard to Israel, whom he shall then have made ready to receive him, with songs of everlasting joy;—as in Rev. xv. 2—4:—

“ And I saw as it were a sea of glass mingled with fire;  
 And them that had gotten the victory  
 Over the beast, and over his image,  
 And over his mark,  
 Over the number of his name,  
 Stand on the sea of glass  
 Having the harps of God.

And they sing the song of Moses  
 The servant of God,  
 And the song of the Lamb, saying

Great and marvellous—thy works!  
 Lord God Almighty!  
 Just and true—thy ways!  
 Thou King of Saints!  
 Who shall not fear thee, O Lord,  
 And glorify thy name?

Far—only—Holy!  
 For all nations shall come  
 And worship before thee;  
 For thy judgments are made manifest."

#### CONCISELY TO RECAPITULATE :

If there be proportion between the seed of Abraham, and the other nations of the earth; as is specially avowed, with reference to Israel, (Deut. xxxii. 8)—then are we led to look for the lost children of Jacob, among Japhet's posterity, in the northern portion of our globe. Again: it is assumed that the Restoration of Israel shall be one of the grand consummations of prophecy—of those prophecies whose tenour has reference to a beneficial change of the *very face of nature*, and which affect *universal* mankind: the whole creation groaneth and travaileth together, until now, "waiting for the manifestation of the sons of God," (Rom. viii. 19, 22;) when, in the place where it was said unto them,—“Ye are *Lo-ammi* (not my people—Gentiles,)”—it shall be said unto them,—“The sons of the living God!”—when the children of Israel, and the children of Judah, shall all be gathered together, under one Head;—when “great shall be the day of the seed of God,” (Hos. i. 10, 11). If so, then are we led to look for the lost house of Israel,—and especially, for Joseph's posterity—here in the north-west; for the plain indications of Old Testament prophecy, and the whole course of its descriptions, *all* point north-westward; while the indications which New Testament history presents, of the personal history of Christ,—the “Good Shepherd,” who came to seek and to save “the *lost sheep* of the house of Israel;” extended, as these indications are, to similar purport, by the full expression of apostolic solicitude,—of the “heart's desire” of those who carried out from Jerusalem the ministration of Christ's Gospel, as expressed, fervently, in the whole course of their recorded preaching, and in their epistolary communications,—both of which were under the immediate direction of the Spirit of God: all these corro-

borate the inferences to be drawn from the language of the Older Record.

If, therefore, the Word of God, as contained in either the Old or the New Testament, be intended to throw light upon this interesting—this momentous subject, which, from its uniformity, we may justly infer it is designed to do,—*then* are we of necessity led to look for the lost sheep of the house of Israel in the *north-west*—in *our own part of the world*, whither the Word of God hath ever followed them, and where the whole course of his Providence testifies to this truth of the word of Prophecy.

He that scattered Israel, promised to gather them, and keep them as a shepherd doth his flock. And He hath indeed proved a shepherd to Israel; He hath led Joseph like a flock. Upon Him may we now in truth call,—

“ Turn us again, O God,  
And cause thy face to shine,  
And we shall be saved.”

And, when he shines forth in his beauty, and the portals of glory are thrown open to our enraptured view, may we in truth be able to prolong our song—(Ps. c.)

“ Make a joyful noise unto the Lord, all ye lands,  
Serve the Lord with gladness,  
Come before his presence with singing.

Know ye that the Lord He is God,  
It is he that hath made us, and we are his;  
We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving,  
Into his courts with praise,  
Be thankful unto him, and bless his name.

For the Lord is good,  
His mercy is everlasting,  
And his truth endureth to all generations.”

## LECTURE VII.

### THE PROGRESS OF ISRAEL WESTWARD.

*In the utmost straits, Israel shall be preserved.*

“Burnt with hunger,  
And devoured with burning heat,  
And with bitter destruction:  
I will also send the teeth of beasts upon them.  
With the poison of serpents of the dust.  
The sword without, and terror within,  
Shall destroy both the young man and the virgin,  
The suckling—with the man of gray hairs.  
I said, I would scatter them into corners,  
I would make the remembrance of them to cease from among men;  
Were it not that I feared the wrath of the enemy,  
Lest their adversaries should behave themselves strangely,  
—Lest they should say, Our hand—high,  
And the Lord hath not done all this.”  
DEUT. xxxii. 24—27.

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### BENI-ISRAEL NEAR BOMBAY.

I HAVE seen several accounts from India, stating that there is a people there, seemingly about seven thousand in number, and scattered over the country, from the neighbourhood of Bombay, who are called Beni-Israel, and are supposed to be a remnant of the lost ten tribes. They are said to be the descendants of seven men, and seven women,—who, about sixteen hundred years ago, were saved from shipwreck, on the coast near Bombay. They profess to be of the tribe of Reuben, and, consistently with this, they call more of their children by that name than by any other. If the facts be so with regard to the signal preservation of this

portion of the tribe of Reuben, the prayer of Moses, for this tribe, seems to have been signally answered,—

“Let Reuben live, and not die.”

At the same time, they seem to have fulfilled, in them, the words of Jacob, Gen. xlix. 4:—“Unstable as water, thou shalt not excel.” They seem to be generally rather respectable in the lower, or, perhaps, middle rank of society. When they enter the army, they are valued as musicians, and generally attain to the rank of native officers: but none of them appear to rise to great eminence, in any respect. As a people, they seem to have been remarkably stationary, except as influenced by surrounding society, which has led to considerable change outwardly, even as to religious worship; whilst, essentially, they remain the same. And among them have signally been preserved some of those customs belonging to ancient Israel, with which it is most important to our present inquiry that we should become acquainted. The last required of these,—those that regard the interment of the dead,—are those that will first engage our attention. And indeed it is a curious coincidence, that upon proceeding northward from Assyria and Media, (as we have been directed in search of Israel, after their political death and burial,) the first remarkable objects that strike our attention are tombs, which, by their construction, plainly tell that once Israel lay there. With regard to the Beni-Israel, already referred to, it is thus reported of their funeral ceremonies:—When one of them dies,—

“They wash the body, and clothe it with white linen, laying it on a plank, and carrying it to the burying ground. They sing alternately all the way as they go, ‘Hear, O Israel,’ &c., and continue the same till the body is committed to its original dust. On the fourth day, some of the relations visit the grave, and perform the following ceremony:—

“They raise up the grave a foot high with sand, and afterwards cover it over with a piece of white linen; then they take a little fire in a vessel or pot, and place it at the head, eastward; they then burn incense, during which time they collect in another vessel a quantity of different kinds of grain, with cocoa-nuts made into small pieces, and flowers of all kinds mixed together, and sprinkle them over the grave, while covered with the linen cloth; then they remove the linen cloth which covers it, and sprinkle over the grave a little chunnan mixed with water, which they have previously prepared, and then disperse.

“On the seventh day, they again visit the grave; but use no ceremony, with the exception of a prayer, which is offered up for the soul

of the deceased, if there be any persons present able to perform the duty, which is seldom the case, owing to their extreme ignorance. They then go to it no more."

Were they to repeat their visits, and leave what they thus place upon the grave, as was probably the case in more ancient times, then there would be over it alternate layers of earth and vegetable matter. The covering the grave thus, seems now, however, to have degenerated into a mere ceremony. Let us recollect that Israel did not so much choose to bury in the earth merely; as in a cave either built of stones or dug in the rock. A stone lay upon the grave's mouth, which was eastward. The grave seems to have been covered by alternate layers of earth or sand, and vegetable matter,—the sand being the first laid on; which manner of covering their dead may have been adopted, the better to preserve the interior of the tomb from damp:—and over the grave, in distinguished cases, they were accustomed to raise high heaps,—both, perhaps, to serve as a monument, and also the better to preserve the tomb from spoliation.

#### ISRAELITISH TOMBS NEAR THE BLACK SEA.

Now let us, with the intelligent traveller, Dr. Clark, visit the country immediately beyond the Caucasian mountains, directly north-west from the place to which Israel were carried by the Assyrians. Here are immense plains, producing the most beautiful herbage, and apparently capable with cultivation, of sustaining immense multitudes; but they are now chiefly remarkable as a place of graves.

"By much the most frequent objects were the tumuli; and, from their great numbers, I should have been inclined to suppose they were occasionally raised as marks of guidance across these immense plains during winter, when the ground is covered by snow; but whenever any one has been laid open, the appearance of a sepulchre puts the question of their origin beyond dispute, and the traveller is left to wonder and perplex himself in conjectures concerning the population which supplied the labour of raising these numerous vestiges of interment, as well as the bodies they served to contain. The number greatly increased as we drew nearer to the Kuban; and, in the last stage, before we reached that river, I counted ninety-one, all at once in view.

"No trace of any ancient work afterwards appeared, excepting tumuli, until we came to the Bay of Taman. Then, on the shore immediately above some very high cliffs, we observed the remains of a very large fortress and town, entirely surrounded with tombs and broken mounds of earth, indicating evident vestiges of human labour. The geography of these coasts is so exceedingly obscure, that a little



prolixity in noticing every appearance of this kind may, perhaps, be tolerated. We soon reached the post-house of Sienna, actually scooped in the cavity of an ancient tomb. In the neighbourhood of this place, we found remains of much greater importance. Its environs were entirely covered with tumuli, of a size and shape that could not fail at once to excite a traveller's wonder, and stimulate his research. The commandant of engineers at Taman, General Vanderweyde, had already employed the soldiers of the garrison in opening the largest. It was quite a mountain. They began the work, very ignorantly, at the summit, and for a long time laboured to no purpose. At last, by changing the direction of their excavation, and opening the eastern side, they discovered the entrance to a large arched vault, of the most admirable masonry. I had the pleasure to descend into this remarkable sepulchre. Its mouth was half filled with earth, yet, after passing the entrance, there was sufficient space for a person to stand upright. Farther, towards the interior, the area was clear, and the work perfectly entire. The material of which the masonry consisted, was of a white crumbling limestone, such as the country now affords, filled with fragments of minute shells. Whether it was the work of Milesians, or other colonies of Greece, the skill used in its construction is very evident. The stones of the sides are all square, perfect in their form, and put together without any cement. The roof exhibits the finest turned arches imaginable, having the whiteness of the purest marble. An interior vaulted chamber is separated from the outer, by means of two pilasters, swelling out wide towards their bases, and placed, one on each side at the entrance. The inner chamber is the larger of the two.

“Concerning every thing found in this tomb, it is perhaps impossible to obtain information. One article alone, that was shown to me by General Vanderweyde at Taman, may give an idea of the rank of the person originally interred there. It was a zone for the leg, or bracelet for the arm, of the purest massive gold. The soldiers employed in the undertaking stole whatever they deemed of value, and were able to conceal, and destroyed other things which did not appear to them to merit preservation. Among these was a number of vases of black earthenware, adorned with white ornaments. The bracelet was reserved by General Vanderweyde, to be sent to Petersburg, for the Emperor's cabinet; but as enough has been said of Russia to induce at least a suspicion that so valuable a relic may never reach its destination, a more particular description of it may be necessary. Its weight equalled three quarters of a pound. It represented the body of a serpent, curved in the form of an ellipse, having two heads, which meeting at opposite points, made the opening for the wrist or ankle. These serpents' heads were studded with rubies, so as to imitate eyes, and to ornament the back part of each head with two distinct rows of gems. The rest of the bracelet was also further adorned by rude graved work. It possessed no elasticity; but on account of the ductility of pure gold, might, with sufficient force, be expanded so as to admit the wrist or ankle of the person who was to wear it; and probably, when once adapted to the form, remained during the lifetime of the owner. I could not but view it as the most ancient specimen of art which, perhaps, exists in the world; and which, while it

shows the progress then made in metallurgy, and in the art of setting precious stones,—at the same time offers a type of the mythology of the age in which it was made; The binding of a serpent round the leg or arm, as a talisman, being one of the superstitions common to almost every nation in an early period of civilization. Immediately above the stone work constructed for the vault of the sepulchre, appeared, first a covering of earth, and then a layer of sea-weed, compressed by another superincumbent stratum of earth, to the thickness of about two inches. This layer of sea-weed was as white as snow, and when taken in the hand, separated into thin flakes, and fell to pieces. What the use of this vegetable covering could be, is very uncertain,—but it is found in all the tombs of this country. Pallas observed it placed in regular layers, with coarse earthenware vases, of rude workmanship, and unglazed, which were filled with a mixture of earth and charcoal. It is said that a large marble soros, or sarcophagus, the top of which now serves for a cistern, near the fortress of Yenikale, in the Crimea, was taken from this tomb. The appearance of the entrance, however, in its present state, contradicts the story,—as the opening has never yet been made sufficiently wide for its removal, even had it been so discovered.

“Similar tombs are found on all the shores of the Bosphorus. Close by that which I have described are many others,—and some nearly of equal size. Pallas, in his journey over this country, mentions the frequent recurrence of such appearances all round the Bay of Taman. Indeed, it would be vain to ask where they are not observed. The size, grandeur, and riches of those on the European and Asiatic sides of the Cimmerian Straits, excite astonishing ideas of the wealth and power of the people by whom they were constructed; and,—in the view of labour so prodigious, as well as of expenditure so enormous, for the purpose of inhuming a single body,—customs and superstitions are manifest, which illustrate the origin of the pyramids of Egypt,—the caverns of Elephanta,—and the first temples of the ancient world.”

I was somewhat at a loss to ascertain the connection with our subject, of this golden serpent, the only remarkable object found in the tomb seen by Dr. Clarke: but I observe that the Beni-Israel in India, are accused of having, each of them, in his secret chamber, a silver serpent,—to which they burn incense twice a day, and throw a little flower before it,—and sing, accompanied with a small tomtom beating during the ceremony. Nor is this strange; as, even in the other house, that of Judah, the same superstition appears to have long continued. It was not until after the ten tribes had been carried away, that Hezekiah arose, of whom it is recorded, (2 Kings, xviii. 4,) “He brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it. And he called it Nehushtan:”—a piece of brass.

The tombs referred to, commence north of the river Kuban, that empties itself into the Euxine, near Taman; in the neighbourhood of which there are other places whose names argue a Hebrew origin. They stretch from the Kuban, northward, to an immense distance,—and the direction they take seems clearly to indicate that the people who there deposited their dead, proceeded, not eastward, towards Siberia, along the back of the Caspian sea, but, with the usual tide of emigration, westward, along the back of the Euxine.

#### RIVERS IN THE NORTH-EAST OF EUROPE.

Here, in addition to the *high heaps* already noticed, we have *way-marks* sufficiently legible. The names of all the great rivers in this neighbourhood seem to refer to the Jordan, as being the original seat of the people,—who, before the great migration of nations westward, inhabited the country north of the Euxine, between the Don and the Danube. Thus, proceeding westward from the Don, we have the Danez, flowing into the Don itself:—farther in the same direction, there is the Danieper, contractedly, Dnieper;—still farther westward, we meet with the Danicster, or Dniester:—and southward from thence, and flowing from the far west, we have the Danube, or Danau,—which, I have heard, the Germans understand to mean the river Noah; as if the people who gave it this name had, after bearing much tossing and great affliction, expected to find here rest and comfort. Much of this district, which appears to have been anciently well inhabited, has but few men left in it. It has been so entirely left in obscurity, that before the truth on this subject was presented to my mind, I thought that if there was one portion of the globe of less importance than another, it was this. Here nothing of any interest was ever known to be transacted. And yet there is scarcely any spot out of Palestine that would now be more interesting, or that would be more likely to reward a careful examination. This, and not the barren north, appears to have been the great store-house of nations. This store-house, however, is now comparatively empty. It was emptied into the north, in consequence of the dreadful incursions of the barbarous tribes from the east,—who have, since, mainly, possessed it as pasture ground. And in this work of destruction, these barbarians were assisted by the great empires that have been called civilized; who, by their murderous inroads into this

country previously, had inclined the inhabitants to seek a place in the inhospitable north; whence they rebounded upon their destroyers, and have possessed themselves of their possessions. They carried with them their civilization—their free institutions—their superior intellectual capacity and moral constitution, even to the frozen regions of Iceland, rather than inhabit a fertile land subject to barbarian sway.

#### THE GETÆ, OR GOTHs, IN MŒSIA.

The quarter in which we can obtain the most distinct view of this people, in very ancient times, is, perhaps, on their southern frontier, that nearest Greece. Here, along the south bank of the Danube, between this river and the mountains of Hæmus, the country was anciently called Mœsia; and the description given of the ruling race inhabiting this district, is correspondent to the idea of their having been Moses' disciples. The account which Herodotus gives of the Getæ, the same with the people afterwards called Goths, is in the following words. He is describing the progress of Darius, northward, in his wanton invasion of these people. (See Melpomene, par. xciii. iv):—

“ Before he arrived at the Ister, he first of all subdued the Getæ, a people who pretended to immortality. The Thracians of Salmydesus, and they who live above Appollonia, and the city of Messambria, with those who are called Cyrmianians and Mypsæans, submitted themselves to Darius, without resistance. The Getæ obstinately defended themselves, but were soon reduced: these, of all the Thracians, are the bravest and most upright.

“ They believe themselves to be immortal; and whenever any one dies, they are of opinion that he is removed to the presence of their god Zamolxis, whom some believe to be the same with Gebelcizes. Once in every five years they choose one by lot, who is to be despatched as a messenger to Zamolxis, to make known to him their several wants. And they seriously believe that there is no other deity.”

It is plain there is much of fable mixed up with this account of the Getæ; but these things appear clear respecting them: that they were distinguished from the surrounding people by their religion. They were called immortals, because of their confident belief in a future state. They were also distinguished for their moral rectitude, and for their bravery in war; at the same time they seem to have been highly improved in the arts of peace. The Scythians around them were chiefly pastoral; but these produced grain, not merely

for their own consumption, but for exportation. But that for which they seem to have been most remarkable, was, their being the followers of Zamoxes, or Zamolxes, or Zal-moxis, after whom the country appears to have been called. This Zamoxes is said to have left to these Getæ, the institutions of their religion in books, the loss of which is much lamented by the learned; but which, it is most probable, we have in the first five books of our Bible. There seems to be some confusion as to the name of their great teacher,—and also, as to whether he should be reckoned the object of their worship, or merely their religious instructor. Such confusion of idea is nothing remarkable among the heathen; and has been abundantly manifested in their accounts of the Jews. In the present instance there was the greater liability to error, on account of the likeness between the sound of the words, Za El-Moses—the God of Moses—Za Moses—Zamoxes, simply “that Moses.” It may be remarked that from this quarter, including Thrace, came the principal of the most early poets and musicians, such as Orpheus, who are said to have so assisted in charming the previously rude inhabitants of Greece, into the mildness of civilized life. In later times, also, they were still remarkable for musical talent; so that the Greeks were in the habit of hiring from this quarter, men to mourn at their funerals. In other respects, as in gardening and architecture, they seem to have been of very great service to the Greeks.

#### GREEKS AND ROMANS PREY UPON ISRAEL.

Macedonia, the original inheritance of Alexander, lies between Mœsia and Greece; and, previous to that prince's turning himself to settle matters fully in Greece, and passing over to make his conquests in the east, he went, we are told, northward, and subdued the country as far as the Danube. The inhabitants of this country were too proud to submit to national servitude, however willing many of them may have been to labour individually for hire, and accordingly they passed over the Danube towards the north, choosing rather to enjoy their beloved freedom in a colder clime, than retain their former homes under the Macedonian yoke.

Those who remained were, of course, the dregs of the people, perhaps the mere Aborigines; and this may have caused the name of Thracian and Mœsian to sink ultimately into disrespect. A principal portion of those who withdrew

beyond the Danube, were called Getæ, most likely of the tribe of Gad. These Getæ, we have said, are identified with the Goths, who were thus early made again to wander forth in search of another resting-place. North of the Danube was a powerful and extensive republic, anciently called Dacia, and the people Davi, afterwards Dacians. But, when comfortably seated in this more northern abode, they were attacked by the great masters of the world,—the Romans, who not only made Mœsia a Roman Province, but, attacking Israel in Dacia, the country north of the Danube, they drove them still farther into the wilderness. After a most violent struggle, which lasted for several years, Dacia was at length nominally subdued. Multitudes of the brave Dacians, who were taken captive, were condemned to suffer cruel deaths in the theatre, for the amusement of the Romans;—no wonder they hated the rule of such conquerors. Their king, rather than bow his neck to the Roman yoke, like many of the Jews at the destruction of Jerusalem, destroyed himself. The inhabitants, who had withdrawn for a time northward, returned, many of them, afterwards, and made the retention of the province so troublesome to the Romans, that they ultimately resigned their conquests north of the Danube; when a considerable number of the original inhabitants, it is presumed, re-settled quietly in the land. Quietness, however, was not allowed them, partly from internal troubles, and partly from external assaults. The people, among them that sought peace, seem principally to have settled farther north, where they planted commonwealths, much after the Israelitish pattern; as in Germany, Sweden, and along the western coast of Europe.

#### INUNDATED BY INVADERS FROM THE EAST.

The banks of the Danube, on which Israel appear to have been previously given rest, after the tossing of their captivity, was also the place from which Israel was appointed to spread into power, so as to possess the gates of their enemies, and merit eminently the title of Jacob, or supplanter, and that at the moment of their greatest extremity. When released in Dacia from the Roman yoke, Attila and his Huns came pouring down upon them from the wilds of Tartary, in far Asia, and swept them as with a besom of destruction from off the face of that whole land, where they afterwards remained only in corners. The Servians, a more slavish race,

came into their possessions, under the shadow of the rude barbarian power, which, however, soon passed away like a rolling thing before the whirlwind. This blast of the terrible ones was most severe, whilst it lasted; and was, indeed, like a storm against the Roman wall, upon which it precipitated the Goths to such a degree, that they were glad to beg for shelter from that people by whom the bones of their brethren had been heretofore scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth. What greatly conduced to the flight of the Goths, was the horrific appearance of the Huns. This made the beautiful Goths flee from them as they would have fled from the face of a serpent. They wanted not courage to meet a foe of their own kind; but they appear to have doubted the propriety of having much intercourse with such monsters in human shape, whose polluting habits, also, they may have been glad to shun. They begged to be allowed a shelter within the bounds of the Roman Empire. The Roman emperor, with seeming generosity, granted their request. The Goths were required to deliver up their arms. It was also stipulated that their children should be given to the Romans, and dispersed through the provinces of Asia. These terms were hard to a brave people, and a people so affectionate to their offspring as the Goths. Ere they could submit to them, they must have been reduced to the utmost extremity. They seem, however, to have been faithfully observed, until perfidy appeared on the part of the Romans. The children of the nobility were separated without delay from the multitude, and conducted to the distant places assigned for their residences.

The emigrants spread themselves over the uncultivated plains between the ridges of Mount Hæmus and the Danube, in the same country from which they had been driven by the Macedonian in his early conquests. Here, in the land of their fathers, they seem to have been offered little but a grave, into which it was threatened they would fall by one of the most fearful of deaths,—that of hunger. When they accepted of the hard conditions already alluded to, they were promised provisions for their immediate supply; but these came far short of the demand. They had to expend all to purchase food; and at length, many of them had to sell themselves as slaves, in order to preserve a miserable existence. Was such a state of things to be endured, if it could be at all mended? At length, insult was added to injury—

they became exasperated—and in their desperation began to concert desperate measures. These, the Visigoths, at length procured assistance from the Ostrogoths, who had not been admitted within the Roman Empire; and who, of course, still retained their arms. War was resolved on. They fought and overcame.

In the mean time, the Gothic youth, dispersed over the Asiatic provinces, were, by order of the Roman Government, all, in the most atrocious manner, slaughtered. We are accustomed to talk of the barbarism of the Goths, and of the ruthless hands they laid upon the Roman empire. But was not vengeance to be looked for in return for so much cowardly cruelty, with which these strangers were treated in the land of their fathers, by the masters of the world? And accordingly, Alaric, King of the Visigoths, was raised up for the correction of the Romans. To this office he reckoned himself specially called, calling himself the Fire of God, and the Scourge of Rome, which he abundantly was, weakening it in various parts; and especially ravaging Greece, and thus punishing in their children the ancient dispossessors of their fathers, when Alexander led his conquering arms into Mœsia. At length Alaric marched upon Rome itself, and, after twice sparing it, and repeatedly meeting with treachery and insult, he at length sacked and plundered the city, carrying away an immensity of treasure. The Goths themselves, behaved, it is said, with much mildness and humanity; but the barbarians, whom Alaric had joined to his army, ran into great excesses, the blame of which the Goths have in a great measure borne.

In the mean time the barbarians who had caused the emigration of the Gothic nations, rolled many of them over the empire, sweeping away many mingled people. Some passed over to Africa, which they conquered, or rather ravaged; whence returning, under Genseric their prince, Rome again, and still more severely, suffered. Even the capitol is now uncovered, for the sake of its gilded brass; and the sacred vessels, belonging to the temple at Jerusalem,—the spoils that Titus brought to Rome, and that Alaric, because of their holiness, refused to touch,—these are among his trophies; but a storm deposits them in the bottom of the Great Sea. And at length this barbarous power, that threatened to erect an empire, embracing both sides of the Mediterranean, and which would have made, perhaps, Africa the seat of Empire,



is melted away, and can no more be found. Such has been the fate of all the nations that so came, like a sweeping storm,—a furious whirlwind, to drive Israel into endless ruin. They have passed away like a night vision. All their mighty conquests are now but as a troublous dream. Even the Roman eagle, which, under her wide-spreading wings, proffered a refuge to Israel, in such mockery of hospitality and truth, is now as nothing; whilst the poor and needy hath, indeed, taken root, and spread and flourished, as was promised. Would that their fruit were such as becomes the children of so many mercies!

#### ISRAEL TAKE ROOT IN THE NORTH-WEST.

Spain, as well as a considerable portion of Italy, came into the possession of the Goths. Gaul was laid hold upon by the Franks, another branch of the same great family, and from them, has been called France. Britain came into the possession of the Anglo-Saxons, at least as to the largest and most valuable part of it; and from them has been called England. The Gothic nations were, in the course of the revolutions we have briefly sketched, driven in chiefly towards the north, where they erected free commonwealths, in what was anciently called Cimbria and Scandinavia, which they civilized, and rendered comparatively fruitful; but from which many of them rebounded back, by sea, upon the more fertile countries of Europe, making not only great depredations, but in some cases, as in that of Normandy, large conquests. By one means or another, and mostly as if from necessity, Europe has fallen almost entirely, into their possession; and from thence have they spread themselves over great part of the other quarters of the globe. The great *supplanting* has been ever going forward. This people have, indeed, been Jacob from the beginning, but particularly since their settlement within the bounds of the Roman empire. It is especially north of that, however, that they have displayed the most mental power. This mental power has, as we have seen, been in training from the earliest period,—in order that they might be prepared for acting under the other name of Jacob,—that of *Israel*, or Prince of God. They are to be made princes in all the earth, according to the order of the kingdom of heaven; according to which, the greatest of all is to be as the servant of all; even like the Prince of the kings of the

earth, "who came not to be ministered unto, but to minister, and to give his life a ransom for many." God is already proceeding to lay liberally to their hand,—not for self-glorification, or luxurious ease,—but that they may enjoy the high dignity of being the dispensers of the Lord's bounty to mankind. May they soon fulfil their destiny, and be given to rule in judgment, under the King of righteousness,—justifying the prediction, "The people which shall be created, shall praise the Lord!"

#### IMPORTANCE OF THEIR PRESENT POSITION.

Only look for a moment at the important position which this people now occupy,—whose name but lately was a name for barbarism. They possess the most improved portion of our globe,—the greater part of which was but a wilderness when they took possession of it. There is scarcely any place of much importance, in any part of the world, that they do not now occupy,—except, indeed, their own land of Israel, and those laid hold upon by their great rival, in the north-east portion of the world; and who, as grasping at the whole, is yet to act so important a part at the close of the present dispensation. Israel have colonized, or are colonizing all the new world; and great part of Asia is in their possession; whilst Africa is in a manner surrounded by them. Either directly, by power,—or indirectly, by diplomatic agency, they can control almost all the nations of the earth. All the facilities of good appear to be rapidly providing. It is true there is a deadness, unworthy of this position. There is, as it were, the silent waiting for the powerful word of the living life-giving God: "Come from the four winds, O breath, and breathe upon these slain that they may live." Now may Mahomedan delusion depart, and Ishmael associate with Isaac, in his efforts to raise unto the full dignity of man, the long-oppressed children of Africa. Now may the Brahmins, the younger children of Abraham, in the east, behold the truth of their perverted allegories, and become efficient missionaries to all the families of Shem, so densely crowded into that part of the world. Now may the Jews spread everywhere, knowing all countries, all languages, all customs, and all engagements of mankind, turn their penetrating minds unto the truth, as it is in Jesus, and labour to bestow upon all, the true riches, as

they have laboured to acquire for themselves the mammon of unrighteousness. Now may Judah walk with Israel,—and may they come together out of the north country, to the name of the Lord, to Jerusalem; and thence go forth, as lightning, to the utmost corners of the earth, as vessels of honour fit for the Master's use,—to carry out blessings unto the ends of the earth; to preach the gospel of the kingdom in all the world for a witness unto all nations, before the end come. But to return:—

#### AN OBJECTION ANSWERED.

It may be objected that if these things are so, there will surely be some traditional remains among this people, tending to prove their Israelitish origin. With regard to the Scriptures, which is most desirable we should find them possessed of; we have the parallel case of Judah. It would seem that, even in that portion of God's peculiar people, the word of God was so scarce, that when a copy of it was found in the reign of Josiah, it was as if some remarkable discovery had been made. (See 2 Kings, xxii. 8—20.) Upon their return from Babylon, also, it plainly appears that they had, up to that time, been remarkably wanting as to Scriptural knowledge. (See Ezra ix.) If this was the case with regard to the Jews who retained Jerusalem,—the place of rule, and the place of worship,—who had the best opportunities of being instructed in what God had done for his people in the days of old, and what he had appointed them to observe as the symbols of allegiance to himself, the Lord of Hosts,—the great Governor among the nations; less forgetfulness could scarcely be expected of the other—the fugitive house of Israel; who were ever in a state of change; and who had become so separated from the worship of God, previous to their removal out of the Land. Although they, however, are not known to have had the books of the Scriptures actually in their possession,—yet it might be expected they should have traditions of another kind. This might be the more expected, as Elijah and Elisha chiefly prophesied in Israel,—not in Judah: and their prophecies would more naturally regard the people among whom they ministered; rather than the other house—that of Judah, to which they did not minister,—and who have no record of their prophecies.

## NORTHERN TRADITIONS.

However adulterated by heathenish admixture, something might be expected to remain among these northern nations, of the traditions of their fathers, to attest the truth we have been advocating,—and accordingly this is remarkably the case. The oldest poem these people are known to possess, appears to have been produced with the special design of collecting the traditions of their fathers. It is called *VOLUSPA*; that is, the spæ or prophecy of Vola. The *Edda* is a comparatively modern commentary upon *Voluspa*, containing, perhaps, nearly as many fables superadded, as the correspondent works of the Jews and the Romanists, who have, by their vain traditions, so made void the word of God. It commences thus:—

“ Be silent, I pray, all holy creatures,  
Greater or small, sons of Heimdallar!  
I will tell of the devices of Valfodar,  
The ancient discourses of men,  
The earliest I know.”

It then proceeds to describe the rising of this creation out of chaos;—the separation of the light from darkness;—and the appointment of times and seasons. Then there follows much in very enigmatic language, adverting occasionally to incidents recorded in Scripture, as to the case of Judah and Tamar, until it comes to what may have been specially derived from the prophesying of Elijah,—and then the language becomes comparatively clear, and the meaning more apparent. Thus it then proceeds:—

[Captive Israel cast out into the northern wilds.]

“ She saw the bound one,  
Lying under the Grove of the Huns,  
The perfidious funeral.—  
One, like Lok.  
There sat, as Sigynia,  
Never dear to her husband.  
Know you more? What is it?”

Having been brought out into the north country, into the vast plains northward of the Caucasian mountains, and been given there an apparently peaceable settlement,—there is then the rushing of many waters,—of the fierce barbarians from the east, that inundate these plains, and sweep the people to which the prophecy applies, in towards the north; and thus, accordingly, the poem proceeds:—

“ A river flows from the east,  
Over poisoned vales,  
Carrying mud and turf;  
It is called Slidur.”

[Promise of a refuge in the north.—]

“ There stands towards the north,  
In Nidafiollum,  
A golden palace, named Sindra ;  
But another exists in Okolni,  
The ale-cellar of the Jotun,  
Which is called Brimir.”

[Disappointed as to the obtaining the promised refuge in the north.—]

“ She saw a palace stand far from the sun,  
In Nastrondum :  
It looks at the doors of the north.  
The building is twisted from the spines of serpents,  
Poisoned torrents  
Flow through its windows.”

[Dreadful state of society, as mingled among the northern barbarians:—whilst the Roman Wolf was busy in his work of destruction.—]

“ There she saw, amid the dreadful streams,  
The perjured and the murderers,  
And those that pull the ears  
Of another's wife.  
There Nidhoggur  
Tore the flesh from the corpses,  
The fierce Wolf devoured the men.  
Know you more ? It is this.”

After much more to the same purpose, the poem then goes on to describe the fulfilment of the words of Isaiah, ix. 18—21 ; to which allusion was made in last lecture.

“ Brethren will fight and slay each other ;  
Kindred will spurn their consanguinity ;  
Hard will be the world ;  
Many the adulteries.  
A bearded age, an age of swords ;  
Shields will be cloven.  
An age of winds, an age of wolves,  
Till the world shall perish,  
There will not be one that will spare another.”

Farther on, we have an account of those dreadful convulsions of the material creation, which shall precede the full

establishment of peace, and bestowment of blessing. There is still a mingling of heathen fable with the truth of prophecy; but, through that, this may all the while be discerned.

“The sun darkens;  
 The earth is immersed in the sea;  
 The serene stars are withdrawn from heaven:  
 Fire rages in the ancient world:  
 The lofty colour reaches to heaven itself.  
 Garmur barks from the cave of Gnipa:  
 The chains are broken,  
 Freco rushes out.

She sees at last, emerging from the ocean,  
 An earth in every part flourishing.  
 The cataracts flow down;  
 The eagle flies aloft;  
 And hunt the fishes in the mountains.”

Then there is an evolving of the mysteries of Providence as to the past; and an easy divining of the future, as in the days of old:—

“The Asae met in Ida Valle,  
 And talked of the world’s great calamities;  
 And of the ancient runæ of Fimbultyr.  
 These things done, the wonderful dice,  
 Are found gilt in the grass,  
 Which those of former days possessed.”

Then the earth yields her increase; and want and woe are felt no more:—

“There were fields without sowing,  
 All adverse things became prosperous;”  
 “The Asae will dwell without evils  
 Do you yet understand?”

Then the two brothers, Judah and Joseph, are made one, and choose for them one head, and are given the promised headship, over the heathen:—

Then Heiner shares the power of choosing Vidar,  
 And the sons of the two brothers  
 Inhabit the vast mansion of the winds.  
 Do you know more?”

Then there is the promised glory in Jerusalem: Israel and Judah have walked together out of the north country, to Mount Zion, the glory from which shall cover the earth:—

“A Hall stands, brighter than the sun,  
Covered with gold in Gimle,  
There virtuous people will dwell,  
And for ages enjoy every good.”

Then,—the millennial ages having run their course,—  
there is the loosing of the serpent, (see Rev. xx. 7—10)—  
and so the poem concludes :—

“Then will come the obscene dragon, flying,  
The serpent from Nidar fiolli,  
He carries the corpses in his wings,  
He flies over the ground ;  
—The infernal serpent, Nidhoggur ;  
Now the earth gapes for him.”

So clearly, indeed, have the traditions of these nations been related to the contents of our Bible, that it was at one time supposed the northern nations had become acquainted with them through the medium of Christianity. Such a supposition is however now abandoned ; and thus do these traditions remain as incontestible evidence of the truth of the Israelitish origin of the people that possess them.

Well may this outcast house of Israel, who had seemed to be no more dear to her husband, but to be given a bill of divorcement, and for ever sent away—well may she be addressed as in Isaiah, liv. 1—8. The address is evidently made to the people who had previously been in the Lord's favour ; and yet, not to the Jews ; (see Gal. iv. 27.) The words are thus confined to Israel, as cast out among the Gentiles, preparatory to Her husband's manifesting himself more fully as her Redeemer, and, at the same time, as the God of the whole earth :—

“Sing, O barren,  
Thou—didst not bear,  
Break forth into singing and cry aloud,  
Thou—didst not travail with child ;  
For more—the children of the desolate  
Than the children of the married wife,  
Saith the Lord.

Enlarge the place of thy tent,  
And let them stretch forth  
The curtains of thine habitations :  
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.

Fear not : for thou shalt not be ashamed ;  
Neither be thou confounded ;  
For thou shalt not be put to shame ;  
For thou shalt forget the shame of thy youth,  
And shalt not remember the reproach  
Of thy widowhood any more.

For thy Maker—thine Husband ;  
The Lord of hosts—his name ;  
And thy Redeemer, the Holy one of Israel :  
The God of the whole earth shall he be called.

For the Lord hath called thee  
As a woman forsaken  
And grieved in spirit,  
And a wife of youth,  
When thou wast refused,  
Saith thy God.

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 on thee,  
Saith the Lord, thy Redeemer."



## LECTURE VIII.

### STATE OF EUROPE, SUBSEQUENT TO THE NORTHERN INVASION.

—Not this laid up in store with Me,  
—Sealed up among my treasures ?  
To Me—vengeance and recompense ?  
Their foot shall slide in—time :  
For the day of their calamity—at hand,  
And the things that shall come upon them make haste.  
For the Lord shall judge his people,  
And repent himself for his servants,  
When He seeth that—power is gone,  
And—none shut up, or left.  
And he shall say, Where—their gods—rock in whom they trusted ?  
Which did eat the fat of their sacrifices,  
—Drank the wine of their drink offerings ?  
Let them rise up and help you,—be your protection.

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### ISRAEL BROUGHT INTO EUROPE.

THE bringing of Israel forth from the east, into these islands, where the people were to renew their strength ; where nations passed away from before them ; and where they were given power over kings,—over those who had usurped the dominion of the world : all this appears to be clearly foretold in the prophetic word ; as, for example, in Isaiah, xli :—

“ Keep silence before me, O islands ;  
And let the people renew their strength ;  
Let them come near,—then let them speak :  
Let us come near together, to judgment,  
Who raised up the righteous from the east,

Called him to his foot,  
 Gave the nations before him,  
 And made—rule over kings!  
 He gave—as the dust to his sword,  
 As driven stubble to his bow.  
 He pursued,—passed safely;  
 By the way he had not gone with his feet.

Who hath wrought and done—calling the generations from the beginning?

I, Jehovah, the First, and with the last; I am He.”

God “hath not seen iniquity in Jacob; neither perverseness in Israel:”—not that there was none there; but, in his grace, “He hath clothed him with the robe of righteousness.” He hath beheld him in the Righteous One—the multitudinous seed, in the One Seed, Christ.

In the succeeding verses, (5—9,) there is described the consternation of these countries; and their vain superstitious recourse to images, which began then to multiply in the churches—called Christian,—but from which the spirit of Christianity seems to have almost entirely vanished, at the time the Gothic race broke in upon Western Europe. This people, who had, as was prophesied, lost their name of Israel, are repeatedly pointed to their origin; and they have, also, their end, or the purpose of God with regard to them, declared. Too many of them, however, have, like Israel in Canaan, learned the way of the heathen, whom the Lord cast out before them.

“The isles saw, and feared;  
 The ends of the earth were afraid, drew near, and came.  
 They helped every one his neighbour;  
 And—said to his brother, Be of good courage.  
 So the carpenter encouraged the goldsmith,  
 He that smootheth with the hammer, him that smote the anvil,  
 Saying, It is ready for the soldering;  
 And he fastened it with nails,—it should not be moved.  
 But thou Israel,—my servant,  
 Jacob—whom I have chosen, the seed of Abraham, my friend,  
 —Whom I have taken from the ends of the earth,  
 And called thee from the chief men thereof,  
 And said unto thee, Thou my servant;  
 I have chosen thee, and not cast thee away.”

Israel is here pointed forward to his higher destiny than the being the servant of Idols. He is chosen to be the servant of the living God. And he is one, between whom and God none may interpose. He is chosen of God, and delighted

in by Him, as the seed of Abraham, his friend, with whom He condescended to have familiar intercourse. He is chosen of God,—who, in opposition to all human unbelief, here emphatically declares, “*I have not cast thee away.*” The complete supplanting of the enemy, of whose gates he has been given the possession, is then described, (verses 10—12:)—

“Fear thou not; for I am with thee:  
 Be not dismayed; for I am thy God:  
     I will strengthen thee,  
     Yea, I will help thee,  
 Yea, I will uphold thee with the right hand of my righteousness.  
 Behold, all they that were incensed against thee,  
 Shall be ashamed and confounded:  
     They shall be as nothing;  
 And they that strive with thee shall perish.  
     Thou shalt seek them:  
     And shall not find them,  
 Them that contended with thee:  
 They that war against thee shall be as nothing,  
 And as a thing of nought.”

#### THE GREAT WHIRLWIND.

The powerful instrumentality whereby this great supplanting would be effected, is next pointed out. All difficulties would be removed, and swept away; and Israel would take root, and flourish, as was promised, (verses 13—16):—

“For I, the Lord thy God, will hold thy right hand,  
 Saying unto thee, Fear not; I will help thee.  
 Fear not thou worm Jacob,—ye men of Israel:  
 I will help thee, saith the Lord,  
 And thy Redeemer—the Holy one of Israel.  
 Behold, I will make thee a new sharp threshing instrument, having teeth:  
 Thou shalt thresh the mountains,  
     And beat—small,  
 And shalt make the hills as chaff.  
     Thou shalt fan them,  
 And the wind shall carry them away,  
 And the whirlwind shall scatter them:  
 But thou shalt rejoice in the Lord,  
 Shalt glory in the Holy One of Israel.”

The Whirlwind here referred to, appears to be that described by Jeremiah, xxv. 15—33, and to which it may be as well now, for a little, to direct our attention. It describes the course of judgment around Jerusalem once, and again,

and a third time. In the first and second circuits, the north, whither Israel had been removed, is passed by; but the third circuit ends in the north; and the whirlwind spends its fury there, producing that overwhelming movement of the nations to which we adverted in our last Lecture; whereby both the Romans and the Barbarians were alike removed, and obliged to give way to Israel—to the nations that had come of Jacob, and who seemed so near being crushed between them. (Jeremiah, xxv. 15—33):—

“For thus saith the Lord God of Israel unto me, Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

“Then took I the cup at the hand of the Lord, and made all the nations to drink, to whom the Lord had sent me: Jerusalem, and the cities of Judah; and the kings thereof, and the princes thereof; to make them a desolation, an astonishment, an hissing, and a curse;—as, this day.”

[*First Circuit of the Whirlwind round Jerusalem.*]

(*South*) “Pharaoh, king of Egypt, and his servants; and his princes, and all his people; (*East*) and all the mingled people; and all the kings of the land of Uz;—(*West*) and all the kings of the land of the Philistines; and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,”

[*Second Circuit of the Whirlwind.*]

(*South*) “Edom, and Moab, (*East*) and the children of Ammon; (*West*) and all the kings of Tyrus, and all the kings of Zidon; and the kings of the isles which—beyond the sea.”

The whirlwind having thus swept around Jerusalem once and again, the north being still comparatively passed over; it then takes a wider compass eastward. It comes round by Elam, and enters the north at last, by Media, whereby Israel had entered it: when the whole multitude of the nations there, far and near, one with another, even from the borders of China, to the extreme west, are set in motion; and the effect is felt over all the world.

[*Third Circuit of the Whirlwind.*]

(*South*) “Dedan, and Tema, and Buz, and—all in the utmost corners. (*East*) And all the kings of Arabia; and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri; and all the kings of Elam. (*North*) and all the kings of the Medes, and all the kings of the north, far and near, one with another; and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them.”

The great nations then fall, and rise no more, whilst Israel, who had been small, is lifted up, and made to ride upon the high places of the earth. They are carried forward in the great movement, and set down in the place which the God of their fathers had, from old time, appointed; where they were to renew their strength; and thence spread abroad, to the encompassing of all nations.

“Therefore thou shalt say unto them, Thus saith the Lord of Hosts, the God of Israel. Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

And it shall be, if they refuse to take the cup at thine hand to drink, then thou shalt say unto them, Thus saith the Lord of Hosts, ye shall certainly drink.

For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of Hosts.”

“Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; He shall mightily roar upon his habitation, he shall give a shout as they that tread against all the inhabitants of the earth. A noise shall come to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; He will give the WICKED to the SWORD, saith the Lord.

Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great WHIRLWIND shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: They shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.”

#### GREAT CHANGES IN THE NORTH-EAST.

The truth of the foregoing prophecy may, perhaps, best be illustrated by the following account of the attack of the Romans, upon what were called the barbarious nations in the north of Europe; and next of the ample revenge which the latter took of that great beast, and strong exceedingly, that brake in pieces the whole earth. This account of one of the Roman invasions, is partly by the Emperor himself, under whose conduct it took place.

“After the assassination of Alexander Severus, the ferocious Maximin assumed the contaminated purple, and announced his accession to the north of Germany, in a series of victorious slaughter and unrelenting devastation. So irresistible was the tempest, that unless, says the historian, the Germans had escaped by their rivers, marshes, and woods, he would have reduced all Germany into subjection. His haughty letters to the senate display the exultation and ferocity of

his mind. 'We cannot relate to you,' says he, 'how much we have done. For the space of four hundred miles we have burnt the German towns; we have brought away their flocks, enslaved their inhabitants, and slain the armed. We should have assailed their woods, if the depth of their marshes had permitted us to pass.'

"This destructive invasion, like many other evils, generated, by the greatness of the necessity, a proportionate benefit. A modern writer has very happily ascribed to it the 'formation of that important confederation, which, under the name of Franks, withstood the Roman army, and preserved the liberties of Germany.'"—*Turner's Anglo-Saxons, Vol. I, page 138, fifth edition.*

The Breaker thus came up before Israel; nor was it long before they passed through the gate, and went out by it, to the encompassing, as they now do, the world.

The further progress of the Whirlwind,—the irruption of the northern, or rather the north-eastern nations, into the south and west of Europe, and of the settlement herein of the Gothic and Saxon race, is given in the words of the distinguished historian, Robertson, a writer of great authority: Still, we must make allowance for mistakes, occasioned by the writer being anxious to assign a cause for every thing,—without being acquainted with the true theory according to which the phenomena might be rightly explained.

"When the fierce barbarians in the north of Europe, and of Asia, fell upon the Roman empire, wherever they marched, their route was marked with blood. They ravaged or destroyed all around them. They made no distinction between what was sacred and what was profane. They respected no age, or sex, or rank. What escaped the fury of the first inundation, perished in those which followed it. The most fertile and populous provinces were converted into deserts, in which were scattered the ruins of villages and cities, that afforded shelter to a few miserable inhabitants, whom chance had preserved, or the sword of the enemy, wearied with destroying, had spared. The conquerors who first settled in the countries which they had wasted, were expelled or exterminated by new invaders, who, coming from regions farther removed from the civilized parts of the world, were still more fierce and rapacious. This brought fresh calamities upon mankind, which did not cease, until the north, by pouring forth successive swarms, was drained of people, and could no longer furnish instruments of destruction. Famine, and pestilence, which always march in the train of war, when it ravages with such inconsiderate cruelty, raged in every part of Europe, and completed its sufferings. If a man were called on to fix upon the period in the history of the world, during which the condition of the human race was most calamitous and afflicted, he would, without hesitation, name that which elapses from the death of Theodosius the Great, to the establishment of the Lombards in Italy. The contemporary authors, who beheld that scene of desolation, and labour, are at a loss, for expressions to

describe the horror of it. *The Scourge of God, the Destroyer of Nations*, are the dreadful epithets by which they distinguish the most noted of the barbarous leaders; and they compare the ruin which they had brought on the world, to the havoc occasioned by earthquakes, conflagrations, or deluges,—the most formidable calamities which the imagination of man can conceive.

“But no expressions can convey so perfect an idea of the destructive progress of the Barbarians, as that which must strike an attentive observer, when he contemplates the total change which he will discover in the state of Europe, after it began to recover some degree of tranquility, towards the close of the sixth century. The Saxons were, by that time, masters of the southern and more fertile provinces of Britain; the Franks, of Gaul; the Huns, of Pannonia; the Goths, of Spain; the Goths and Lombards, of Italy and the adjacent provinces. Very faint vestiges of the Roman policy, jurisprudence, arts, or literature, remained. New forms of government, new laws, new manners, new dresses, new languages, new names of men and countries, were every where introduced. To make a great or sudden alteration with respect to any of these, unless where the ancient inhabitants of a country have been almost totally exterminated, has proved an undertaking beyond the power of the greatest conquerors. The great change which the settlement of the barbarous nations occasioned in the state of Europe, may therefore be considered as a more decisive proof than even the testimony of contemporary historians, of the destructive violence with which these invaders carried on their conquests, and of the havoc which they had made from one extremity of this quarter of the globe to the other.”—*View of the state of Europe, sec. 1.*

#### VAST INCREASE OF POPULATION.

The immense increase of these northern nations has been acknowledged, on all hands; and different theories have been formed to account for it; and, also, for how they could have been contained in the north, from which they seemed to issue in such myriads. If they had, in truth, been produced and sustained solely in the north, this would have been no less a miracle than the feeding of their fathers in the wilderness of Sinai, previous to their being given possession of the land of Canaan. But we plead for no such miracle. There is no necessity for this, when we allow them the position we have pointed out, in the east of Europe, immediately behind that great wall of empires, by which the way of Israel was so long hedged up, that she could not find her paths.

Sir William Temple supposes these nations had increased by an indiscriminate commerce of the sexes, or by a plurality of wives; whilst directly the contrary of all this was the case,—these people being remarkable for chastity in their

own homes ; and with regard to polygamy, we see that, as in the case of the Turks, this may rather tend to the decrease of the population. He supposes that men will increase faster as barbarians, than as being civilized ; which, facts seem abundantly to disprove. Look, for example, in the case of the red and white races in America : the former are rapidly melting away before the latter, and that whether they be at war with each other, or living in peace. It may be said that the North Americans, if not at war with the Whites, are busy destroying each other ; but so also were the northern nations, and yet they continued to increase. It may again be said, that the North Americans are destroyed by an excessive use of ardent spirits ; but this excess also existed among these northern nations in Europe, so that " a drunken Dane " came to be a common expression ; and yet they continued to increase, and overflow all around them. Nor is it true, that they have now ceased to increase. Their increase is indeed more peaceable : but still it is onward, and even much greater than before ; only, now they do not require to break through the bounds of others, in order to obtain room in which to dwell. Having reached these maritime parts, they spread abroad in every direction, and plant themselves on every shore ; and colonize the globe. Their case, either before taking possession of the foreground of Europe, or since, cannot be accounted for, except upon the supposition, that the Lord " had a favour for them," and that they are " the seed which the Lord hath blessed."

#### ISRAELITISH INSTITUTIONS INTRODUCED.

That they are indeed the very people we are in search of, will still farther appear, if we consider the aspect of society in Europe, after the Roman Empire had been entirely subverted ; and when the genius of this new people had got full time to become developed. The face of society was entirely changed. Let us see whether the character of these great changes be fully consistent with the idea that the people who produced them were the children of those fathers whose training we have traced. We shall now briefly advert to a few of the more general outlines ; and afterwards exemplify the truth of our proposition, more minutely, in the case of the English nation.

We have seen that Israel were not allowed to rest in the patriarchal form of government. As soon as their circum-



stances allowed, they were accustomed, first, to aristocratic rule, or government by a few,—these being the natural leaders of the people. They had thereafter introduced among them the democratic principle,—the people delegating their power to men who acted in their name, either for counsel or judgment. Now one of the grand changes which took place upon the dissolution of the Roman Empire, was the universal establishment of this same mixed form of government. “Wherever they seated themselves,” observes Sir William Temple, “they left a constitution, which has since been called, in most European languages, the States; consisting of three orders—noble, ecclesiastic, and popular, under the limited principality of one person, with the style of King, Prince, Duke, or Count. The remainder at least, or traces hereof, appear still in all the principalities founded by these people in Italy, France, and Spain; and were of a piece with the present constitutions in most of the great dominions on the other side the Rhine.”

It may be remarked, that the Northerners claim, for their Civil Institutions, an origin in the most remote antiquity; and that some of them have claimed for them, as well as for the names of some of their cities, an Israelitish origin. Their Governments, like that of Israel, were almost all representative or constitutional, a form peculiar to Israel and the nations of Europe. Their laws were strict; and administered, in each nation, generally by twelve judges, having appointed circuits, as we find recorded in the book of Samuel. Their kings, like those of Israel, were generally hereditary in particular families; but the individual was often determined upon by popular election: and the kings were more the principal agents in getting the law carried into effect, and in conducting the defence of the commonwealth,—than arbitrary monarchs, making every thing minister to their private gratification. The people themselves, by their minute subdivision into hundreds, and tens; and by their mutual subordination and oversight, exactly analogous to what was the case with regard to ancient Israel, greatly assisted in the preservation of social order: so that the civil condition, at home, of these people, was often strongly in contrast to the buccaneering or privateering excursions of the more restless portions of them abroad; of those who went forth to be avenged on their great adversary, Rome, and to take possession of the colonies of that empire, which

had so continually been spoiling them of their own country, and driving them in upon the inhospitable north. Whether migrating, or abiding at home, their form of society seems to have had a most germinating power. Every little band of them formed a community, with rules, and partition of duty, such as might enable them either to maintain their present position, or expand into a powerful state, as occasion might require, or circumstances allow. This subdivision of the people, and the association of these little communities, for more general purposes, into tribes or kingdoms, prepared the way for that association of comparatively independent states, as in the German empire; or still more largely, in the great European family of nations, with regard to which so much has been spoken about the balance of power.

Thus far with regard to Government;—and as to Property, the change was equally characteristic of Israel: among whom, although land was heritable, still individuals had not absolute possession thereof. It seems to have been reckoned a kind of public property; those who held it owed certain duties to the state; they were liable to be called out in its defence. They thus were supported, in order that they might support the commonwealth. Civil offices might be paid for in the same way as military services. Thus were the people less liable to taxation. Thus might all, from the lowest to the highest, feel that they were members of one whole; and that for the good of the whole, they had each duties to perform. Not only does this seem to have been the case when they were formerly in the land; but such is again to be the case, as we find it plainly written, even with regard to the prince himself:—Ezek. xlv. 8; “In the land shall be his possession, and my princes shall no more oppress my people.” It need not be remarked how naturally this accounts for the feudal system, over the origin of which among these nations, so much mystery has hung. Feudalism universally prevailed among the nations who, after the tempest had subsided, were found settled in Western Europe. The feudal system also prevailed equally among those that were farther removed from the Romans, as among those that were near. The principle among all was this, that land was public property, for which services were due to the state: to the king, as the representative of the state, by the great holders of land, in the first instance; and then, through them, by the subordinate holders; every

one rendering his service to him that was immediately above him, until it reached the throne, which itself was supposed to be held by the grace of God, as expressed in the voice of the people. There was wisdom in the contrivance, beyond what could be expected to originate in barbarism or mere chance. The system, however, was doubtless abused; and the great holders now retain the property, without the trouble of rendering the state any considerable recompense for that with which they were originally intrusted for the public good. Among some of these people, as, for example, in Norway, the right of redemption, as in Israel, also remained.

A like provision was made in Israel, for the Ministers of Religion: The Levites had their own possessions in land throughout the tribes, beside the free-will offerings that might be presented them by the people. They had also much to do, as to the teaching and administration of the law. Correspondent to this, is the change noticed by Sir William Temple, to have taken place in the state and provision of the Clergy in Europe, after the embrace of Christianity by the northern nations.

#### FURTHER INDICATIONS OF THE IDENTITY OF ISRAEL WITH EUROPEAN POPULATION.

When these nations were only, in a manner holding military possession of Europe, and had not fully established their civil institutions, they had, (like Israel in a similar situation, as in the days of the Judges,) an order of men assisting in the administration of justice, who could only be looked for among a people, whose moral feelings had been cultivated to a remarkable degree. I advert to the order of Chivalry; to an order of men, who, sacrificing personal ease, and all expectation of private gain, went forth in search of opportunities of avenging wrong, and relieving the oppressed; an order of men, combining in their character, besides this remarkable display of conscientiousness and benevolence, the most courteous and chaste regard for women, and reverence for religion. With them, the sword was consecrated by religion, to be wielded by the most punctilious honour, in the support of morality. Chivalry, doubtless, degenerated much into empty parade and other abuses; but withal, it was of immense use, in improving the civil condition and social intercourse of these nations, after the confusion that accompanied their first settlement in Western Europe.

The Teutonic order of Knighthood was not more remarkable than the Teutonic League for the furtherance and protection of commerce. The vast extension of the Hanseatic League, spreading its ramifications throughout Europe, and bringing together the productions of India, the manufactures of Italy, and the bulky, but no less useful, commodities of the North; and the wisdom with which the measures of the league were planned in their general assemblies; and the vigour and regard to principle with which they were conducted towards a successful termination, until they cleared the rivers, and all other great thoroughfares, of the predatory bands that had infested them; and made their alliance to be courted, and their power be dreaded by the greatest of monarchs:—all this argues an intellectual and moral capacity, such as we could scarcely expect to spring up among, or originate from, a barbarous people. And it was among the new inhabitants, and not among the remains of the Roman race in Europe, that all this took place.

The same thing, in its degree, took place in the several towns and cities of the people, where those following the same craft or occupation, generally associated together for their mutual assistance and protection,—as in guilds; and the several guilds were again combined into burgh-corporations: in which again the representative principle was at work, and men were in training for more extensive public employment.

Of all associations among this people, that of Freemasonry is, perhaps, the most remarkable, as well as longest preserved; whereby the ancient architecture of the days of Solomon, and the mystic meaning of the ancient symbols which were used by this art in the more important buildings, such as cathedrals, were so wonderfully preserved. If our theory be correct, as doubtless it is, there will not be so much of vain pretension in the craft, as many have rashly supposed. Their origin may then most truly be referred to the days of Solomon, King of Israel, and Hiram, King Tyre: and a better account may be given of our peculiar style of architecture, and its narrow lights, than has hitherto been proposed. The rites of freemasonry also indicate such a connection with Egypt as the children of Israel anciently had.

Heraldry, or the science of ensigns—of symbols, as connected with the history of nations or lesser societies, or of

distinguished families or individuals, or as designating office,—and the origin and use of which have been so lost in obscurity—seems to have had the same source as the institutions already referred to. Some faint emanations of it may, perhaps, be found previously in Europe; but the great blaze of its glory is only to be seen after the settlement here of the nations we have supposed to come of Jacob. The first grand display of it was among these nations, and during the crusades. This use of such variety of ensigns, and of the language of colours, and precious stones, and metals, may best be accounted for, by the variety of standards existing among the tribes of Israel; and by the symbolical use which was made, amongst them, of these very matters,—even in things the most secret; and to which we should be glad more particularly to direct our attention, than we have now an opportunity.

The Crusades themselves are highly consistent with the truth of our view. It has been observed, that this was the only enterprise in which the European nations ever engaged; and this they all undertook with equal ardour. This, to say the least of it, is somewhat singular. And we may help to account for the frenzy, which then so generally seized the minds of men in this matter, if we suppose that still there were some lingering recollections existing among them, of the value of the land of their fathers,—some remaining hope of a happy return to the scenes of their early, and also their prophesied glory; which mingling with the views and prospects of Christianity, as they had received it, became so blended therewith, as that the former was lost in the latter: and the yearning they had for their “dear mother Jerusalem,” and the place of their fathers’ sepulchres, took the form of a zeal for the defence of the holy city, and the place of the holy sepulchre, from infidel cruelty, rapacity, and pollution. Thus the whirlwind went round; and the west was precipitated back upon the east. Like Israel, as coming up from the wilderness, they made a wilful attempt to take possession of the land; in which they were put to shame, and made to turn back from before their enemies, into the wilderness, until they had been so trained, as that the land could, consistently with their true good, be given them in permanent possession. From that time to the present, the course of this people has been ever progressive. Their God has been ever, more and more, enriching them

by his providence, and unfolding to them still more clearly and largely, the treasures of His grace. They have been ever in a course of improvement. Discovery and invention have gone hand in hand; and opportunities of consecrating these to the good of man, and the glory of God, have correspondently abounded. The providence of God, equally with the plain declarations of His word, testifies, most distinctly, to the truth of our Israelitish origin.

As to Language, it is granted that this could not of itself identify a people; or distinguish Israel, for example, from the Canaanites, who seem to have spoken the same language with that of Israel; nor does that of Babylon appear to have been greatly different: and we know that the very people referred to, have, in many cases, changed their language; so that the words used by a nation in one age, can scarcely be understood by their descendants in another. Still it may be expected that a sufficiency would remain of the Hebrew, to tell of this people's former acquaintance therewith,—and such is the case. It has been observed by linguists, that a very great deal of the ancient language of Israel exists in the modern languages of Europe; and that it is through a Gothic medium that this plentiful supply of Hebrew has come. So much have these languages been thrown into a Hebrew mould, that a French Abbe has lately proposed to make use of Hebrew, as the grand key to these languages, as that whereby they may most easily be acquired; and, it is said, he has been remarkably successful.

#### INTRODUCTION OF CHRISTIANITY.

The time of the Introduction of Christianity among this people is rather remarkable: it was just when it was fading away into mere formalism or superstition, in all other parts of the world; and when, throughout the east, it was being engulfed by Mohammedanism, so as to be threatened with entire extinction in all its original seats. Then did it reach these nations—then did it take root among them,—and thence did they become, emphatically, Christendom. And, contrary to all other people, their course has been progressive with regard to religion, as it has been with regard to every thing else.

It need scarcely be remarked, that both Poetry and Music were greatly cultivated in Israel. These were accomplishments which, it might be expected, would be eminently

possessed by a people who were to be peculiarly devoted to the worship of God—the Most High over all the earth: and accordingly, they, especially the Germans, have been remarkable for musical talent, and particularly as to instrumental music; and the genius of their music appears to be very much like that of the Jews. With regard to poetry, in all its varieties, these nations have been remarkable. Poetry was greatly cultivated, even among the operatives, in the cities of Germany. And in Italy, after the genius of the Gothic race began to develop itself in verse, one of the most important changes that we observe, is the production of the Sonnet, or Song of fourteen lines, in which so much was written by Petrarch. In the same age, Antonio a Tempo, a civilian at Padua, who wrote on poetry, distinguishes sixteen different kinds of Sonnet. Now, the like variety of this kind of composition prevails to an immense extent in the Scriptures, as has abundantly been exemplified in the course of these lectures. This might still more largely be exemplified in the songs of degrees in the book of Psalms. It will scarcely be said that people learned to write sonnets from their perusal of the Scriptures, as conveyed to them through a Christian Medium: for, as far as I know, these sonnets have lain unobserved in the Scriptures from the time the Bible was first circulated in Europe. That kind of composition, along with many others, amounting to above an hundred, seems to have been preserved among the people of Israel, during all their wanderings; although they do not appear to have recognized it in their own Sacred Writings, when these were restored to them through the medium of Christianity.

#### BLESSINGS BESTOWED UPON THIS RACE.

These are the people who have already been blessed with the choicest blessings both temporal and spiritual. When darkness overspread the earth, and gross darkness the people, it was upon them that the light dawned, at the time of the Reformation; just as it was towards their part of the world, as we have already seen, that the preaching and the Epistles of the Apostles, all went forth at the beginning of the Christian dispensation. And among them, or the people sprung from them, did not only that important change take place, but also every revival in more modern times. These are the people who have shown the greatest adaptation of

mind for the study of the Scriptures. They have not merely studied them most for themselves,—they have translated them into almost every tongue, and distributed them all over the globe. They are, besides, most in the position of waiting for the coming of their Lord, and the promised outpouring of the Spirit. These are, certainly, much less than they ought—still they are most in the position commanded and promised to Israel.

Many, also, are the temporal blessings which have been conferred upon this race ;—the numberless discoveries and improvements which have sprung up among them, and by them been distributed over the globe. Among the first of these was paper, the very fine substance of which books are now made ; allowing what would formerly have been a rather extensive library, to be condensed into a volume, that may, without inconvenience, be carried in the pocket ; and that this may more effectually be accomplished, and copies multiplied at (comparatively) no labour and expense,—they have been given Printing. By steam power, the process of printing has been still farther facilitated, to an immense extent, and the books rapidly spread over the land, and sent even afar over the sea,—with almost the certainty of their reaching their destination at the appointed time. By the discovery of steam power has the city been spread all over the country, and the country brought, as it were, into the city ; and remote corners of the earth brought into conjunction : whilst human labour is lightened, and the conveniences of life are multiplied, to an amazing extent. Nor could these advantages have been enjoyed, but for the previous discovery of the compass, by which the great waste of waters can so easily be traversed ;—and gunpowder, by which all obstructions can be so rapidly removed, in “exalting the valleys, and making low every mountain,”—so that highways may be cast up for the rapid conveyance of men, and the means of blessing them. How rapidly has education of late proceeded ! How has all science been searched out, and all arts improved,—and antiquities ransacked, and inventions multiplied. The Lord hath indeed been hastening his work in these our times. He hath been putting most liberally into our hands. He hath also been opening the eyes of many here and there, to see wondrous things out of his law. May the beauty of his word be indeed made to appear,—and may its power be felt ; and may,



for this, the Spirit be poured upon us from on high, and may his people indeed see their position—and their privilege,—and be thoroughly persuaded to live not unto themselves, but unto Him who died for them, and rose again; reckoning nothing that they may have as their own, but all as intrusted to their care, for the good of all, as they have opportunity!

OBJECTIONS ANSWERED.

I know not of any objection to the supposition of this people being Israel, which has not been anticipated by the spirit of prophecy, and which may not be turned to the advantage of our argument. Thus:—

Had they, like the prodigal son, wandered into a far country, among fields of swine? Were they found eating things that are ceremonially unclean? Such was foretold of Israel. It was prophesied that he would eat unclean things, in the land of Assyria. Had they corrupted their religion, so as even to become worshippers of wood and stone, and of new gods, which had newly come up? Such, also, was plainly foretold of Israel. Had they lost even the name of Israel, and were they not known as being the peculiar people of God? This also was foretold. The prodigal son was not only to be lost to his father, but even to himself. But the lost son shall find himself: he hath already, even when afar off, been found of his Father.—Isa. lxiii. 16—19:—

“Doubtless thou art our Father,  
Though Abraham be ignorant of us,  
And Israel acknowledge us not:  
Thou, O Lord, art our Father,  
Our Redeemer—thy name from everlasting;

O Lord, why hast thou made us to err from thy ways,  
—Hardened our heart from thy fear?  
Return, for thy servants' sake,  
THE TRIBES OF THINE INHERITANCE.

The people of thy holiness have possessed it but a little while  
Our adversaries have trodden down thy sanctuary.

We are—:

Thou never barest rule over them;  
They were not called by thy name.”

## LECTURE IX.

### THE ENGLISH IDENTIFIED WITH ISRAEL.

“Is not this the fast that I have chosen,  
To loose the bands of wickedness;  
To undo the heavy burdens,  
And to let the oppressed go free,  
And that ye break every yoke?”

Is it not to deal thy bread to the hungry,  
And that thou bring the poor that are cast out to thy house:  
When thou seest the naked that thou cover him,  
And that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning,  
And thine health shall spring forth speedily;  
And thy righteousness shall go before thee,  
And the glory of the Lord shall be thy re-re-ward:

Then shalt thou call, and the Lord shall answer;  
Thou shalt cry, and he shall say, Here—I.”



HAVING previously shown that the Scriptures lead us to look for the lost tribes of Israel in the north-west,—in Europe; and that the whole scheme of Providence, especially with regard to the administration of the word, is correspondent to this expectation: we, in the Lecture before last, proceeded to see whether history favours our view; and we then saw that history, and the traditions of the north, do require this view, in order to clear up what is otherwise inexplicable. Between the third and sixth centuries, Europe, in a manner, changed its inhabitants. The new race issued from the north-east,—from the same quarter as that in which we saw that Israel had left the most distinct traces of

their sojourn. In our last Lecture we saw that the Scripture recognized the facts accompanying this mighty migration of nations; and the circumstances of Europe then, and now,—when, if Israel were to see out of obscurity, and out of darkness, they might look for their ancient enemies, and would not find them,—even all that contended with them; so utterly have they been made a thing of nought. We then, also, saw that the whole phenomena of Europe, after that great change of its inhabitants, were correspondent to this view of the case. When the storm had abated, and when the atmosphere had cleared, and a distinct view could be had of how matters were settled,—we saw that every thing, as far as it was looked at, gave unequivocal indications of its having been Israel who were given to possess the land, to the exclusion of the Romans and barbarians, both of whom had sought their destruction, and had robbed them of the homes they previously had been given, between the Don and the Danube, and in the neighbouring districts of the northern wilderness.

#### THE ANGLO-SAXON BRANCH OF ISRAEL.

We now enter still more minutely into this latter part of our subject; and propose to take, as a specimen of the grand family of nations, one nearest home—the Anglo-Saxon branch. This, of course, is not taken to the exclusion of the others; but it happens to be the first that arrested the lecturer's attention,—one with regard to which it is of the most importance we should be resolved,—and one, to the evidence for which we have the most easy access. It surrounds us on every side, and, hereafter, one of the most remarkable facts connected with this subject will be, that such multifarious and obtrusive evidence should have been so long disregarded.

We propose taking a view of the Anglo-Saxons chiefly anterior to their embrace of Christianity, at a time when their manners and institutions, political or religious, were uninfluenced by the Bible, as received through that medium. If, at that time, their physical appearance, their mental and moral character, their conduct in the private and public relations of life, their civil institutions, religious opinions, rites and ceremonies, and all else respecting them, be such as might reasonably be expected of Israel;—if there be no incongruity, but every correspondency in the case: surely we

may say that the truth has been now arrived at, on this important, and hitherto most perplexing point; and we may then proceed to see what should be its practical influence,—which we believe to be no less important. If a young man had gone astray, (and this is the lost son,) what else could be done? The father knew the marks of the son, and has ascertained the direction in which he wandered;—all these he has clearly pointed out. Let us now see to whom they apply. The people to whom they all apply, and who are found at the time and in the place predicted, are, we may rest assured, the children of the promise; the nations that were to come of Jacob, the very seed of Abraham according to the flesh, as well as the greater part of those who are also his children by faith.

We before saw that the Scripture leaves captive Israel in the north,—in the cities of the Medes, and in other places in the northern possessions of Assyria. Now it is a remarkable fact, that to this very quarter are the Anglo-Saxons traced by Sharon Turner, in his valuable history of this people. Where Israel was lost, there the Saxons were found. Here are two puzzles which have been long enough before the historians:—Whither went Israel, the most important people as to the promises and purposes of Jehovah? Whence sprung the Saxons, the most distinguished of all the families of mankind in the providence of God; and especially as to the benefits he hath bestoweth upon them, and enabled them to bestow upon others? Why should we needlessly create a difficulty, and make the Most High work contradictively, and produce miracles without a cause? Why cut off the people to whom the promises were made, and whom He said he would not utterly destroy, although he would seem to do so? Why cut off this people, and in the same place raise up another people, from an origin altogether unknown,—answering in every respect to the character he had been so long giving to the former race; and having also, to the most minute particulars, the destiny of Israel fulfilled in them? Is this likely? Is it consistent with the wisdom, and truth, and faithfulness of God? It is not.—It has nothing, either in or out of Scripture, to support it; and might at once be rejected. Yet we proceed:—

Speaking of the second, the Teutonic stock of the European population, Sharon Turner observes,—

“It is peculiarly interesting to us, because, from its branches, not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe, have unquestionably descended. The Anglo-Saxons, Lowland Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards, and Franks, have all sprung from that great fountain of the human race, which we have distinguished by the terms Scythian, German or Gothic. 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 the Christian era.”—Even the former of these dates, it may be observed, is the same with that of the Assyrian captivity. “The first scenes of their civil existence, and of their progressive power, were in Asia, to the east of the Araxes;”—the very district into which Israel had been brought, by those whose purpose with regard to them was so very different from this, the purpose of God. “Here they multiplied, and extended their territorial limits, for some centuries, unknown to Europe.” The account of Diodorus is, 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 boundaries on all sides; till, at last, they raised their nation to great empire, and glory.” All this is most consistent with the promise made to the house of Joseph, whose very name means *increase*. “One of their kings becoming valiant and skilful in the art of war, they added to their territory, the mountainous regions about Caucasus; also the plains towards the ocean; and the Palus Mæotis, with the other regions near the Tanais;” the very quarter in which are to be found the Israelitish burying places we before pointed out. “In the course of time, they subdued many nations between the Caspian and Mæotis, and beyond the Tanais or Don. In the time of Herodotus, they had gained an important footing in Europe. They seem to have spread into it from the Tanais to the Danube; and to have then taken a westerly direction; but their kindred colonies, in Thrace, had extended also to the south. They have become best known to us, in recent periods, under the name of Getæ, or Goths, the most celebrated of their branches.”

With regard to the Saxons in particular, Sharon Turner observes,—

“They 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 were so celebrated, that the Persians called all the Scythians by the name of Sacae. They seized Bactriana, and the most fertile part of Armenia, which from them derived the name of Sakasina. They defeated Cyrus, and they reached the Cappadoces on the Euxine. That some of the divisions of this people were really called Sakasuna, (from which we have our word Saxon, or Sacson,) is obvious from Pliny; for he says, that the Sakai who settled in Armenia, were named Sacassani, which is but Saka-suna, spelt by a person who was

unacquainted with the meaning of the combined words; and the name Sacasena, which they gave to the part of Armenia they occupied, is nearly the same sound as Saxonia. It is also important to remark, that Ptolemy mentions a Scythian people sprung from the Sakai, by the name of Saxons."

Many opinions have been given as to the origin of this name Saxon: we may mention one, which has not the less probability of truth, from the fact that every former one has proved unsatisfactory. We suppose it derived from Isaac, by which, we find, from Amos, this house of Israel had begun to denominate itself, just before the captivity. It was usual to contract the commencement of the name, especially when they combined it with any other word, or applied it in a familiar manner; Saxon is, literally or fully expressed, the son of Isaac. But our argument stands not in need of etymology.

The Saxons having reached the western extremity of the European continent, the Cimbric Chersonesus, now called Jutland, and having spread out to the three smaller islands, North Strandt, Busen, and Helig-land, betook themselves much to a seafaring life; and gave considerable trouble to their enemies the Romans, by the skilfulness and courage of their attacks upon the western provinces of the empire. They early made descents on Britain; so that, even while the Romans held possession of the island, an officer had to be appointed to guard from their attacks the eastern coast, which began now to get the name of the Saxon shore. When what were called the Barbarians, began in earnest to avenge themselves on Rome, (which certainly had, upon the whole, shown but little mercy to them,) then were the Romans obliged to contract their empire; to withdraw their forces from the more remote provinces, in order to defend those that were nearer the centre, and more valuable. They left the Britons to manage matters for themselves. These had, through disuse, it is said, become incapacitated either for counsel or for war, so that, when left by the Romans,—who had previously kept all, as it were, in their own hands,—they felt themselves quite unable, single-handed, to meet the dangers that surrounded them. The Scots and Picts came pouring in upon them from the north; whilst the Saxons renewed their descents upon the eastern coast. The idea seems to have struck the Britons, of playing off these enemies the one against the other, and they were so far

successful. The Saxons came into the pay of the Britons. Some say that it was at the earnest request of the Britons, that the Saxons now visited South Britain, to defend it against their brethren of the Pictish line, who had already come into the possession of the eastern coast of Scotland. However this may be, certain it is that they did come, and fight successfully for the Britons. They were given the isle of Thanet;—afterwards they obtained the county of Kent, and so onward they proceeded, until the far greater part of the island came into their possession. The original inhabitants were, by one means and another, excluded: so that Saxon laws, religion, and language, were universally established. These people had come over in different bodies, at different times, and planted a number of independent kingdoms, generally called the Heptarchy. These gradually merged into one kingdom; and, in the mean time, they adopted the profession of Christianity. The nation was fast degenerating into monkish sloth and superstition, when they were fearfully aroused by the rude incursions of the Danes; who were of the same origin with the Saxons, professed the same religion which the Saxons professed, at the time of their coming into Britain;—they also spoke a dialect of the same language. The Danes bore sway, for some time, in the island; and, at length, became one nation with the Saxons; apparently throwing them back into partial barbarism, but really invigorating the English stock; and the more fitting this people for future greatness. After a time, the Normans came next; and produced another revolution in England; and another renewal of the northern blood: the Normans being a colony of the same people, who had settled in that part of France, which was after them called Normandy. These three great immigrations into England, have been all from the same source. We might take either the Anglo-Saxons, the Danes, or the Normans, as the particular subject of our enquiry; but, independent of other considerations, the Saxons seem to claim our principal attention, as having been the first comers, and the Angles, as having given birth to the greatest body of the people.

#### THEIR PERSONAL APPEARANCE.

One of the very first things to which our attention was drawn, in considering the case of ancient Israel, was their physical appearance,—their personal beauty: and this, we

saw was recorded, not merely of the mothers of the race, but specially of Joseph, whose posterity we seek to identify. The modern Jews, are many of them very dark complexioned, chiefly perhaps, as having become so intimately blended with the children of Ham; but as to ancient Israel, much is said of their fairness. Correspondent to all this, is the description of the Anglo-Saxons, upon their coming into Britain. They are described as being "fair of complexion, cheerful of countenance, very comely of stature, and their limbs to their bodies well proportioned." Two most remarkable events, in the history of this people, are connected with their beauty: these are, their first settlement in the country, and their conversion to Christianity. As to the former, we read that the kinswoman of Hengist, one of their first leaders, so won the heart of the British monarch, that he delivered himself over to her counsels; and so left the greatest and most valuable part of the island to be possessed by her countrymen; whilst he retired, and began to build for himself in Wales.

We are also told, that when, after the settlement in Britain, some of their youths were exposed as slaves in the markets at Rome, they so attracted the attention of Gregory, afterwards Pope, that he stopped to ascertain what they were, and whence they had come; and upon being told they were Angles, he said they were rightly called *angels*. "It suits them well," said he, "they have angel faces, and ought to be co-heirs of the angels in heaven." So powerfully did the sight of these youths impress his imagination, that he ceased not until he procured a mission from Rome, consisting of Austin and other monks, for the conversion of their countrymen. There are examples, at that period, of English youths being, because of their beauty, preserved from execution, even after having been sentenced to death.

It may be gathered from Scripture, that considerable attention was, among the Israelites, paid to the dressing the hair; and among the Anglo-Saxons and Danes, fine hair was considered one of the greatest ornaments; and they were at no little pains in setting it off to the best advantage. Now, fine and well-dressed hair is not readily found among a rude people; it rather indicates that the race possessing it, have, like Israel, been very long under mental training.

One of the very first things which struck me in this enquiry, and which indeed puzzled me exceedingly, before I



knew how to solve the problem, was the great similarity of the Jewish head to the English. If, thought I, these are of two different sons of Noah, the one of Japhet, and the other of Shem, how is it that they are both reckoned of the same, the Caucasian, family, and of the same most improved branch of that family? Those who have looked at the heads of the different races, and diligently compared them; and seen them to be, in general, so strongly in contrast to the European head,—far their superior in beauty and power—will readily acknowledge that this is no minor matter. The Jewish and English head, are of the same general form; and, what is far from being the case among the several branches of the Caucasian family, they are of the same size,—one of the largest, the very largest, possessing any pretension to beauty. The head is high, and has an ample anterior development; but is by no means deficient in the domestic propensities behind; so that it is rather elongated, than round, and the sides are perpendicular rather than sloping. The size and form of the head, serve, much more accurately than complexion, to identify a race. Even the difference that does exist in form, between the English and the Jewish head, serves to corroborate our view; correspondent as it is to the difference of character between the two families of Israel, as pointed out in Scripture.

#### MORAL CHARACTERISTICS.

One of the principal things in which Israel was educated,—and a strict attention to which was interwoven with all their private and national concerns, and which may be expected to distinguish the race,—was justice and regard to truth, as averred in the presence of the heart-searching God. Their laws were not merely put upon public record; they were made familiar to the understandings of the people from infancy. And such was the case as to the ancestors of the English, of whom it is written, that “their laws were severe, and vices not laughed at; and good customs were of greater authority with them, than elsewhere were good laws; no temporizing for favour, nor usury for gain.” It need not be remarked, with regard to their descendants, that their probity is remarked, and depended upon, all over the world. It may not, of course, have, in every instance, been so com-

plete as is desirable ; but still it is distinguished, and has greatly conduced to procure them influence both as individuals and as a nation. It is true the Jews are represented as not being so strict in their observance of truth, as might be expected from the training they enjoyed. Supposing the accusation to be correct, something must be allowed for the deteriorating circumstances in which, as an oppressed people, they have long been placed : whilst their brethren of the house of Israel, have been rather enjoying a kind of supremacy over other people. But even at an early period, the two houses were distinguished by different names, correspondent to their different character ; the one being called *treacherous* Judah, and the other *backsliding* Israel.—(See Jer. chap. iii.)

A wayward independent spirit ; a stiff-neckedness of disposition ; an abuse of the tendency to exercise rule ; is very much complained of in Scripture, as belonging to Israel ; and the same self-esteem and firmness are no less remarkable among many of their English descendants. The independent spirit of the latter, in respect to government, has been such as to procure them, from Defoe, more than a century ago, the following character :

“No government could ever please them long,  
Could tie their hands, or rectify their tongue ;  
In this to ancient Israel well compared,  
Eternal murmers are among them heard.”

This murmuring, however, seems in a great measure, to have risen, not merely from their self-will, but also from that prospectiveness so cultivated in ancient Israel, by the prophets, and by the whole tendency of their institutions. These looked forward, at least, as much as backward ; not merely as serving as a chronicle or record of the Lord's past kindness to them ; but as indicators of the far greater goodness he would yet bestow. Accustomed to occupy their minds upon future national events, and to form an opinion of what ought to be, they have been the more ready to find fault with the measures of government,—these, of course, not always corresponding to their individual anticipations. They may have been the more induced to take habitually an interest in national concerns, from the fact of its having been continually impressed upon them, that they were dealt

with by Providence, not merely as individuals, but as a nation :—that the people were responsible for the conduct of the rulers, as well as the rulers for the conduct of the people. —Their interests were one, and the oversight mutual.

#### INTELLECTUAL CHARACTERISTICS.

Israel, we have said, were ever taught to look forward : they were ever in a course of instruction,—and a spirit of change was produced in them which has continued down, throughout all their wanderings, to these their remote posterity, in whom a restless spirit of improvement is most remarkable ; and, of itself, distinguishes these, the Anglo-Saxon descendants, and their European brethren and American children generally, from all other people. The history of their constitution, their religion, their sciences, their arts, their literature,—of all connected with them, is, almost without exception, an exemplification of this most important law of their nature. Every thing is, with them, progressive, and at the same time, wonderfully continuous. All which is most consistent both with their origin, and the training which, in their fathers, they received ; and also, with God's expressed design of making them the instructors of the world.

Benevolence,—a hearty interest in the welfare of others of strangers as well as of kindred, was especially needful for them to possess, as occupying this important relation to the other branches of the human family : and this important gift was bestowed. They were taught to look to each other's good : to contribute systematically to the relief of the poor. When in devotion they looked up to the Most High, they were taught to look compassionately down upon the meanest around them ; and, by liberality to the poor and needy, to express their thankfulness to God, the Giver of all good. They were given to see the claims their kindred had upon them ; and they were also made to know the heart of a stranger ; and so, with regard to the Anglo-Saxons, it is said, that they even received all comers into their houses, and entertained them in the best manner their circumstances would allow. This hospitality was, doubtless abused, when they became intermingled with strangers ; and restrictions were necessarily adopted. The modern English, although not so

extravagant, are still remarkable for their good will. They are, perhaps, the most genuinely benevolent people on the face of the globe. Their own poor they support systematically; and the poor of other countries they have frequently assisted in the most liberal manner. Not seldom have they a good deal embroiled themselves in the quarrels of their neighbours; as taking a hearty interest in their welfare, and as desirous of putting them to rights. Their benevolence has latterly been most delightfully-exercised, in earnest endeavors to benefit the whole human race with the riches of divine truth, which have been so entrusted to their distribution. They have, at the same time, been endeavouring to break every bond, as in the case of the previously enslaved negroes; and they have done much to confer upon the nations the blessings of an enlightened education and a free constitution. Speaking thus, we do not speak of every individual of the English nation; but benevolence, a generous interest in the welfare of others, is undoubtedly a national characteristic, no less than the tendencies that dispose, and in some measure, qualify for rule.

This is the race who have shown that cultivation of the Reasoning Power which was so carefully bestowed upon Israel; that tendency to look to causes and effects, which is so useful, either as enquiring into the natural laws for the furtherance of Science, or as applying knowledge thus acquired, to the producing useful inventions, for the improvement of the Arts; for the lessening the evils, increasing the comforts, or gratifying the intellectual taste of man; and in no branch of the human family may we find the pleasing and the useful, so agreeably combined. They are well qualified to be the grand producers of good to man, as well as its most liberal distributors. It need scarcely be observed, that the other intellectual qualities that were more particularly cultivated in Israel;—such as the power of measuring distances, or judging of proportions; and also that of drawing analogies and contrasts, of readily judging, and clearly illustrating;—qualities of mind so necessary to a people who were to bear an important relation to man universally,—that of instructors, administrators of the manifold wisdom of God: these were, and still are, equally the characteristics of the Anglo-Saxon race, with those we have already pointed out. And, as yet, their natural taste for symmetry,

their extreme regard to order, their capacity for enjoying the Double (Job. xi. 6.—Is. lxi. 7.—Zech. ix. 12,) will receive abundant gratification from that word of God, that bread of life, which they have now, in truth, begun to deal out to others.

The words which the mouth of the Lord hath spoken, are not to be dealt with as if they were *mere* words. We are *earnestly* to seek to enjoy them for ourselves; and to deal them out, in all their richness of meaning, unto others. “The liberal soul shall be made fat, and he that watereth others, shall be watered also himself.”

## LECTURE X.

### THE IDENTIFICATION'—SOCIAL AND POLITICAL RELATIONS.

“ If thou take away from the midst of thee the yoke,  
The putting forth of the finger, and speaking vanity.

And thou draw out thy soul to the hungry.  
And satisfy the afflicted soul.

Then shall thy light rise in obscurity ;  
And thy darkness be as the noon-day.

And the Lord shall guide thee continually,  
And satisfy thy soul in drought,  
And make fat thy bones ;  
And thou shalt be like a watered garden ;  
And like a spring of water whose waters fail not.

And—of thee shall build the old waste places ;  
Thou shalt raise up the foundations of many generations ;  
And thou shalt be called the Repairer of the breach—  
The Restorer of paths to dwell in.”—Is. lviii. 9.—12.



### SUPPOSED FEROCITY OF THE SAXONS.

To the representations made in the last Lecture, with regard to the natural benevolence of the Anglo-Saxon race, it may perhaps be objected, that in the early history of both the Saxons and the Danes, there seems to have been manifested considerable ferocity of disposition. This, however, can be accounted for without supposing them to possess a predominant propensity to cruelty. Their very best feelings were, before their coming into Britain, so turned to evil, as mainly to conduce to such description of conduct. Their admission

to the hall of Odin, the father of slaughter, and god of fire and desolation; and all their future happiness,—depended, they were taught to believe, upon the violence of their own death; and the number of their enemies they had slain in battle. This belief inspired them with a contempt of life,—a fondness for a violent death, and a thirst for blood, which happily are unknown in the present times. Thus that association of the warlike propensities with the higher religious sentiments, which was produced in them when their nation was young,—when, under the leading of the Lord of hosts, they went forth to execute the sentence of extermination upon the wicked nations of Canaan; and which was also afterwards manifested in the wars of David,—that connection of valour and veneration, still existed, but in a depraved state, and with unhappy results, correspondent to the change in their object of worship. We have also before hinted, that their very sense of justice may, in many instances, have had much to do with their deeds of violence. They had been robbed of their country by the Romans, and obliged to take refuge in the inhospitable north, where they were crowded together without the possibility of maintaining their existence, except as turning back upon the Roman provinces, and serving themselves therefrom, as best they could. And, in such cases, the pusillanimous people who supported the proud oppressor, might expect to suffer, as well as that oppressor himself; and, the habit of committing violence being acquired, it was easily transferred to other cases, in which there was not the same excuse.

That their courage was more that of principle, than of mere animal ferocity, is evident from the fact of their so soon settling down into a state of peace, after their conversion to Christianity. They then poured the energies of their minds into the more tranquil exercises of religion, with an enthusiasm equal to that with which they had devoted themselves to war. They then attempted conquests of another kind; and became, many of them, the most active and efficient missionaries among other nations, and especially in the north of Europe. It seems also to have been at the instigation of one of them, Alcuinus, that Charlemagne established so many facilities for learning and science on the Continent, especially in Germany,—which have produced such a powerful influence upon the human mind ever since.

## COSSACK INSTITUTIONS AND MANNERS.

The case of the Anglo-Saxons, at this period of their history, seems to be considerably illustrated by that of the Cossacks,—who inhabit the same country as that in which we have supposed Israel to have dwelt, in the early part of their sojourn in the north country, and from which the Saxons came ;—that is, near the mouth of the Don, and along the back of the Black Sea. These people have got the credit of being wild and savage ;—and they certainly are dangerous enemies, and they do not well brook oppression : so much is this their character, that, even under the despotism of Russia, they form among themselves a kind of republic, and have much the same free and liberal institutions as the English have, and which seem to be natural to the Saxon race generally, and the most important of which, we shall see they possess in common with ancient Israel.

“ Nothing has contributed more to augment the colony of Don Cossacks, than the freedom they enjoy. Surrounded by systems of slavery, they offer the singular spectacle of an increasing republic ; like a nucleus, putting forth its roots and ramifications, to all parts of an immense despotic empire, which considers it a wise policy to promote their increase, and to guarantee their privileges.”

“ Some of the public edifices in Tscherschaskoy, (their capital,) are as follow :—

“ The Chancery, in which the administration of justice, and all other public business, is carried on. One room in it is appropriated to their assembly for public debates, which much resembles our House of Commons. When a general assembly is convened, it consists of a president, with all the generals, colonels, and staff officers, who hold councils, not merely of war, but of all affairs relating to the public welfare.

“ Another court of justice, called Selvesnesut, which signifies justice by word. The assemblies here, answer to our quarter sessions. Parties who have any disagreement meet, with their witnesses, and state their grievances. Each receives a hearing, and afterwards justice is decided.

“ The Public Academy, in which their youth receive instruction in geometry, mechanics, physic, geography, history, arithmetic, &c.

“ The Apothecaries’ Hall.

“ The Town Hall, of the eleven stanitzas into which the town is divided.”—*Clarke’s Travels.*

In personal appearance, and even in customs of a very minute kind, as well as with regard to the general framework of their society, there is also a striking resemblance ; and possibly there is some connection in even the name, the latter part of the name Cos-sack, being the same with the



first part of the name Sac-son. It is the same name, the former having a prefix, the latter an affix.

This people have been supposed to come from the west, whence some parties—as from Poland have joined them; but the intelligent traveller, Clarke, is clearly of opinion that their own account of themselves, and that of ancient history, are correct, which give them rather an eastern origin. They are a remnant of the Saxon or Gothic race, left in that neighbourhood, whilst the great body of the people were driven westward; and they appear to be busy leavening the surrounding apparently heterogeneous masses, such as the beautiful Circassians, on the one hand, and the horrible Calmucks, on the other,—together with Tartars, Poles, Greeks, and Armenians, along with some Russians and Turks. An improved race is being produced from the whole, speaking, indeed, the Russian language, but having the mind and manners of the Cossack. Now, what is the Don-Cossack—who, has at a distance, appeared to us as only a wild freebooter; and who certainly has not been placed in circumstances the most favourable to morality?

“The Cossacks,” observes Clarke, “are justified in acting towards the Russians as they have uniformly done; that is, in withdrawing as much as possible from all communion with a race of men, whose associations might corrupt, but never advance, the interests of their society.” He gives his own experience. “The people of the house in which we had been so comfortably lodged, positively refused to accept payment for all the trouble we had given them. No entreaty could prevail upon any of them to allow us further satisfaction, by any remuneration. “Cossacks,” said they, “do not sell their hospitality.”

Dr. Clarke has the following remarks, in describing an entertainment given to him by the commander-in-chief of the Cossack army:—

“The morning after our return to Oxai, we received a message from General Vassili Petrovich Orlof, commander-in-chief of the Cossack army, stating, that he expected us to dine with him at his country seat upon the Don. We set out, accompanied by our friend Colonel Papof, and a Greek officer in the Cossack service, whose name was Mamonof. The general had sent his carriage, with six fine Cossack horses, and several Cossacks mounted, with lances, to escort us. We passed along the steppes, and occasionally through vineyards, planted with cucumbers, cabbage, Indian wheat, apple, pear, peach, and plumb trees, and melons, for about ten miles, till we arrived at his house, which stood upon the European side of the river, opposite the town of Tscherchaskoy, and distant from it about five miles. Here we found elegant and accomplished women assembled round a piano-forte;

and afterwards sat down to as magnificent a dinner as any English gentleman might afford; the whole of which was served upon plate. The company consisted of about twenty persons. The general presented us with mead thirty years old, which tasted like fine Madeira. He wished very much for English beer, having often drank it in Poland. A number of very expensive wines were brought round, many of them foreign; but the wine of the Don seemed superior to any of them. As we sat banqueting in this sumptuous manner, I called to mind the erroneous notions we had once entertained of the inhabitants of this country, and which the Russians still continue to propagate concerning the Cossack territory. Perhaps few in England, casting their eyes upon a map of this remote corner of Europe, have pictured in their imagination a wealthy and polished people, enjoying not only the refinements, but even the luxuries of the most civilized nations. The conversation had that enlightened and agreeable cast which characterizes well-educated military men. Some peculiarities, which distinguished the manners of our ancestors, and are still retained in the ceremonial feasts of ancient corporate bodies, might be observed. The practice of drinking toasts, and rising to pledge the security of the cup-bearer, was a remarkable instance. Another very ancient custom, still more prevalent, is that of bowing and congratulating any one who happens to sneeze. The Cossacks of the Don always did this. When we took leave of the general, he said, if we preferred returning by water, for the sake of variety, we might use his barge, which was prepared and waiting to convey us. Being conducted to it, we found it manned by ten rowers, and decorated in a most costly manner. It was covered with fine scarlet cloth; and Persian carpets were spread beneath a canopy of silk."

"Perhaps an anecdote which I shall now relate, may render the contrast between the Cossacks and Russians more striking. The truth of it, on account of its notoriety, will not be disputed by either party. Whenever a quarrel among the Cossacks causes them to combat each other, they fight, as in England, with their fists, and never with knives, daggers, or any sharp instrument. This practice is so established a characteristic in their country, that it gave rise to a very remarkable wager. Teploff and Gelagin, two of the empress Catharine's privy counsellors, happened to be in her presence, when it was told her that a Cossack priest, then a monk in the Convent of St. Alexander Nevski, had been arrested for cutting the throat of a young woman, whom he had made pregnant, and with whom he had quarrelled; upon which Teploff offered a wager with Gelagin that the monk was not a Cossack. The bet was made, and won by Teploff; the monk proving to be a Russian. Being questioned how he could possibly divine the probable success of his wager—"Because," said he, "no Cossack would strike a woman; if he did, he would use his hand, and not his knife."—*Clarke's Travels.*

#### WOMEN RESPECTED IN ANCIENT ISRAEL.

The character of a people may be very much determined by their manner of treating Woman. The estimation in

which she was held by ancient Israel, appears to have been remarkable. We find her eminently influential both for good and for evil; as in the case of Deborah among the judges; and of Jezebel, after the separation of the nation into the two kingdoms of Israel and Judah. Among them were prophetesses and witches, as well as true and false prophets. The counsels of women sometimes prevailed in the most important public affairs, and under her guidance the arms of nations were occasionally wielded with the greatest success. It does not seem that it was until after the separation of the two kingdoms, that the women were separated from the men in public worship, and were given a court outward from theirs in the temple. Even so early, as at the Red Sea, we find Miriam, the sister of Aaron, taking a timbrel, and leading forth the women after her, with timbrels and with dances, in the public rejoicing, saying,—

“Sing ye to the Lord,  
For he hath triumphed gloriously;  
The horse and his rider hath He thrown into the sea.”

Afterwards we find this very Miriam, equally with Aaron, rivalling even Moses himself, and saying, “Hath the Lord only spoken by Moses? Hath he not also spoken by us?” The very possibility of such an occurrence as this taking place, argues a state of equality between the sexes, much greater than now exists in those countries,—and such as exists in our own. The innocent intercourse of the sexes does not appear to have been at all so constrained in ancient Israel, as it is now in the east,—but such as it is with us in Europe. It may perhaps be said, that the emancipation of woman, among ourselves, has been produced by Christianity. We, of course, cannot mean to deny this tendency in Christianity; but, here, this tendency does not seem to have been so much required: the Anglo-Saxons are thus described, during their early sojourn in Britain:

“The English in this period, treated the fair sex with a degree of attention and respect, which could hardly have been expected from a people so unpolished in their manners. This way of thinking they undoubtedly derived from their ancestors, the ancient Germans; who not only admired and loved their women, on account of their personal charms, but entertained a kind of religious veneration for them, as the peculiar favourites of heaven; and consulted them as oracles. Agreeable to this, we find some of the Anglo-Saxon ladies were admitted into their most august assemblies; and great attention paid to their

opinions; and so considerable was their influence in the most important affairs, that they were the chief instruments of introducing Christianity into almost all the kingdoms of the Heptarchy."—Henry's Great Britain, Book ii. chap. 7.

To the same purpose speaks Sharon Turner, in his history of this people:—

"It is well known that the female sex were much more highly valued, and more respectfully treated, by the barbarous Gothic nations, than by the more polished states of the east. Among the Anglo-Saxons, they occupied the same important and independent rank in society which they now enjoy. They were allowed to possess, to inherit, and to transmit landed property; they shared in all the social festivities; they were present at the *witena gemot*, and *shire gemot*; they were permitted to sue and be sued, in the courts of justice; their persons, their safety, their liberty, and their property, were protected by express laws; and they possessed all that sweet influence which, while the human heart is responsive to the touch of love, they will ever retain in those countries which have the wisdom and urbanity to treat them as equal, intelligent, and independent beings."

—And the Anglo-Saxons, having the wisdom and urbanity thus to treat the fair sex, ought not, surely, to be accounted less polished than the most civilized nations of the east:—from among whom they had come: but from none of whom, save their Israelitish ancestors, they could learn that truly just and generous propriety, with which woman was, throughout their various changes, treated among them.

#### MARRIAGE CEREMONIES.

Notwithstanding this comparative equality, and, in some respects, superiority, of the fair sex, among the ancestors of the English, every woman was placed under some guardian or other, without whose consent she could not execute any legal deed. Thus the father was the guardian of his daughter; the husband of his wife; and the male heir of the husband was the guardian of the widow. The king was the legal guardian of those women who had no other. When a young man made his addresses to a lady, one of the first steps he took, was to secure the consent of her *mundbora*, or guardian, by making some present, suitable to his rank and that of the lady. Something similar to this we find related in the Scriptures, respecting contracts for marriage among the Hebrews. In this way was Laban profited by the disposal, both of his sister Rebekah, to Isaac,—and of Leah and Rachel, to Jacob. No marriage could be lawfully

celebrated without the presence of the woman's guardian, who solemnized the marriage by delivering the bride to the bridegroom; by which the latter obtained the claims of legal guardian over the lady. From this we still retain the custom of giving away the bride in marriage. The custom of the bridegroom's giving at that time a ring to the bride, seems also to have had an eastern origin. It was a token of his endowing her with his property, and making her mistress of his house. A seal, we may well believe, was on the ring in ancient times; by affixing which seal, authority was given to a deed. Thus we read that when a king gave his authority upon any particular occasion, to a subject, he did so by giving the king's seal; and this was done by putting his ring, having such seal, upon the finger of the person to whom was deputed the royal power. The bridegroom thus, by giving the ring, at once recognized his natural right to exercise authority; at the same time he invested the woman with the same, under, or with, himself. Perhaps the large square piece of cloth, supported by a tall man at each corner, and held over the bridegroom and bride, in the after-part of the ceremony, when receiving the nuptial benediction, may also have had the same eastern origin.

The other marriage ceremonies,—such as the bridegroom's party, in martial array, going for the bride, under the conduct of the foremost man, to conduct the bride in safety to the house of her future husband; the bride's procession in return, led by the brideswoman, and followed by a company of young maidens, who were called the bride's maids; her betrothal, when carried thus to the house of the bridegroom; the united rejoicing procession thence, to receive the priest's benediction; the gladsome return; and the subsequent splendid marriage supper, all forcibly remind us of similar ceremonies prevailing in Israel, and intimated throughout both the Old and New Testaments. The feastings and rejoicings continued, for several days after the marriage, and seldom ended until all the provisions were consumed. To indemnify the husband, in some degree, for all these expenses, the relations of both parties made him some present or other at their departure. And this, also, we find, was the case among the Hebrews, as is intimated in that beautiful nuptial song, (Ps. xlv.);—which Psalm is beautifully illustrated by the Saxon ceremonies, to which we have alluded; as also they are illustrated by it.

“Chastity in their youth,” we are told by Henry, “and conjugal fidelity after marriage, may justly be reckoned national virtues of the Anglo-Saxons.—Their ancestors, the ancient Germans, were famous for both these virtues. The intercourse between the sexes did not commence till both arrived at full maturity. The laws of matrimony were observed with great strictness. Examples of adultery were extremely rare, and punished with much severity. The husband of an adulteress, in the presence of her relations, cut off her hair, stripped her almost naked, turned her out of his house, and whipped her from one end of the village to the other. When the matrimonial knot was once duly tied, nothing but the death of one of the parties, or the infidelity of the wife to the marriage bed, could generally have power to dissolve it. There were, however, instances of voluntary separations, and even divorces.”

All which is correspondent to what we know of ancient Israel, with regard to whom the utmost care was taken in these particulars. Neither people were so perfect as could be wished; but still they were very far in advance of most other nations.

#### DOMESTIC RELATIONS.

With regard to Children: As among the Hebrew women, so among these, their Saxon daughters, was it accounted a disgraceful thing, and one of the greatest misfortunes, to be without offspring. And as it seems to have been the case with the former, so was it with the latter; mothers generally nursed their own children. When some Saxon ladies, after the introduction of Christianity, refused that labour, they were reckoned guilty of an innovation. The paternal authority did not extend to the power of life and death, as among the Gauls; but parents had a right to correct their children with becoming severity, to regulate their conduct, to sell their daughters to husbands, with their own consent; and even to sell both sons and daughters into slavery, to relieve themselves from extreme necessity: all which we expressly know to have been the case with ancient Israel.

#### ELECTIVE GOVERNMENTS.

We know that in Israel the ties of kindred were very fully acknowledged, beyond the mere domestic relations; and one of the claims of kindredship, was the avenging of blood. The friends of the slain had a recognized right to slay the shedder of blood. This also was the case with regard to the Saxons. The custom, it seems, degenerated into family feuds and bickerings, and private wars, which

disturbed the public tranquillity, and prevented the regular course of justice; so that many laws had to be made on the subject, one of which provides that the murderer alone shall be obnoxious to the resentment of the relations of him whom he had murdered, and not his whole family, as formerly. They had also, like Israel, places of refuge where the avenger could not enter.

The Saxons seem to have been, like the Israelites, not a giddy isolated number of individuals. They had a strong tendency seriously to apply themselves to the matter in hand, and closely to combine one with another, for the furtherance of a common object. Yet not this, as being entirely submissive to a dictator; but rather as each exercising an independent, although harmonious, will in the matter. This led them to form free Societies of a variety of kinds, some of which, such as those for business in cities and burghs, still in a manner exist; and have been the strongholds even of national liberty at all times. They seem to have recognized the principle, "In the multitude of counsellors there is safety." At the same time, they acted with concentration;—and when they did so, it was generally with efficiency. They pursued even their private ends in public bodies; yet not so as to sacrifice their individual rights, as either cowardly following each other, or tamely submitting to a leader. Even with regard to the relation of Vassal and Baron, Robertson observes,—

"It was a fundamental principle of the feudal system of policy, that no freeman could be subjected to new laws or taxes, unless by his own consent. In consequence of this, the vassals of every Baron were called to his court, in which they established, by mutual consent, such regulations as they deemed most beneficial to their small society, and granted their superiors such supplies of money as were proportionate to their abilities, or to his wants. The Barons themselves, conformably to the same maxim, were admitted into the supreme assembly of the nation, and concurred with the sovereign in enacting laws, or in imposing taxes."

Among the Anglo-Saxons, this system of self-government appears to have prevailed as much as was compatible with the military attitude in which they were generally obliged to hold themselves. The theory of their constitution seems to have been, that every ten men, or heads of families, should choose one from among them, to act for them in the council of their little community, consisting of generally ten

such compartments or wards. Ten of these wards formed a tything or parish. And ten of these tythings formed a hundred, the elders of which, thus chosen, were supposed to meet for the management of matters belonging to the ten tythings in general: whilst each tything took charge of the affairs that especially belonged to itself. The County, which was still more extensive, corresponded to the tribe in Israel. The word *county* or *comte* seems to be derived from the Hebrew word signifying to rise up, to stand,—and refers to the rod or ensign of the tribe, to which they congregated themselves, in the larger assemblies of the people. The Cossacks were called, in the earlier part of their history, Comani,—most likely in regard to their tribes or standards: as also they were anciently called Khazares, on account of their skill in archery, for which the English also were remarkable. The word shire appears to be from the word Shehir, signifying a city, and still used in the country, south of the Caucasian mountains, in which Israel were placed by the Assyrians. A shire is a district of country, connected with a principal city.

The nation of Israel, we have seen, were, at an early period of their history, given proper rules for their association, such as were equally adapted for a small society, or for a large one. The people exercised a mutual oversight of each other in tens; each ten had one who represented and acted for them. The institution is very distinctly expressed, in Deut. i. 9—18, and appears clearly enough to account for the peculiar constitution of the Anglo-Saxons, about the origin of which, philosophers have been so puzzled, and such absurd notions have been entertained.

“And I spake unto you at that time, saying, I am not able to bear you myself alone: the Lord your God hath multiplied you, and, behold, ye—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—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—good—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, captains over fifties, and captains over tens, and officers among your tribes.

And I charged your judges at that time, saying,—Hear—between



your brethren, and judge righteously between—man and his brother, and the stranger—with him.

Ye shall not respect persons in judgment; ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment—God's; and the cause that is too hard for you, bring—unto me, and I will hear it. And I commanded you at that time all the things which ye should do."

Here the people are enjoined to look out from among themselves, men qualified for official situations; and these are to be brought to the chief governor, ruling by the grace of God, and he gives them their authority, and the rules according to which they are to act. The people are divided into thousands, the elders representing which, came to be denominated the thousands of Israel. The subdivision of the people thus, and into hundreds and tens, is exactly that which existed among the Saxons, from the earliest period; and, although the substance of the thing has been greatly lost, the terms *hundred* and *tything*, or ten, still exist with regard to civil divisions of the people in England.

"In the Saxon times all were decenners, that is, ranked into several tens, each one being pledged for others good abearance; and, in case of default, to answer it before the judge, that is, of the hundred; and, in case of default of appearance, his nine pledges should have one and thirty days to bring the delinquent forth to justice: if this failed, then the chief of those decenners was to purge himself and his fellow pledges, both of the guilt of the fact, and also of being parties to the flight of the delinquent. If they could not do this, then were they by their own oaths to acquit themselves, and come under a bond to bring the delinquent to justice as soon as they could; and in the mean time to pay the damage out of the estate of the delinquent; and if that were not sufficient, then out of their own estate. The master of the family was a pledge, or one of the ten, for his whole family. It was a building of great strength downward, even to the foundation, arched together both for peace and war. By the law of Decenners, wherein justice was the band, their armies were gathered, not by the promiscuous flocking of people, but by orderly concurrence of families, kindreds, and decenners, all choosing their own leaders; and so honour, love, and trust conspired together to leave no man's life in danger, nor death unrevenged.

"It was a beautiful composure, mutually dependent in 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 corner-stones pointed forward to break the wave of danger. Nor was other reward expected by the great men, but honour and admiration, which commonly brought a return of acts of renown. Lastly, it was a regular frame, in every part squared and made even, by laws which, in the people, ruled as *lex loquens*; and in

the magistrates, as *lex intelligens*; all of them being founded on the wisdom of the Greeks, and judicials of Moses. Thus the Saxons became somewhat like the Jews, distinct from all other people: their laws, honourable for the king, easy for the subject; and their government, above all other, like unto Christ's kingdom, whose yoke is easy, and his burden light. But their motion was so irregular, as God was pleased to reduce them by another way."—*Historical and Political Discourse of the Laws and Government of England*, page 70.

#### SIMILARITY IN OTHER RESPECTS.

So striking is the resemblance between the ancient Saxon constitution and that of Israel, that, more than a hundred years ago, a book was produced with this title: "*An Historical and Political Essay, discovering the Affinity or Resemblance of the Ancient and Modern Governments, both in our Neighbouring Nations, as also in the Jewish Commonwealth, in respect to our English Parliaments;*" and from which we extract these few following remarks:—

"Selden allots to the great assembly or Sanhedrim of the Jews, both a judiciary and deliberative power; to the first he refers their judgment of all matters relating to the payment of the annual tithes or revenues, and concerning all manner of sacrifices, to the last, of all matters relating to peace or war, to the amplifying of the temple or city of Jerusalem, to the enacting of any new laws, or the erecting of any inferior Sanhedrims. All which are things frequently treated of in our parliaments; the supreme judiciary power of the kingdom in civil affairs being also lodged in the House of Lords.

"It is farther agreed, that it belongeth to this great Sanhedrim or Jewish assembly, to give all the necessary instructions and injunctions how first fruits should be faithfully paid, and both sorts of tithes. Which course of making laws concerning the payments which the people were to make, as is shown before, is the proper business only of the Parliament.

"For the freedom of their votes, the king was not admitted into the College of the Senate; because it is a crime to dissent from him, and to contradict his words. In our Parliaments, whensoever the king came to the House of Peers, where his place and chair of state was, the house did forbear to proceed in any debate whatsoever in his presence, but only heard what he was pleased to say unto them. The reason is before given by these Rabbins, which doth suit with the usage and custom of our Parliaments, as it was the course in their great Sanhedrim, which was a supreme Council among them."

This author thereafter proceeds to prove, from a vast number of instances, recorded in Scripture, that the representative system prevailed in ancient Israel, as in the Anglo-Saxon constitution.

To those who have attentively studied the institutions of Moses, and compared them with the Saxon, there must ap-

pear so striking a similarity, as will be apt to lead to the conclusion that the Saxon commonwealth was thus framed, after their becoming acquainted with Christianity. This, however, does not appear to be the case. They brought these institutions with them into England, and left similar institutions among the people in the north of Europe, with whom they had been from time immemorial. Yet, even granting this, we find Millar making the following remarks:—

“According to the early policy of the Anglo-Saxons, each of their villages was divided into ten *wards*, or petty districts; and hence they were called *tythings* or *decennaries*, as their leader was denominated a *decanus* or *tything-man*. This regulation appears to have been extended *over all the kingdoms upon the neighbouring continent*; and in all probability it originated from the influence of ecclesiastical institutions.

“As upon the first establishment of Christianity, under the Roman dominion, the form of church government was in some respects modelled by the political constitution of the empire, so the civil government in the modern states of Europe, was afterwards regulated in many particulars according to the system of ecclesiastical policy. When the western provinces of the Roman empire were conquered by the barbarous nations, and erected into separate kingdoms, the conquerors, who embraced the Christian religion, and felt the highest respect for its teachers, were disposed in many cases to improve their own political institutions, by an imitation of that regularity and subordination which was observed in the order and discipline of the church.

“In the distribution of persons or of things, which fell under the regulation of the Christian clergy, it appears that, in conformity to the customs of the Jewish nation, a decimal arrangement was more frequently employed than any other. By the Mosaic institutions, the people were placed under rulers of thousands, of hundreds, of fifties, and of tens. A Jewish synagogue, corresponding to a modern parish, appears at a subsequent period to have been put under the direction of *ten elders*, of whom one became the chief ruler of that ecclesiastical division. A tenth part of the annual produce was appropriated for the support of the Levites; as the same proportion of ecclesiastical livings was claimed by the high-priest. Hence we find that, in *modern Europe*, the members of a cathedral church, as well as those of a monastery, were divided into ten branches, each of which was put under a director, and the tenth of these persons, or *decanus*, was intrusted with a superintendence of all the rest. Hence, too, *modern institution of tythes, and the pretensions of the Roman Pontiff, the Christian high-priest to the tenth of all the revenues of the clergy.*”—*Historical View of the English Government.*

This writer seems to have been prepared to look upon the Saxons as being in a state of barbarism,—and as if they had been obliged for every thing to the Romans, to whom they were superior in arms,—and to whom their descendants

are certainly not inferior in intellectual power, or moral dignity. Such writers are greatly at a loss to account for these Mosaic institutions, existing in so perfect a state among a people they reckon so rude. By this, one of the most skilful of these writers, the conjecture is here hazarded, that without any concert, and even as separated into their minuter divisions, all these northern nations fell into this arrangement and coalescence, as copying after the ecclesiastical institutions then planted among them. It happens, however, rather awkwardly for this theory, that these institutions were most distinctly possessed by the Danes, and the Danish colonies,—who were among the latest in receiving Christianity; and they rather became fainter, the farther they departed from their early manners. It was not a very likely thing, to say the least of it, that these nations required to build up society from the very base, after acquaintance with Christianity,—when previously they had, by their combined energy and wise counsels, broken down the strength and policy of Rome. This they did not do as individuals, nor even as small parties merely, but as nations, as a company of nations. Was it likely that these people, acting thus successfully in concert, would all at once, as if with common consent, and yet without any concert, throw away their old associations into utter forgetfulness; and adopt what was entirely new; whilst with regard to the names of the days of the week, and even religious festivals, as in the case of Easter,—and, further, as to the names of the Supreme Being, they retained those they had used previous to their knowledge of Christianity? We can readily believe that, had the author of this “Historical View of the English Government” been acquainted with our view of the case, he would not have been so puzzled in accounting for the planting of the institutions of Moses in the north:—he would not have been under the necessity of supposing such a simultaneous growth of like political constitutions, the most perfect in theory, among many independent, and as he supposed, barbarous nations; a thing of which we have no experience in the history of the world.

The same writer, it may be observed, has been led to acknowledge what is grossly inconsistent with his own view of the case, and which, indeed, deprives it of its only seeming foundation; which is, that it was in *modern* Europe that the ecclesiastical constitution and arrangements were assim-

lated to the Hebrew; so that this ecclesiastical change, (equally favourable to our view,) requires to be accounted for, as much as the other.

Even granting, however, that the Mosaic institutions did exist among these nations, anterior to their embrace of Christianity, may it not still be objected, that they were given them by some legislator, who had, somehow been made acquainted with the writings of Moses? Neither will this objection stand good. What is imposed upon a people as foreign to their former habits, exists only as it were, in law. It is long before it becomes familiar to the every-day habits of the people, and acquires a perpetuity independent of the statute book, so as to endure throughout all migrations and changes whatsoever, of the people. What is naturally everywhere part of a people's political existence, and distinguishes them continuously through all their known history, from all other nations, may well be supposed to have been taught them in their infancy, and to have grown with their growth. It has been early put into the very nature of the people. But we know of no people to whom this was done, except to Israel. The presumption is, certainly, altogether in our favour. We find the English, in their earliest political history, with these institutions; and it remained to be proved how otherwise they received them. The theories hitherto formed to account for them, have no foundation in history, and are too fanciful to be admitted as philosophy.

#### THEIR "COMMON LAW."

Our argument for the priority of the Mosaic institutions among the English,—and their being independent of the ecclesiastical institutions,—will still more appear, when we consider that, in the people's courts, they followed their own customs and laws, the body of which was called the Common Law; and which had been handed down to them from time immemorial; whereas, in the ecclesiastical courts, that were now, for the first time in Europe, allowed the Christian priesthood, after the Israelitish pattern, (in which the Levites had so much to do in the administration of justice,) there was no such favour shown to the common law; but rather, of course, to their own canon law, and also to the Roman civil law. The Common Law,—a body of law, written in the very habits of the people, and not merely in writing, but so engraved, as in the rock for ever, as to subsist, together

with this people, throughout all their migrations, revolutions, and changes, even of religion, is a perpetual witness to their having been, in the earliest period of their history, under strict moral training, and accustomed to the careful and regular administration of justice; such as could not accidentally have been given to a nation, far less to a body of nations: but such as we certainly know was given to Israel.

#### SAXON CHRONICLE.

Nor was the manner of preserving the national records so imperfect as Millar has rashly asserted, thus showing that he was less acquainted with this people, than with their enemies, the Romans. Before their conversion to Christianity, their priests, in different parts of the country, kept, it is most likely, distinct records, in each section, according to their several knowledge of what was passing, of a public and interesting nature. At the death of the king, these different accounts were brought together, and consolidated into one general history of the nation during the period. After their conversion to Christianity, this business fell into the hands of the monks, of the Benedictine order, in whose several monasteries the district records were kept; and afterwards the whole were reduced into one statement by a chapter of the order. So regularly was every thing of importance noted in this way, that, it is said, no history of the same period is so complete as that of the Saxons, from their arrival in Britain, until the Norman invasion. In the books of the kings of Israel, and the Chronicles of the kingdom of Judah,—written after the same plan, according to the lives of the kings; and taking a religious view of men and events, noting particularly the hand of Providence in national affairs,—we have the origin of all this. As the learned M. Ingram has observed,—

“The Saxon Chronicle may be philosophically considered the second great phenomenon in the history of mankind. For if we except the sacred annals of the Jews, contained in the books of the Old Testament, there is no other work extant, ancient or modern, which exhibits at one view a regular and chronological panorama of a people, described in rapid succession by different writers, through so many ages, in their own vernacular language.”

The Scythians, among whom were the Goths and Saxons, are as clearly distinguished (Col. iii. 11) from the barba-

rians, as are the Jews from the Greeks; yet historians, at the expense of many inconsistencies, have been in the habit of confounding them. We shall close this line of argument with a quotation from Turner, who, having very gratuitously assumed that the Saxons were barbarians, proceeds to give a statement of the results of their settlement in Europe, such as fully justifies his suspicion, elsewhere expressed, that the Saxons were not so barbarous as has been supposed; but were rather descended from some of the more civilized portions of the Asiatic population.

“Yet from such ancestors a nation has, in the course of twelve centuries, been formed, which, inferior to none in every moral and intellectual merit, is superior to every other in the love and possession of useful liberty: a nation which cultivates with equal success the elegancies of art, the ingenious labours of industry, the energies of war, the researches of science, and the richest productions of genius. This improved state has been slowly attained under the discipline of very diversified events.

“The barbaric establishments were a new order of things in Europe, but cannot have been so prolific of misery to mankind as we have hitherto, too gratuitously, assumed:—when, notwithstanding the discouragement of new languages and institutions, and ruder habits, they were preferred by many of the Romans to the country which was their birth-place, which had been so long consecrated by deserved fame, and whose feelings, mind, and social manners, were congenial to their own.

“The invasions of the German nations destroyed the ancient governments, and political and legal systems of the Roman Empire, in the provinces in which they established themselves; and dispossessed the former proprietors of their territorial property. A new set of land-owners was diffused over every country, with new forms of government, new principles, and new laws, new religious discipline and hierarchies, with many new tenets and practices. A new literature and manners, all productive of great improvements, in every part superseded the old, and gave to Europe a new face, and to every class of society a new life and spirit. In the Anglo-Saxon settlements in Britain, all these effects were displayed, with the most beneficial consequences.”

Limited monarchy, constitutional law, and representative government, and efficient civil police, and trial by jury, are among the most important legacies left the English nation by their Anglo-Saxon forefathers; and these may all be easily traced to an Israelitish origin. And to this origin they have been traced, as we have seen, even by those who were obliged, in rather an unphilosophical way, to account for the connection. It is, indeed, rather remarkable, that so many of these institutions should have been allowed to

remain as incontestable evidence that this people had been Moses' disciples. Equally does their social condition witness to this, as, in our last lecture, we saw that their personal appearance and character give evidence, full and explicit, to their being the children of Abraham.

“Hearken to me,  
Ye that follow after righteousness,  
Ye that seek the Lord;  
Look to the rock—ye are hewn,  
And to the hole of the pit—ye are digged.  
Look unto Abraham your father  
And unto Sarah—bare you;  
For I called him alone,  
And blessed him,  
And increased him.  
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.”—Isa. li. 1—3.



## LECTURE XI.

### FRENCH TESTIMONY AS TO THE ANGLES, ENGLISH CONSTITUTION, AND HISTORY.

“See now that I,—I,—He  
And—no god with Me,  
I kill, and I make alive :  
I wound and I heal,  
Neither—that can deliver out of my hand.  
For I lift up my hand to heaven,  
And say, I live for ever.  
If I whet my glittering sword,  
And mine hand take hold on judgment ;  
I will render vengeance to mine enemies,  
And will reward them that hate me.  
I will make mine arrows drunk with blood,  
And my sword shall devour flesh ;  
With the blood of the slayers and of the captives,  
From the beginning of revenges upon the enemy.”  
DEUT. xxii. 39—42.

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THE evidence produced in these lectures, as to the peopling of England by the race identified with Israel ; and which evidence has been chiefly supplied by our own historians :—this evidence it may be good to confirm by the testimony of witnesses from among our neighbours the French. The two we shall take are, the one a Protestant, the other a Roman Catholic. The former shall give his testimony of the English, at their settlement here, and previous, of course, to the operation of those causes of our national prosperity, to which the enemies of the Reformation may suspect him of giving an undue degree of prominency, in the latter period of England’s history. This latter period, until near his own

time, we shall leave to be sketched by a Roman Catholic, who can as little be suspected of partiality in our favour.

Rapin's testimony with regard to the change effected in this island by the settlement therein of the Anglo-Saxons, is thus given at the commencement of his third book :—

“The revolution caused by the conquest of the Anglo-Saxons, introduced a new face of things in Great Britain. The country, formerly inhabited by the Britons, was now possessed by strangers. The very names of the 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, and comprehended under the name of English, had conquered all the southern part of the island, from the Channel to the wall of Severus, and a little beyond, towards the east. This part of Great Britain, possessed by these three nations, was divided into seven kingdoms, whereof the Saxons and Jutes had four, namely Kent, Essex, Sussex, and Wessex; the Angles alone had two, Mercia and East-Anglia; but in Northumberland were mixed with the descendants of the Saxons that first took possession of the country beyond the Humber, under Octa and Ebusa.”

“By the Heptarchy is meant the government of the seven kingdoms of the Anglo-Saxons, considered as making but one body and one state. The Anglo-Saxons, as I said before, established in England a form of government not unlike what they had lived under in Germany; that is, considering themselves as brethren and countrymen, and being equally concerned to support themselves in their conquests, 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, if you please, a Monarch, invested with certain prerogatives, the nature and number of which we are not fully informed of. Upon the death of the general or monarch, another was chosen by the unanimous consent of the seven kingdoms; but there were sometimes pretty long interregnums caused by the wars or divisions between the sovereigns who could not meet or agree upon a choice.

“Besides this monarch they had also, as the centre of the heptarchical government, an assembly-general, consisting of the principal members of the seven kingdoms, or their deputies. This is what is called the Wittenagemot, or general parliament, where the concerns of the whole nation only were considered. But each kingdom had a particular parliament, much after the manner practiced in the United Provinces of the Low Countries. Each kingdom was sovereign, and they consulted in common upon the affairs that concerned the Heptarchy; and the acts and resolutions of the assembly-general were to be punctually observed, since every king and kingdom had assented thereto.”

It is worthy of observation, that of the nations from the the north of Europe that came into Britain, the Angles alone,

who ultimately gave their name to this country, left no known portion of their people on the continent. They seem to have merely passed through the country of the Saxons and Jutes; and to have almost entirely transported themselves into this island; after whom the whole southern portion of it came ultimately to be termed England. It would, however, be an error to suppose that only the south part of England was peopled by them. Partly by direct emigration, and partly by the scattering occasioned by the incursions of the Danes, and the Norman conquest, the same race that peopled, first, the central parts of the island, called, in the times of the Heptarchy, East Angla, and Mercia, and Northumberland: the same race was spread out southward into the Saxon quarters, and even westward into Wales, as well as northward into Scotland. And thus the whole body of the people that remained, after their first settlement here, had the advantage of being leavened by a race, which, with all its faults; is superior both as to intellectual capacity, and moral power.

This is shown by the eminence to which those parts of England have attained, that were the first, and the most entirely peopled by Angles. In their quarters are found the principal seats of learning, Oxford and Combridge. The chief manufacturing districts are theirs, whether it be as to cloths, or metals, or earthenware, or chemical preparations. The greatest marts for the import of the fulness of the earth by sea, and for sending forth into all quarters of the globe the productions of English ingenuity and industry, if we except the capital, are all to be found within those portions of the island that were peopled by the Angles. They all anciently were within the bounds of the Anglian, even as distinguished from the Saxon, kingdoms of the Heptarchy. Nor is it to be overlooked that the capital itself is from these quarters still supplied with some main portions of its population that have carried literature, science, and art, to such perfection: and even mercantile and missionary enterprise to the bounds of the habitable globe.

With regard to the settlement of the Angles in Britain, Rapin thus writes, in his first book, page 38:—

“About this time (A. D. 527) multitudes of Angles, *under the conduct of twelve chiefs*, all of equal authority, but whose names, except Uffa (of whom I shall have occasion to speak hereafter), are unknown, landed at some port on the eastern coast of Britain, where, without

much difficulty they possessed themselves of some post, those parts being ill guarded by the Britons. In time, as they were continually enlarging their conquests towards the west, they compelled the Britons at length to abandon their country along the eastern shore. The Angles, thus situated, had an opportunity of sending from time to time for fresh colonies from Germany, with which they founded a fifth kingdom, by the name of the kingdom of East Anglia, or of the East Angles. But as their first chiefs assumed not the title of king, the beginning of this kingdom is generally brought down to the year 571."

As to the kingdoms of the Heptarchy founded by them, he gives the following testimony in his third book, page 55 :—

"The kingdom of the East Angles was bounded on the north by the Humber and the German Ocean: on the east by the same ocean, which surrounded it almost on two sides: on the south, by the kingdom of Essex: and on the west, by Mercia. Its greatest length was eighty, and its greatest breadth fifty-five miles. It contained the two counties of Norfolk and Suffolk, with part of Cambridgeshire. The chief towns were Norwich, Thetford, Ely, and Cambridge. I have already related how this kingdom was founded by the Angles that landed on the eastern coasts of Britain, under twelve chiefs, the survivor of whom, Uffa, assumed the title of king of the East Angles."

And in page 53 :—"The kingdom of Mercia was bounded on the north by the Humber, by which it was separated from Northumberland; on the west, by the Severn, beyond which were the Britons or Welsh; on the south, by the Thames, by which it was parted from the kingdoms of Kent, Sussex, and Wessex; on the east by the kingdoms of Essex and East Anglia. Thus Mercia was guarded on three sides by three large rivers that ran into the sea, and served for boundary to all the other kingdoms. Hence the name of Mercia, from the Saxon word, Merc, signifying a bound, and not, as some fancy, from an imaginary river called Mercia. The inhabitants of this kingdom are sometimes termed by historians *Mediterranei Angli*, or Mid-land English, and sometimes South Humbrians, as being south of the Humber; but the most common name is that of Mercians. The principal cities of Mercia were Lincoln, Nottingham, Warwick, Leicester, Coventry, Lichfield, Northampton, Worcester, Gloucester, Derby, Chester, Shrewsbury, Stafford, Oxford, Bristol. Of all the kingdoms of the Heptarchy, this was the finest and most considerable. Its greatest length was a hundred and sixty miles, and its greatest breadth about one hundred."

And in page 47 :—"The kingdom of Northumberland was situated on the north of the Humber, as its name imports. It was bounded on the south, and parted from Mercia by that river; on the west, by the Irish sea; on the north, by the country of the Picts and Scots; and on the east, by the German Ocean. It contained the present counties of Lancashire, Cumberland, Westmoreland, Northumberland, York, and Durham. The principal cities were York, Dunelm (since called Durham), Carlisle, (named by the Romans *Luguballia*), Hexham, or

Hagulstadt, Lancaster, and some others of less note. This country was divided into two parts, Deira and Bernicia, each, for some time, a distinct kingdom of itself. Bernicia was partly situated on the north of Severus's Wall, and ended in a point at the mouth of the Tweed. Deira contained the southern part of Northumberland, as far as the Humber. The greatest length of the whole kingdom, including both parts, was a hundred and sixty miles, and its greatest breadth one hundred."

These three kingdoms were those that were most made a prey of by the Danes; by the incursions of whom the Angles appear to have been much driven out into other portions of the Heptarchy, and as well into Scotland and Wales. Thus, in the reign of Ethelred it is said of the Danes,

"They began with attacking Northumberland, of which they at length became masters. They proceeded next to East Anglia, which they also subdued; and, after extorting money from the Mercians, they entered Wessex."

And thus, in speaking of the language of the Anglo-Saxons, Rapin writes, page 162:—

"To say in general, the Anglo-Saxons spoke English or Saxon, would not be showing with sufficient exactness what their language was. To give a fuller idea of it, it will be necessary to distinguish the several tongues used in England after the arrival of the first Saxons. The English tongue originally differed but little from the Danish, since the ancient writers call them indifferently Cimbric, Scandinavian, Gothic; but this language was not the same with the Saxon. In the parts lying north of the Thames, was spoken pure English or Danish, and south of the Thames pure Saxon. Though these two languages were different, they so far agreed, however, as to be understood by both nations. In process of time, and especially after the union of the seven kingdoms, Saxon prevailed in all England, because the kings were of that nation. Thus pure English (or the language of the Angles,) was by degrees disused, or at least banished from common conversation. Afterwards the Danes, settling in England, brought their language, which was not the ancient Danish or English above mentioned, but a modern Danish mixt with the language of several neighbouring nations of Denmark. This modern Danish was chiefly used in Northumberland, Mercia, and East Anglia, where the Danes were masters. Though out of compliance to the English, Canute the Great published his laws in Saxon, yet the Danish tongue was still retained in the north, where the people were mostly Danes. As it was also the court language during the reigns of Canute the Great and his two sons, it became necessary for the West Saxons, who adopted several words and idioms of it into their own language. But upon Edward the Confessor's accession to the throne Saxon prevailed again at court. Hence the inhabitants of the north were under some necessity of learning it, just as the Gascons in France were obliged to learn French."

As to the origin of the Anglo Saxon Institutions, Rapin writes thus, pages 147, 148 :—

“Great Britain was so overrun with Saxons, Angles, and Jutes, that hardly could any remains of the ancient Britons be discovered. It was very natural for these conquerors to establish in their new erected kingdoms their own country customs. And therefore it may be advanced for certain, that the laws now in force, throughout the greatest part of Europe, are derived from the laws these ancient conquerors brought with them from the north. This might be easily proved with respect to all the countries concerned in this great revolution. But at present I shall confine myself to England alone. By what I am going to say, whoever has any knowledge of the English constitution, will easily be convinced that the customs now practised in that kingdom, are, for the most part, the same the Anglo-Saxons brought with them from the northern countries, and lastly from Germany.

“An English historian, by comparing the laws and customs of the Germans with those of the English, has plainly shown the English introduced into Great Britain the same laws that were in use in their own country. Nay, he affirms, that till the Norman conquest there was not so much as one law in England but what, in the main, the Germans had the same. ’Tis true, as the Anglo-Saxons consisted of three several nations, who had also their separate quarters in England, there might be some difference upon that account between the seven kingdoms of the Heptarchy. But this difference could not be very great, since the three nations were united in Germany, before their coming into England, and made but one and the same people under the general name of Saxons. All that can be inferred from hence is, that the laws established by the Anglo-Saxons in England were composed of those of the Angles, Saxons, and Jutes. But to look for the origin of the English constitution among the ancient Britons would be without foundation, though it is not impossible but their forms of government might in some respect be alike. The laws and customs, therefore, introduced into Great Britain by the Anglo-Saxons, are to be considered as composed of the laws their ancestors brought into Germany, and of those they found among the ancient Germans.

“The Saxons had no kings in Germany when they sent their first troops to the assistance of the Britons under the conduct of Hengist. Their territories were divided into *twelve provinces*, over each of which a head or governor was appointed by the assembly-general of the nation, wherein the supreme power was lodged. This assembly, was called *Wittena-Gemot*, that is to say, the assembly of the wise men, and also the *Mysel Synod*, that is, the great assembly. Besides the governors of the provinces, there were others also set over the cities and boroughs.

“Though the title of king was not in use among the Saxons, it was however, assumed by Hengist as soon as he was in possession of Kent. Indeed it would have been difficult for him to have found any other so proper to express his sovereignty over that province. It is true, the titles of duke and earl, or their equivalents, *Heretogh* and *Ealdorman*, were not then unknown; but they were not yet used to signify

sovereigns. It was not till long after that certain dukes and earls, being invested with sovereign power, these titles were made use of to denote the supreme authority. The other Saxon leaders who settled in Great Britain after Hengist, followed his example in assuming the title of king. Thus, whereas in Germany the Saxon territories were divided into *twelve governments*, their conquests in England were parted into seven kingdoms; but with this difference, that in Germany each governor depended on the assembly-general of the nation, whereas in England each king was sovereign in his petty kingdom. However, this did not exempt him from all dependence on the Witten-Gemot of his own state, which, in conjunction with him, regulated all important affairs. Moreover, by mutual consent there was established a general assembly of the whole seven kingdoms, where matters relating to all in common were settled. Hence this form of government, which considered the seven kingdoms as united in one body, was called the Heptarchy, that is, the government of seven."

And again, page 151:—"Among the Anglo-Saxons the lords had not the power of life and death over their slaves; nay, the law provided they should not cripple or maim them without incurring a penalty. *They who made such laws imitated, in some measure, the law of God without knowing it.*

And again:—"I have already observed, in the life of Alfred the Great, that this prince divided England into shires, the shires into trythings, laths, or wapentakes; these into hundreds, and the hundreds into tythings. However, it must not be imagined that in this division he introduced something entirely new to the English. He only settled the bounds of the former divisions, making some alterations for convenience sake. At least, as to the division of the kingdom into shires, it is certain he only proportioned it in a better manner than before. This is evident from there being Earls of Somersetshire and Devonshire, in the reign of Ethelwulph, as Asser relates, who lived about that time; but Alfred uniting all England into one monarchy, made a more exact and extensive division of his dominions. The shires contained a whole province subject to the jurisdiction of an earl or count, and were, therefore, called counties. Some of these shires being divided into trythings, others into laths, and others into wapentakes, each of these divisions, which were the same thing under different names, consisted of three or four hundreds of families, and each hundred was subdivided into tythings. The courts of justice were formed with respect to these several divisions, that is, there was a court for each tything, hundred, &c., to the end justice might be administered with less charge, greater despatch, and more exactness.

"If any person accused of a crime refused to appear, the other nine sureties were bound to see him forthcoming to justice. If he ran away, he was not suffered to settle in any other town, borough, or village, because no one could change habitation without a testimonial from his tything, for want of which, they that received him were punished. By the laws of King Edward, the tything had thirty days allowed them to search for the criminal. If he was not to be found, the tything-man taking two of his own, and nine of the three next tythings, these twelve purged themselves by oath of the offence and

flight of the malefactor. If they refused to swear, the tything the offender belonged to, was obliged to make satisfaction in his stead."

When we shall in truth obey the command, delivered in the end of the Old Testament, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel; the statutes and judgments;"—when this remembrance truly takes place, and the connection of these with the English constitution, is traced according as the evidence leads, the advantage of obeying the command will be felt; and the value of the training given to Israel, by their God, will become apparent; and it shall be acknowledged, that He hath both spoken truth, and wrought wondrously with his people from the beginning; and then shall come forth in power the ministry of Elijah, before the great and terrible day of the Lord, Mal. iv. 4, 5.

From the testimony of a French writer, Rapin, it has now been shown that Britain changed its population, and, of course, its institutions and language, upon the settlement here of the Saxons, Angles, and Jutes; who formed themselves into a constitutional government, called the Heptarchy, somewhat analogous to that of their twelve provinces on the Continent, and like that of the twelve tribes of Israel. The most central position was occupied by the Angles; who ultimately gave their name to the whole, as also they have left the least trace of their settlement on the Continent: correspondent to the idea that the Angles had mainly transported themselves to Britain, to the greater part of which they gave name, whilst they lost all name on the Continent. I have noticed the distinguished character of those parts of England mainly settled by them, and the urgent occasion of their spread into other parts, from this central position in the island, into which they were first introduced under twelve chiefs.

They were, like Joseph, greatly afflicted in the commencement of their career; but have subsequently, to a remarkable extent, fulfilled the destiny of Ephraim, the younger son of Joseph, and of whom was to come the promised fulness of nations.

Rapin has witnessed that the English constitution (bearing the impress of the Mosaic institutions) was not produced in England; but was possessed by the English previous to their coming hither. He also notices that their laws were as if an imitation of the law of God, without their knowing



it. He has witnessed that Alfred did not originate, but merely reform and restore the English constitution, which had been thrown into confusion by the incursions of the Danes. These seemed, indeed, to have fulfilled the prophecy of Jacob respecting Dan :—

“ Dan shall be a serpent by the way,  
An adder in the path,  
That biteth the horse’s heels,  
So that his rider shall fall backward.”

The white horse, then the ensign of those who were afterwards to become the Lord’s messengers to the nations, was, indeed, impeded in his course for a time. But all has been overruled for good. Soon may they prove themselves worthy the interpretation Gregory gave of their name, Angles—Angels, messengers :—The swift messengers of the Lord—carrying forth, in divine power, his message unto all the nations, may they, indeed, speedily be! He will hasten his word to perform it.

Upon showing his word unto Jacob, His statutes and judgments to Israel, it was to be discovered that he hath not dealt so with any nation, as he had promised to do with the people he had chosen for Himself :—that He might be peculiarly the Lord their God,—the God of Israel: But we have found that, so far as we have come, He hath dealt with the English nation as He had promised to deal with Israel, so that we may well exclaim, as in Is. lxiii, “ I will mention the loving-kindnesses of the Lord,—the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For He said, Surely they are my people, children that will not lie: so He was their Saviour.”

Men did not recognize them as being the children of promise, although they could not but see that the promises were fulfilled in them: but their Father recognized them as being Ammi,—my people. And, amidst all their failings, he recognized in them that integrity and trustworthiness for which they are so distinguished among the nations ;—that which our Lord calls “ an honest and good heart,” in which his word might with advantage be sown. There are exceptions, but they have above any nation earned for themselves the character of children that will not lie: so He was their

Saviour. He hath indeed been their Saviour, both temporally and spiritually. All changes He hath overruled for their good. The wonderful manner in which they withstood, as it were, the world, at the commencement of this century: and in which they have been enriching it with their wise institutions and useful inventions more and more ever since, is most worthy of note; and all this they are not to ascribe to chance, but to the goodness of the God of their fathers, who had promised so to defend them, and so to cause them to be for blessing unto all the nations of the earth. In their case are manifested not the supposed freaks of blind fortune, but the good providence of the God of Israel.

That this people have been dealt wondrously with, is acknowledged by those who have had the best opportunity of judging; by those who have studied their history, in comparison with that of other nations. The Abbe Milot, Royal Professor of History in the university of Parma; a Frenchman, and member of the Church of Rome, and who had previously written a work on the History of France, wrote also "Elements of the History of England," from the preface to which I shall now quote. It is to be premised, that this author wrote previously to the glory of the Georgian era, since which hath been the greatest bursting forth of power from this people on all hands. The Abbe unwittingly shows that in them the prophecy has been fulfilled, that they should be "a people terrible from their beginning;" and we ourselves have seen that this has been "hitherto." He thus proceeds:—

"No modern history, it must be confessed, presents to our view so great a number of striking pictures as that of England. We see here a people, free, warlike, unconquerable, and a long time ferocious, preserve the same characteristic qualities through a successive train of bloody revolutions. Depressed by the arms and by the despotism of the ambitious William, duke of Normandy; gloriously governed by Henry the Second, the most powerful monarchy of Europe, though embroiled with the Church. They groaned afterwards under the tyranny of king John; and this very tyranny procured them the Great Charter, the eternal basis of their freedom. The English then gave their crown to France, drove out the French prince they had called to the throne, and became the terror of the monarchy of Clovis, which seemed on the point of submitting to the yoke. But France, at length, after an interval of calamity and madness, displayed its resources, recovered its ancient glory, inseparable from the cause of its kings; triumphed over a haughty enemy, whose victories were the fruit of our fatal dissensions; and to revenge itself, had only occasion to leave it a prey to dissensions still more cruel. Two rival, yet kindred, houses, impelled to arms by rage and ambition, snatched from

each others brows a diadem drenched in blood; princes assassinated princes; the people massacred each other for the choice of a master, and England now became a theatre of anarchy and carnage. Under the Tudors we see tranquillity restored, and the national strength augmented; but liberty destroyed. A prince, violent and capricious, habituates to the chains of despotism this proud and restless nation. He domineers arbitrarily over religion itself; and Rome, for having opposed him, loses at one blow a kingdom which had ever been one of its most fruitful sources of services and of riches. Mary attempts, in vain, to restore, by severe punishments, a worship, which, having truth for its basis, (?) ought to subdue minds by no arms but those of persuasion. She succeeds only in making inconstant hypocrites, or inflexible fanatics; she renders for ever detestable, herself, and the faith she wishes to establish. At length Elizabeth reigns. Her genius enchains fortune, fertilizes the earth, animates all the arts; opens to her people the immense career of commerce, and fixes, in some degree, in the ocean the foundations of the English dominion. Continually surrounded by enemies, either foreign or domestic, she defeats conspiracies by her prudence; and triumphs by her courage over the forces of Philip the Second; happy, if she had known how to conquer her own heart, and spare a rival whose blood alone tarnishes her memory! But how impenetrable are the decrees of Heaven! The son of Mary Stuart succeeds to Elizabeth; the scaffold on which his mother received the stroke of death, serves him as a step to mount the throne of England, from whence his son is destined to be precipitated, to expire on a scaffold also. It is at this period we behold multiplying rapidly before our eyes, those celebrated scenes of which the universe furnishes no examples: an absurd fanaticism forming profound systems of policy, at the same time that it signalizes itself by prodigies of folly and extravagance: an enlightened enthusiast, a great general and statesman, opening to himself, under the mask of piety, the road to the supreme power: subjects carrying on judicially the trial of a virtuous monarch, and causing him to be publicly beheaded as a rebel: the hypocritical author of this attempt reigning with as much glory as power; rendering himself the arbiter of crowns, and enjoying, even to the tomb, the fruits of his tyranny: the parliament, the slave of the Tudors, the tyrant of the Stuarts, the accomplice and dupe of Cromwell, exercising the noblest right which men can possess over their fellow-creatures, that of making laws, and maintaining their execution; at length, from this chaos of horrors, comes forth a form of government which excites the admiration of all Europe. A sudden revolution again changes the face of affairs. The lawful heir is acknowledged; his stormy reign develops the sentiments of patriotism; the imprudence of his successor alarms the national spirit of liberty; his subjects revolt, they call in a deliverer; the stadtholder of Holland dethrones, without bloodshed, his timid and irresolute father-in-law; the usurpation is established by the sanction of the laws; but those very laws impose conditions on the prince, and whilst he holds the balance of Europe, his will is almost without force in England. After him a woman presides over the destiny of nations, makes France tremble, humbles Lewis the Fourteenth, and covers herself with immortal glory, by giving him peace, in spite of the clamours of an ambitious cabal. Anne, with less talents, and more virtues, than

Elizabeth, has merited one of the first places amongst great monarchs. The sceptre passes again into foreign hands; complicated interests embarrass the government; and the British constitution seems declining from its original principles, till some favourable conjuncture shall arrive, which may restore it to its pristine vigour.

“To this very imperfect summary of the principal epochs, let us add the detail of those laws, successively established, to form a rampart to liberty, and lay the foundation of public order; the progress of letters and of sciences, so closely connected with the happiness and glory of the states; the singularities of English genius, profound, contemplative, yet capable of every extreme; the interesting picture of parliamentary debates, fruitful in scenes, the variety and spirit of which equally strike us. The reader will easily conceive that *this history is unparalleled* in its kind. In other countries, princes, nobles, fill the entire theatre; here, men, citizens, act a part which is infinitely more interesting to man.

“Since the publication of Rymer’s collection, several able writers have availed themselves of the inestimable materials which that work supplies. Among these, Rapin de Thoyras, a French author, was the first to distinguish himself in this career. As an historian, judicious, exact, methodical, he exhausts his subject, he descends to the minutest particulars; but growing tedious by being too diffuse, he soon overburdens the imagination, at the expense of what he ought to engrave on the memory. A more essential reproach which he deserves, is that of betraying a prejudice against his own country (which by the severities of Lewis the Fourteenth had incurred the resentment of the Protestants) and of favouring the sect of the Puritans, those dangerous enthusiasts, the system of whose religion tends only to render men savage; and their system of independence to make them factious and rebellious.”

The folly of these latter remarks of the Abbe has been abundantly proved, by the contrast of the case of England to that of the French Revolution.

Rapin, the other French writer, from whom I chiefly quote in this Lecture, is here admitted to be an unexceptionable witness, except as to two particulars: the first is, that Rapin is too minute, which is an excellent fault in such an inquiry as that in which we are engaged: where the minuteness of truth, rather than the generalities of Philosophy, or the embellishment of poetry, is required. The second fault here noted against him is his favour for Puritanism, which the Abbe insinuates has a tendency to render men savage; whereas, unfortunately for the Abbe’s politic theory on the subject, it has always led to the best advantages of civilization; and to the fullest developement of the powers of man, and of those of the inferior creation under his sway. The portion of English history which has more particularly come under our notice, is not, however, very liable to the last objection

of the Abbe, as it belongs to a period long anterior to the Reformation, and when the controversies connected therewith had not arisen, to give that vigorous exercise to the human mind, which has resulted in those splendid achievements in science and in art, that have since distinguished Europe.

Those who deny that Protestantism and freedom of discussion, as connected therewith, have a tendency to invigorate and elevate the human mind, have, it may be observed, to account for the manifest superiority of the Protestant nations over those that have retained all the pretended advantages of the Papacy: which itself might have perished from the earth had it not been for the vigorous interference of England, whereby their ghostly father was protected as to his supposed rights; and also the throne restored to "his Most Christian Majesty" the King of France. How is it that England has been enabled to take such a lead among the nations, and to become such an emulated example of literary, commercial, manufacturing, political, and even military success—such as an admired type of free institutions—if there be not something either in their early or latter training to account for this? Or if, notwithstanding all the thunders of the Vatican, there are not under this people "the everlasting arms?" Or if there be not with them the favour of Him who hath said to the outcast house of Israel, "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn?"

Before the great promised outpouring of the Spirit in the latter day, and of which outpouring the former rain, in the days of the apostles, was an assured pledge, it was predicted that the Lord would be known as having dealt both kindly and wondrously with Israel; that he would be known as being in the midst of them for blessing, and around them for a sure defence. Thus it written, Joel, ch. ii. 26—28:—

"And ye shall eat in plenty,  
 And be satisfied;  
 And praise the name of the Lord your God,  
 That hath dealt wondrously with you:  
 And my people shall never be ashamed.  
 And ye shall know that I am in the midst of Israel,  
 And that I am the Lord your God,  
     And none else,  
 And my people shall never be ashamed.  
 And it shall come to pass afterward,  
 That I will pour out my Spirit upon all flesh."

## LECTURE XII.

### THE IDENTIFICATION CONCLUDED.

“ If thou turn away thy foot from the Sabbath  
—Doing thy pleasure on my holy day ;  
And call the Sabbath a delight,  
The holy of the Lord, honourable ;  
And shalt honour him,  
Not doing thine own ways,  
Nor finding thine own pleasures,  
Nor speaking—words,  
Then shalt thou delight thyself in the Lord ;  
And I will cause thee to ride upon the high places of the earth,  
And feed thee with the heritage of Jacob thy father ;  
For the mouth of the Lord hath spoken.”

ISA. lviii. 13, 14.

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THE very dress of the Anglo-Saxons witnessed to the truth of their Israelitish origin. Their garments are said to have been loose and flowing, and chiefly made of linen, and adorned with broad borders. It had been commanded of God, that the border around their garments should be of blue ; but from the strictness of this rule they had perhaps departed,—as it is said, they were now woven or embroidered with *various* colours. With regard to the women, much the same variety and elegance of dress appear to have prevailed, as among their mothers in ancient Israel. They had, also, the same sort of muffling ; wearing upon the head, a hood or veil,—which, falling down before, was wrapped round the neck and breast. And, as identifying these Anglo-Saxons with the people who built the tombs near the Euxine, to which we before referred, and in one of which the large

golden bracelet was found; it may be noticed, that, among them, the men of consequence or wealth, usually had expensive bracelets on their arms, as well as rings on their fingers. In an Anglo-Saxon will, the testator bequeaths to his lord, a beah, or bracelet, of eighty golden mancusa.

IN THE ARTS OF WAR AND PEACE.

Even before they possessed the land which is blessed, "for the deep that coucheth beneath," the Saxons gave very clear indications of being destined to the empire of the sea. Thus they are described by an author of the fifth century:—

This enemy is fiercer than any other; if you be unguarded, they attack; if prepared, they elude you. They despise the opposing, and destroy the unwary; if they pursue, they overtake; if they fly, they escape. Shipwrecks discipline them, not deter; they do not merely know, they are familiar with all the dangers of the sea; in the midst of waves and threatening rocks they rejoice at their peril, because they hope to surprise."

It may be worthy of remark, that the ancestors of the English were generally in the habit of forming their battle lines in the form of a hollow wedge, something like the Greek letter Δ , the point of which, towards the enemy, is very sharp; and the sides of which gradually diverge, by which it becomes broadest at the rear. It is curious enough to observe, that not only was this the figure of their portion of Britain; but it was, also much the form of their settlement, as holding military possession of the land of Canaan,—from the time of Joshua to the breaking up of their kingdom. The tribes along the border of the Great Sea, formed the base; whilst part of the tribeships of Simeon, Judah, and Reuben, formed the right side; and Asher, Manasseh, and Gad, the left. The main angle pointed eastward. Among the Anglo-Saxons, when an army was composed of several distinct battalions, or the troops of several different countries, they often formed as many of these hollow wedges as there were battalions. Each of these battalions being formed of the inhabitants of the same country, were expected to fight the more bravely for the honour of their country, and in defence of their relations and friends. This farther supports our idea, that the counties were so named, from the circumstance of their each containing what belonged to a distinct standard. As was the case with Israel; the different tribes or battalions, had their different standards,

with suitable emblems. And as the Israelites were emboldened by the presence among them of the ark, so did the Saxon army carry before them the ensigns of their gods. When they were converted to Christianity, such as it then was, the heathen relics gave way to the relics of the saints, or some other representation of their new religion; as, also, did the blessings of their arms by the heathen high priest, to the benediction of the Christian bishop. They used their arms with skilfulness, as well as with force; and they were equally prudent in negotiation, as valiant in fight; and they seem to have been scarcely more zealous in overcoming their enemies, than anxious to secure themselves against the oppression of those that led them on to victory. They were individually to be respected, as well as collectively to be feared.

The Anglo-Saxons were, like ancient Israel, much a pastoral people; but they seem to have been also well acquainted with agriculture; or, at least they easily fell into this way of life, as if it had not been foreign to their former habits. The lands seem to have been, at once, divided among the great leaders, and subdivided among their followers, upon such terms as implied a knowledge of the value of land, and the power to make use of it. And soon each soldier became a husbandman, or was otherwise usefully employed in the civil affairs of life. Like ancient Israel, they, at first, used only hand-mills in converting their corn into meal; and such mills, were also, in this case, turned by women.

ARCHITECTURE AND THE FINE ARTS.

As to Architecture, consistent with the idea of their being Israel in dispersion, they seem to have used only wooden tabernacles, as it were, for their more ordinary religious assemblies: but we are expressly told, that their national temples were of the most splendid description; they were of the most curious workmanship, and glittering with gold. This was even before coming into Britain. During their sojourn in the northern wilderness, they seem to have got greatly into the habit of building with wood, just as their descendants in North America, at this day. Before they began to build in wood, they seem to have acquired a great predilection for the arch. The perfection of their arch is parti-

cularly noted, with regard to their early tombs, as described by Dr. Clarke.

They seem to have attained to great perfection in the carving of wood, and also in the gilding of wood, and the inferior metals ; but this, indeed, they had from their fathers, even from the time of the erection of the tabernacle in the wilderness, as coming up out of Egypt. The English Cathedrals appear to have been built after the fashion of the temples they frequented previous to their conversion to Christianity. And these cathedrals, it has been observed, seem evidently to be built after the design of the temple at Jerusalem. Like this, they have their most holy place, the altar ; and their holy place, the choir ; and the court outward from thence, for the body of the people. The more minute parts and ornaments will, in general, be found exceedingly correspondent.

The working in lead and iron must have been well understood by the Anglo-Saxons : with the former, almost all their churches were covered ; and they had abundance of warlike instruments provided from the latter. They were also well skilled in the use of the precious metals, which they wrought up into coronets, chains, bracelets, half-circles for dressing their hair upon, collars, and similar articles of usefulness and ornament—into such articles as we know to have been in use among the Israelites. Even the art of polishing and setting precious stones, were not unknown among them. Nay, the English goldsmiths were so famous for their art, that the curious caskets adorned with gold, silver, and precious stones, in which the relics of saints were kept, became generally known as *opera Anglica*. The art of making gold and silver thread, for weaving and embroidery, they also possessed ; and the Anglo-Saxon ladies became equally famous for their needlework, as the English goldsmiths were in their department. As they knew the value of property, and had skill to acquire it, and valour to defend, and prudence to make use of it ; so were they equally well provided with laws for the regulations of matters of this kind, and, indeed, of almost every other. In criminal cases there was much effort at making compensation for the injury committed, both to the injured party, and to the king as representative of the law : much the same as we find was appointed in ancient Israel. The farther we go back in the history of the Anglo-Saxons, we find

their laws approximate more and more nearly to those of Moses.

POETRY AND MUSIC.

If these were the descendants of Israel, we may also expect them to have indications of having been a race whose poetical genius was great, and whose taste in this respect was highly cultivated. And, after the examples of David and Solomon, it might be well expected that the employment of their genius in poetry, for the delight and improvement of mankind, would not be thought beneath the most exalted in character and station. And, accordingly, we read that never were poetry and poets so much admired as among the Anglo-Saxons. The greatest princes were no less ambitious of the laurel, than of the regal crown. Alfred the Great was not only a poet himself, but he never neglected to spend some part of every day in getting Saxon poems by heart, and in teaching them to others. He made himself intimately acquainted with the wisdom of his Saxon ancestors: and thus, doubtless, as well as from other sources, were so many reforms produced in his reign, after the preceding troubles. He has, in several important cases, obtained credit for having given a commencement to institutions which he merely restored. Canute the great was also a famous poet. The ancient bards of the Saxon and Danish race, are said to have produced the most astonishing effects upon those who heard them. To have such power, they must have been greatly assisted by nature; but nature was evidently vastly improved by art. They are said to have used prodigious artifice, and an almost endless variety of kinds and measures of verse. The harmony of these different kinds of verse, did not consist in only the succession of long and short syllables, as among the Greeks and Romans; nor in the similar sounds of the terminating syllables, as among the moderns; but in a certain consonancy and repetition of the same letters, syllables, and sounds, in different parts of the stanzas, which produced the most musical tones, and affected the hearers with the most marvellous delight. Much the same seems to be the genius of Hebrew poetry, upon which the rules of ancient Saxon poetry may be expected to throw considerable light.

As to music, for which the children of Zion were so distinguished, and for which the descendants of that people

have been so remarkable all over the world, we have the following account of the Anglo-Saxons :—

“ Music was as much admired and cultivated as poetry. The halls of all the kings and nobles of Britain rung with the united melody of the poet's voice and musician's harp : while every mountain, hill and dale, was vocal.”

As an example, Alfred the Great excelled as much in music, as in war ; and ravished his enemies with his harp, before he subdued them by his arms. Music appears to have constituted a principal part of their heathen worship,—for which they, like the Hebrews, had an immensity of songs ; and, after their embrace of Christianity, their public, and even private worship, consisted mostly in psalmody. In some cathedrals and large monasteries, perhaps as rivalling what had taken place in their heathen temples, and derived from their still more early and pure way of worship, this exercise of singing was continued both day and night, without intermission, by a constant succession of priests and singers ; with whom the laity occasionally joined. Besides the harp, which was, as in ancient Israel, their most admired instrument of music, all the other kinds in use among the Israelites, appear to have been equally possessed by this portion of the people who were to come of Jacob,—a people created for the praise of the God of Israel.

THEIR RELIGION, TEMPLES, ETC.

As to that for which this people might be expected to be most distinguished,—Religion, or the knowledge of the Supreme Being, and of the service more immediately required by Him, the Anglo-Saxons, and their brethren in the north of Europe, gave equally clear indications of their Israelitish origin. They are described as “ having been acquainted with the great doctrine of one Supreme Deity ; the author of every thing that existeth ; the Eternal, the Ancient, the Living, and Awful Being ; the Searcher into concealed things ; the Being that never changeth ; who liveth and governeth during the ages ; directeth every thing which is high, and every thing which is low.” Of this glorious Being, they had anciently esteemed it impious to make any visible representation, or to imagine it possible that he could be confined within the walls of a temple.

These great truths, the same as we know, were taught to Israel, had in a great measure, become lost or obscured, before this people's coming into Britain. But this very obscuration itself speaks of their origin : it having chiefly taken place, it is said, in consequence of their receiving a mighty conqueror from the east, as their God in human nature, correspondent to the expectation of Israel with regard to the Messiah. This supposed God incarnate is thought to have presented himself among these people, about the same time as the true Messiah appeared among the Jews in the land of Israel ; or perhaps it may have been shortly after that, when the false Christs were deceiving the Jews. The name of this pretender was Odin, or Woden,—the same word, apparently, as that from which we have Eden, and signifying *delight*. And he was esteemed the great dispenser of happiness to his followers, as well as fury to his enemies. When Woden was removed from them, they placed his image in their *most holy place*, where was a kind of raised place or ark, as if in imitation of that at Jerusalem, where, between the Cherubim, the Divine Presence was supposed to abide. Here, as if on the mercy seat, or throne of the God of Israel, did they place the image of him whom they reckoned Immanuel, or God in our nature. There, also, they placed the image of his wife Frigga ; and, between these two, they fixed the image of Thor, who sat crowned in the centre. Outward of these three, by the side of Woden, was the image of Tuesco ; and by the side of Frigga, was Seater or Saturn ; and outward of Tuesco, was a representation of the Moon ; and outward of Saturn, was placed an image of the Sun. Thus Thor, after whom we still call the middle day of the week Thursday, was in the centre ; his father Woden, from which we have Wednesday ; and his mother Frigga, from which we have Friday, were with armour, on either side of him : whilst outwards from these are the more peaceful deities ; Tuesco, from which we have Tuesday ; and Saturn, from which we have Saturday ;—and, most outward of all, we have the two great luminaries, the moon, from which we have Monday, and the sun, after which we have Sunday. In the arrangement of these false objects of worship, and in the correspondent naming of the several days of the week, they manifested that same regard to symmetry, in which ancient Israel was trained, and for which their English descendants are so remarkable. These

gods, it may be also remarked, are the very same they had been threatened with. They were the sun and moon, and new gods which had come newly up. Before this elevation, or ark, in this most holy place, on which the symbols of their worship were placed, they had an altar, on which the holy fire burned continually: and near it was a vase for receiving the blood of the victims, and a brush for sprinkling the blood upon the people; reminding us again of what was done in ancient Israel. They had generally, one great temple for the whole nation, and in one of these, it is particularly noticed, they had twelve priests, presided over by a high priest, and having under their charge the religious concerns of the whole people. This temple is said to have been of the most splendid description,—of incredible grandeur and magnificence. It was at Upsala, in Sweden. In the neighbourhood of the same place, was, and still is preserved a pavement of eleven or twelve stones, where the person took his stand that conducted the election of the king among the people inhabiting that country. Israel, it may again be remarked, had one great temple for the whole nation:—but, beside this, they had their rural worship, which was generally in groves; and the Anglo-Saxons had the very same arrangement. We have, in short, every agreement of these people with ancient Israel, as to religion; except in those respects which have been anticipated by the Spirit of prophecy, and that from their very commencement as a nation, under Moses; and which, therefore, no less than what they had retained of the Mosaic institutions, tend to fix their identity.

DIVISION OF TIME, FEASTS, ETC.

Nor should we forget that these people had the Israelitish division of Time. Their day was from evening to evening, and their weeks, as we have seen, consisted, like those of the Hebrews, of seven days: and by our still retaining the heathen names for the days of the week, it is quite evident that this division of time had long existed among the people, previous to their becoming acquainted with the institutions of Moses through their Christian instructors. It may also be observed, that there were three great festivals among the Hebrews, in the course of the year, at which all their males were to present themselves before the Lord. These are repeatedly mentioned in the books of Moses, as in Deut. xvi. 16, 17:—

“ Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose ;
 In the feast of unleavened bread,
 And in the feast of weeks,
 And in the feast of tabernacles ;
 And they shall not appear before the Lord empty : every man shall give as he is able, according to the blessing of the Lord thy God, which He hath given thee.”

See, also, Exodus, xxiii. 14—17 ;—xxxiv. 18—26 ; and Lev. xxiii.

The Anglo-Saxons had also three great festivals before their conversion to Christianity ; the first of which, (Easter) exactly corresponds to the Passover,—the first of the feasts appointed Israel ; and, even after their conversion, the heathen name of the festival was retained ; so that we still call it Easter,—the name of the festival, which, at the same time of the year, they had previously observed ; and which they had evidently brought with them from the east. The second feast was Whitsuntide, correspondent to the Hebrew Pentecost, or feast of weeks ; when, upon the fiftieth day after the Passover, the first fruits were offered with rejoicing ; and hence it was called *White-Sunday*, because of their then appearing in garments that indicated rejoicing. The third great feast among the Hebrews, was the feast of Tabernacles. It is particularly noted, that the Anglo-Saxons were in the habit of congregating to their great assembly,—the *Witena Gemot*, thrice in the year. And the two first of these times exactly correspond to the two first great feasts of ancient Israel. At this great assembly all the males were supposed to be present, if not in person, at least by their representatives ; which was probably also the case in ancient Israel. Nor did they appear empty ; their principal object being to arrange with regard to the offerings to be presented to the king, as previously they had, at such times, paid their tribute to their God,—who was king in Israel, previous to the time of Saul.

RITE'S RETAINED FROM ANCIENT ISRAEL.

The priesthood, as in Israel, was confined to certain families, and descended from father to son. In ancient Israel the priesthood had their possessions in land, and they had much to do in the declaring of the law ; and so,—contrary to what existed in the primitive Christian Church,—the Saxons plentifully bestowed lands upon the clergy. And

their courts were given a degree of authority which they did not before possess, and which they very speedily abused. Then, also, tithes appear to have been established in these countries, after the Israelitish pattern. These offerings, we have every reason to believe, had been previously made to the priesthood belonging to that corrupted form of Hebrew worship, which the Saxons brought with them into Britain. Upon their embrace of the Christian faith, the revenues of the former worship were appropriated to the use of the Christian priesthood; just as, afterwards we find them taken from the church, as in connection with Rome, and given to the support of the Protestant worship. They did not belong to the Church of Rome, but to the Church of the Anglo-Saxons. Popery purloined them for a time, but they have been, so far, recovered. When Gregory sent his missionaries to the English, to procure their adhesion to the see of Rome, they were instructed not to destroy the heathen temples—but only to remove the images of their gods,—to wash the walls with holy water,—to erect altars, and deposit relics in them,—and so convert them into Christian churches; not only to save the expense of building new ones, but that the people might be the more easily prevailed upon to frequent these places of worship,—they having been previously accustomed to assemble there. He directs them further, to accommodate the ceremonies of the Christian worship as much as possible to those of the Heathen, that the people might not be much startled by the change: and, in particular, he advises them to allow the Christian converts, at certain festivals, to kill and eat a great number of oxen, to the glory of God,—as they previously had done, to what he is pleased to call, the honour of the devil. These sacrifices, at such festivals, and the very possibility of making the new worship look anything like the old, argues such a similarity of the one to the other, as we could not expect to exist between the Christian worship, and any other save that of the Hebrews. Indeed, considering the changes which must have occurred during their sojourn in the northern wilderness, it is wonderful that the Christian worship could have been so far made like it, as that the change in religion should not be much observed. Thus may we account for our retaining the heathen names for the days of the week, and certain great festivals; and thus, also, may we see how the Church of England was so early and so well provided for. And

hence followed that peculiar conformity to the Israelitish worship, which, in so many things, it possesses. And well may her children, as being the children of God's ancient people, now acknowledge,—

“ O God, we have heard with our ears ;
Our fathers have declared unto us
The noble works which thou didst in their days ;
And in the old time before them.”

Yea, well may the house of Israel now say,—

“ O give thanks unto the Lord,
For He is good ;
For His mercy endureth for ever.”

Their ancient views of the Supreme Being,—their reception of the pretended Odin, (correspondent to Israel's expectation of Messiah, as God incarnate) ; their places of worship, (generally in groves, or else in some one grand national temple)—their order of priesthood ;—and, in these grand temples, the number twelve, being like every thing else, remarkable ;—their division of time into portions of seven days, measured from evening to evening,—their three grand convocations in the year, (correspondent to what was appointed in Israel) ;—the likeness of their former worship to that of the new religion, so as that the latter could be introduced in place of the former without being much observed :—Surely, by all this view of the religious condition of this people, (equally with that of their personal character, social condition, and political state, as formerly sketched,) we must have the conviction forced upon our minds, that these people were descended from those among whom had been established the religion of Moses.—They were indeed a portion of those that were to come of Jacob.

GUIDANCE UNDER THE SHEPHERD OF ISRAEL.

The change to nominal christianity, and the admission among them of the New Testament Scriptures, as well as of the recovery of their own Old Testament writings, at the time of Gregory, was a partial restoration to the light and favour of God. This seems to have happened about the year of Christ five hundred and ninety-two ; before which, partial conversions may have taken place in different portions of the Anglo-Saxon population, through the influence of the British and Scottish Christians ; so that their conversion may be said to have taken place about the middle of the space of

time which has elapsed since the captivity of Israel;—and their sojourn in the northern wilderness may be reckoned about one thousand two hundred and threescore years. Since that, they have, with all their backslidings, been, upon the whole, making progress. After two days (a thousand years being for a day) the Lord revived them by the Reformation; the dawn of which, in Europe, had among them been given, when Wickliff appeared,—immediately after the two thousand years from the time of their captivity. At the Reformation, there was another recovery of the Scriptures, and release from the service of idols; and there was a clearer exhibition of the one great truth of the Gospel, than had ever been before enjoyed. This, however, they received with too great indifference. It required to be beaten and burned into them by the bloody persecutions under Mary:—when they were taught the value of the doctrine of justification through faith alone, in the crucified Redeemer, by its power in sustaining through suffering and death, in zealous devotedness to the service of God.

But when the sceptre and the sword were again wielded by the hands of protestant piety, there was a danger of the people's leaving their religion too entirely in the hands of government; and accordingly their protestant government is allowed sufficiently to evince the fallibility,—by their separating from the church many of the most zealous and conscientious of the clergy; who were left to propagate the truth apart from the state, and to provide more largely and earnestly for the religious instruction of the people, than could have been done by the state alone. But, in time, this non-conformist body undermined the established church; and, despising many of the wise institutions of their fathers, were not merely content to do good in their own way, but they would have their own way to be every thing, both in church and state. And they were allowed to experiment on both, and manifest their folly, by the creation of a military despotism, under Oliver Cromwell. And then a revulsion took place, at the restoration of the ancient mixed constitution, after the death of Cromwell. Then there was a danger of the nation running into the opposite extreme;—but, again, the most valuable portion of the clergy were disbanded by the state; to mix more familiarly among the people,—to be pressed home upon their bosoms,—and to be supported by their voluntary contributions. By these changes, also,

were they forced to spread abroad and plant their colonies, as, for example, in the New England States, in North America, where they continue to spread, and to prosper, as they had been accustomed to do from the beginning,—and even more abundantly. The church recovered herself, at the Revolution, from the downward tendency which had been given her since the Restoration. But she was sinking into a lethargic formality,—when, on the one hand, by the violent shakings and bitter sneers of infidelity, she was quickened into a deeper search for the intellectual foundations of her faith; and on the other hand by the loud voice and busy stirrings of Methodism, she was aroused into a more confiding faith in the One Foundation, Christ Jesus. By this awakening, have both the church established, and the dissenting churches, been animated into a more earnest searching after the truth for themselves, and for the defending their cause against infidelity. They have also been aroused into more earnest endeavours to spread the truth abroad to others. And, ever and anon, are bands of men raised up to give a prominence to particular portions of the truth; so that what we might forget on the one hand, we are reminded of on the other. And latterly, from many quarters, has our attention been specially called to Christ, as our Hope,— as the Chief Corner-stone, as coming from the completion of that building, of which he is also the Foundation. All this is in the kind providence of God. And our business is, neither to overvalue nor undervalue either our own position or that of others; but to maintain that spirit of improvement which is the true characteristic of Israel, and by which we may ever receive gain from all the Lord is saying to us, and doing with us; so as that we may indeed be as the shining light, “that shineth more and more unto the perfect day.” May no one section of the Church Universal, magnify itself, or despise the others,—but may all glory in the Lord, and strive to serve each other as brethren in Christ;—as fellow-heirs of the promises made unto their fathers. The truths of God, like the tribes of Israel, have been widely scattered abroad. May our God hasten the time when they shall all be gathered into one: when our Redeemer shall clothe himself with his people, as with a seamless robe of glory, woven from the top throughout:—when the promise shall be fulfilled,

“Thou art my servant, O Israel!
In whom I will be glorified.”

LECTURE XIII.

ISRAEL THE MEASURING LINE OF THE LORD'S INHERITANCE.

“Rejoice, O ye nations,—with HIS PEOPLE !
For he will avenge the blood of his servants,
And will render vengeance to his adversaries ;
And will be merciful unto his land,—to HIS PEOPLE.”
DEUT. xxxii. 43.

LONG before the Assyrian captivity of Israel, we find Joel (iii. 4—8) prophesying respecting some portion of Judah, which had been taken into slavery, westward. In this, Tyre and Sidon appear to have been chiefly instrumental. These had sold the children of Judah, and the children of Jerusalem, to the Grecians, that they might be removed far from their border. The Lord promises to raise up these Jews, who had been thus enslaved, and to bring them against Tyre; and he threatens to give the Tyrians into their hands. Has this prophecy been fulfilled? It has not, perhaps, been generally observed, that, both by Josephus, and in the 1st book of Macabees (ch. xii.) it is said that the Lacedemonians, in the time of Onias, the high-priest, sent a letter to the Jews, stating that they had found, in writing, that they and the Jews were brethren, and equally the children of Abraham,—and claiming, in consequence, an interchange of friendship. And the Jews acknowledged the claim; and, long after, wished still to continue the brotherly intercourse; so that when they sent ambassadors to Rome, they were directed to make also a friendly call upon their brethren at Sparta. The Lacedemonians were remarkable for the wisdom of their political arrangements. They had

much the same mixed form of government as the English. They were also uncommonly brave in war. When Alexander resolved upon his Persian expedition, they were the only people of Greece who refused to be led by him against the east. After his return from his successful expedition to the Danube, and his cruel destruction of the Thebans, refusal seems to have been out of the question: and thus were the Lacedemonians, the brethren of the Jews,—the Jews, as we suppose, who had been sold into slavery by the Tyrians, raised up, and that, contrary to their own wish, to be led against Tyre, to execute upon it the judgment written. For, the Tyrians refusing to admit Alexander as a master, he wholly demolished old Tyre, on the continent, to make a causeway, whereby to reach New Tyre, which was previously an island; and, having effected his purpose, he burnt it down to the ground, and destroyed and enslaved all the inhabitants. Eight thousand he slew, in sacking the town; two thousand were crucified; and thirty thousand were sold as slaves. It is no extravagant idea to suppose that the Lacedemonians had been slaves, who had, by some means, obtained their freedom. The two thousand Tyrians who were crucified, had this sentence executed upon them, under the pretext that they were descended of slaves, who had conspired against their masters, and murdered them all in one night; and marrying their mistresses, had continued in possession of the town, in the room of their former lords.

THE SPREADING OF ISRAEL WESTWARD.

Now, if the Jews, who were farther removed from the Mediterranean sea, and who have not, in Scripture, so much said about their multiplicity,—if they thus early were sending in this way their branches into the west,—much more may we expect to find the extension of the other house of Israel in this direction: their increase, and their scattering in the isles, being so much the subject of prophecy; and the far greater part, about two-thirds, of their tribeships, reaching down to the coast of the Great Sea, thus affording them every facility for their conveyance in this direction.

By mention being made in Isaiah, chap. x., verse 20, of “the escaped of the house of Jacob,” as well as of “the remnant of Israel,” which had been taken captive by the Assyrians; it seems to be intimated, that a considerable

number had fled from the land, rather than remain to be led away at the will of the enemy. This was the more likely, as those dwelling along the coast of the Great Sea, had, nineteen years before the great captivity, warning given them by the forcible removal of those that lived eastward of the Jordan. In the space of these nineteen years, between the two captivities, many, doubtless, escaped; and it may partly have been to prevent the greater withdrawal of Israel from under their yoke, that the Assyrians came up, and swept away the remnant so entirely. The way of escape was westward, down the Mediterranean sea, or into Egypt. Every other door of hope seemed to be closed against them. With regard to Egypt, it had been said by the prophet Hosea (ix. 3), "Ephraim shall return to Egypt:" and again (verse 6), "Egypt shall gather them up, Memphis shall bury them." Memphis, it may be remarked, is that city of Egypt, in the neighbourhood of which are the Pyramids and other remarkable burying places. It would appear by the language of this prophecy, that the dispersed of Israel would be prized in Egypt; and that they would there be honoured in their burial. And it is, perhaps, worthy of notice, that shortly after the Assyrian captivity, the influence of Israel does seem to have been felt in Egypt,—as, then, a singular revolution took place, approximating their government to that of the twelve tribes. Upon the death of the king, who reigned over Egypt, in the time of Sennacherib, king of Assyria, the Egyptians, says Herodotus, (Euterpe, cxlvii.), recovered their freedom; and chose twelve kings, among whom they divided the different districts of Egypt. Thus, immediately after the Assyrian captivity, an elective government was established in Egypt, and that consisting of twelve communes; and this, during the very life-time of the refugees belonging to the twelve tribes of Israel. Egypt, however, does not seem to have been the soil in which the seed of liberty could then firmly take root, however rapidly it might spring up. These twelve kings were they who built the celebrated labyrinth, near the lake Mœris, and to which, Herodotus says, even the pyramids were inferior. It was composed of twelve covered courts, six towards the north, and six towards the south; and three thousand apartment fifteen hundred under ground, and fifteen hundred above, of incredible grandeur and beauty. These are now supposed to be covered by the sand. The re-opening of them, Savary

supposes, may throw considerable light upon the past history of man ; and possibly, our own subject would profit thereby, as much as any. But although Israel would, as to a portion of them, find thus an asylum and occupation in Egypt, they were not then to continue ; they were not then to take root. After the passages of Hosea, already referred to, it is said of Ephraim, (chap. xi.), " He shall not return into the land of Egypt." There no more would they find that rest which they sought to obtain, as forgetting their Maker, and building temples, and choosing altars to sin. The Egyptian Commonwealth was speedily dissolved, and one of the twelve called Psammitacus, obtained the supreme command. From that time, Egypt appears to have been thrown open to strangers ; and, doubtless, then also, many of the freedom-seeking Egyptians removed to other countries. The Israelitish refugees would be foremost in this new emigration.

THE IONIAN COMMONWEALTH.

On the opposite side of the Mediterranean, in the extremity of Asia Minor, we find thereafter springing up another, the Ionian Commonwealth, consisting of twelve tribes or states ; and, resembling the Israelitish government, a limited monarchy. It is clearly inferred from Herodotus, that their having a commonwealth of just twelve states, was a matter of choice and not of chance. They had the same political arrangements previous to their settling in this part of the world, and when being placed along the western coast of Greece :—where the islands are situated, that are now called the Ionian republic, under the protection of the British nation.

The Ionians appear to have possessed some of the strongest characteristics of Israel. They were remarkable, alike, for personal beauty, and for the beauty of their situation,—to which Herodotus could find no parællel. It was in the western extremity of Asia, and reached out into the islands on the coast over against Greece.

The principal of their cities was Miletus, from which there was such an emigration westward, in ancient times. They seem to have been remarkable for their mental vigour, and love of liberty. Their connection with the Egyptians was most intimate : and they are said to be the first among the Greeks who undertook long voyages. They had, as we have intimated, been in rather a wandering state, pre-

vious to their settlement in Ionia,—where, at length, as in the second Eden, they had taken up their abode. But this was not to be their rest. They appear to have been given this position, in order that they might still more extensively be sown over the world; as if to give the fullest scope for the execution of the sentence pronounced upon Simeon by Jacob:—“Simeon and Levi are brethren; I will divide them in Jacob, and scatter them in Israel.” (Gen. xlix. 5, 6.) Three several times were they reduced by the Persians, and by them sown over the earth. Some of them were carried even as far as to Ampe, a city said to be near the Erythrean Sea, where it receives the waters of the Tigris. And it is worthy of remark, that this dispersion took place in consequence of a revolt, occasioned by their fear of being replaced in the land of Israel,—about the same time that the Jews had their captivity returned. They had not, like the Jews, been forcibly drawn away from the land of promise. They had voluntarily abandoned it, as a land that devoured its inhabitants, and they had found a happy home abroad. They had become alienated alike from the throne of David, and the Temple of Jerusalem, so that what was joy to the Jews was naturally a terror to them. The term brethren, so emphatically applied to Simeon and Levi, appears to have been much in use in this quarter. Thus we find, near this, Philadelphia that is, *loving brethren*; and a very remarkable and exceedingly rich temple, called Didymus, meaning *Twins*, was also in this district. Nor is it of small importance, that to this quarter our attention is particularly directed, not only by the preaching and epistles of Paul, but also by the book of Revelation. Here were the seven churches, symbolized by the seven candlesticks in the sanctuary. Many of the greatest lights of antiquity arose in this neighbourhood. As tyranny prevailed, mental vigour declined; or rather travelled further west, into Greece, and afterwards, still more and more, into Europe.

ISRAEL AMONG THE GRECIANS.

This important office of the dispersed of Israel, as instructors of the Greeks, appears to have been understood by the Jews, in the time of our Saviour's sojourning among them. When he threatened to leave them, and go where they would not find him, they said,—“Whither will he go, that we shall not find him? Will he go to the dispersed among the

Greeks, and teach the Greeks?"—(Not the *Gentiles*, as given in our translation.) This seems clearly to indicate, that they thought some, at least, of the dispersed, had gone among the Greeks, and communicated to them much knowledge,—of which the Jews were so selfishly proud; and of which the Greeks do not seem to have made the very best use. That knowledge had, indeed, become greatly corrupted before the Assyrian captivity. To such corruption, Simeon was peculiarly exposed, by his nearness to Egypt and Philistia. The words of the Jews seem also to imply that at the time they were spoken, the dispersed among the Greeks had ceased to be recognized as of Israel. It was as much as to say, Let him go from us; it will be his own loss, as it has been that of the portion of our people who departed from us; and especially, of those sent to Javan or Greece,—who, so far from manifesting the God of Israel there, have themselves been lost. Our Saviour's view of the matter was different: when he was told that certain Greeks, who had come up to the feast, desired to see him; he seems to have recognized them as being of Israel, who had, to human view, been lost like seed sown in the earth. They had been sown among the nations, but were now beginning to spring up, and ripen unto the harvest. The double seed,—the one seed, Christ, to come of Judah,—the multitudinous seed, to come of the other house of Israel,—have frequently, as here, the same things said of both. It may be remarked, that the very names, and order, and 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; *Heb.* Beth, *Gr.* Beta; *Heb.* Gimel, *Gr.* Gamma, &c. Even their letters so essential to the very existence of their literature, speak thus plainly of the quarter from which the Greeks had derived much in which they were most disposed to boast themselves. Their Sacrifices, their oracles, and their free government, all tell of the influence of the Israelitish refugees, who had so early encircled their coasts. As coming from the coast of Phenicia, they would doubtless, be called Phenicians; or, as coming from the border of Egypt where Simeon was, and possibly as coming directly from Egypt, they would be confounded with the Egyptians; nor would they, in the circumstances, be likely to boast of their true origin. It was not until sufficient time after the Assyrian captivity, that the seed, thus

sown along the coasts of Greece, ripened, as in Athens, into that intellectual fruitfulness for which it was in after ages so distinguished.

ISRAEL IN ITALY.

Proceeding farther down the Mediterranean, to Italy, we find in the northwest portion of it, another commonwealth, consisting of twelve states, or *lucumonin*—a word, doubtless, from the same Hebrew root, as that from which we have county or *comte*. This country was anciently called Tyrsenia, which word appears to mean second Tyre, or Tyre repeated. The word *senia* is from the same root as that from which we have *sen* or *son*, attached to so many northern names. This state seems to have been at first only a Tyrian colony. At an early period it appears to have undergone a considerable revolution: after which it generally bears the name of Etruria. It was then that the inhabitants were formed into a commonwealth of twelve states:—each *lucumo*, or state, being in some measure independent, and having its own prince; but all, like the tribes of Israel, under one king. These changes, we may well believe, took place in consequence of extensive immigrations from Israel; and especially from the tribe of Asher, in whose tribeship was Tyre. (See Rees's Cyclopædia, on the word "Etruria.") The Etrurians are said to have formed themselves into twelve states;—first, on the west of the Appenines; and afterwards, they established a similar commonwealth, consisting of the same number of states, on the east side. Both passes into Italy were thus possessed by them.

The language of the Etrurians is said to have been the same with the Hebrew or Phenician; and, anciently, they believed in one Supreme Being, whom they called Jave or Jove, the peculiar name of the God of Israel. They considered him to be what the very word imparts, the Principle of life and motion, as well as the Great Governor of the Universe. They also looked forward to a future state of rewards and punishments. Their sacrifices, their eagerness to have the knowledge of future events communicated to them from a supernatural source; and even, their real prophecies regarding the Messiah, which the Romans learned from them, and which were paraphrased by their great poet Virgil; all bespeak their Hebrew origin. From them the Romans received almost everything valuable they possessed,

whether in arts or in arms. Even their civil polity, as well as their religious rites and ceremonies, they learned of the Etrurians. By the Romans they were at length subdued, and made greatly subsidiary to the political importance of those lords of the earth. The Romans served themselves of them, even as the Persians did of the Ionians; and the Macedonians of the Spartans and Athenians. They were mingled among, and became conformed to the evil practices of the heathen. And they even became such proficient in wickedness, as to teach the wicked ones their ways; and so was "*that wicked*" given to lord it over them. They yielded themselves to be the slaves of idols, and so were allowed to become the servants of men.

THE TRIBE OF DAN.

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 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 to be expected, that many of this 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. And the place in which they settled, it may be remarked, is not even so distant as that, in the same direction, to which we know the Phenicians had traded for amber.

ISRAEL ASSEMBLED IN THE NORTH.

A very interesting work has been written by the distinguished antiquary, Sir Wm. Betham, to prove that the Welsh are related to the Picts. And some hints have been thrown out by a very able writer (Abdiel, in the Jewish Expositor 1828), intimating that the Welsh are of Israel.

It is very probable that these were the elder brethren of the Angles; that they were of Manasseh—of that half of this tribe which bordered upon the Great Sea; and who had, equally with Asher, Dan, and Simeon, an opportunity of escaping westward; and who had at length reached these isles afar off. From early settling among the Cimbri in the north of Europe, and learning their language, they would naturally be called by their name. They have indeed become Manasseh, having “forgotten all their father’s house.” If they are of the elder brother of Ephraim, the prophecy has fully been accomplished (Isaiah ix. 21), Manasseh has been devouring Ephraim, and Ephraim Manasseh, and they together have been against Judah. And if the escaped of Israel have thus been strewed along the coast of Europe,—the very country into which the remnant, carried captive, were about to come; if those who fled westward have come into the very quarter into which those who were taken away north-eastward in bonds have ultimately been brought; and where the too long separated streams have commingled, and thence spread their fructifying influence all over the globe,—then, so far, has also that prophecy been fulfilled, which, at the time it was given, seemed most difficult of fulfilment, (Mic. ii. 12, 13):—

“ 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 men.

The Breaker is come up before them:
 They have broken up;
 And have passed through the gate;
 And are gone out by it;
 And their King shall pass before them,
 And the Lord on the head of them.”

They have been gathered together into one place, and the Lord hath there kept them as a shepherd doth his sheep. The Breaker, the great beast, the fourth empire, that breaketh in pieces the whole earth, came up before them. They were obliged to associate more closely together, and break up that which aimed at their utter destruction. They ob-

tained possession of the gate of their enemies, and have gone out by it. And their king hath passed before them, to receive for himself the kingdom, and to return; when he shall be found, the Lord on the head of them. Their multiplicity, their supplanting the nations, and the cause of the joy they are chosen to declare unto the world (Christ in his first and second advents), are all here pointed out.

ISRAEL THE LORD'S MEASURING LINE.

Israel hath thus been indeed the Lord's measuring line, from the very time of their calling, and being placed in the promised land. They have been enclosing one portion after another of the human race, until now, that, in a manner, they embrace the world. We have already adverted to the fact of Jerusalem's having been, until the time of David, retained as a Canaanitish city. It was enclosed within the bounds of Israel, who were dwelling on all sides of it; and at length it was taken up into the Lord's inheritance; and was chosen, above all places, for the God of Israel to place his name there, and where his congregation should be established before him. Afterwards, by the Assyrians, the body of the people were removed farther back into the north. Their place in Samaria was left to be filled with a first-fruits of a variety of other nations, who were enclosed within the remaining portion of the Lord's people: The Jews, dwelling in Judea and Galilee, and having these Gentiles, inhabiting Samaria, in their centre. And the Lord, in going down from Judea into Galilee, "must needs go through Samaria;" and his apostles followed in the same course; and the Samaritans came into a participation of the blessings of the Gospel, as being thus brought into conjunction with Israel. They were blessed as being in the way in which the Lord went; and in which he sent his messengers forth for the blessing of his chosen people, the lot of his inheritance. Our Saviour's personal ministry was, in embryo, that which has been accomplished since. As Samaria, occupied by the Gentiles, lay between the two portions of the Jews, Judea and Galilee; and as it was the latter which was the great scene of his preaching and doing good: so, between the land of Israel and this goodly heritage of the host of nations here in the north-west, interposed a tract of country mainly possessed by the Gentiles, through which the Gospel had to pass, as it had to pass through Samaria; and here as in

Galilee, in the most north-west portion of the land, has been the greatest display of the goodness and manifestation of the unwearied care of the Shepherd of Israel.—Even all along this line, in which the Gospel has travelled westward, were, as we have seen, placed portions of the people who had been prepared for the name of Jehovah, to transmit it from one part to another, until it reached these “isles afar off,” whence it was to be declared unto all the ends of the earth. The Gentiles have come, and are coming into possession of the blessing, as being encompassed by Israel, the lot, the measuring line, of the Lord’s inheritance. The great body of the people had been either led into the north, or were fled into the west. They had encircled the western coast of Asia Minor; and that was taken into the Lord’s inheritance. There, was the great preaching of the Gospel, and planting of churches, in Apostolic times. But Israel had encompassed Greece; they were to the north, and south, and west, of Macedonia: and that became thence a carefully laboured portion of the vineyard. But Israel had proceeded to the north-west of Italy.—They had, as it were, enclosed Rome: and it, also, became blessed with the preaching, and one of the most valuable epistles of the apostle. But not only have portions of the escaped of Israel, come into the west:—“the fulness of nations,” promised to Ephraim, have been brought forth; and have come into the possession of the extreme north and west. They have, like the palm-tree, been long in proving worthy of their name Ephraim, that is, *fruitful*: but at length the time has come, that they should be blessed, and be the means of blessing all the nations of the earth. And accordingly, the light travels onward; the sap progresses in the branch of the Lord’s planting: the Albigenses appear in the north of Italy, and testify to the simple truths of God’s word, in opposition to all the thick darkness that was then covering the earth. The witnesses thereafter appear, as Waldenses, on the north-west of the Alps. Afterwards, the same doctrines are proclaimed by Wickliff, still further west, in England; and his voice reaches even afar east, to Bohemia. And then in the north, among the Saxons, stands forth the bold Luther, denouncing, in the strongest terms, the man of sin; who, having “defiled the temple of God,” shall be by God destroyed; for the temple of God is holy; which temple, said the apostle, to some of the first reached of the European

population,—“which temple ye are.” Here is the place within the veil, which shall be cleansed. “The idols he will utterly abolish;” “and the Lord alone shall be exalted in that day.” And now was declared in its fulness, the doctrine of free justification, by the blood of Jesus.

Speaking of the press, which was then bestowed upon them, Fox, the martyrologist, thus expresses himself:

“Hereby tongues are known, knowledge groweth, judgment increaseth, books are dispersed, the Scripture is seen, the doctors be read, stories be opened, times compared, truth discerned, falsehood detected, and with finger pointed, and all through the benefit of printing. Wherefore I suppose that either the Pope must abolish printing, or seek a new world to reign over, or else, as this world standeth, printing doubtless will abolish him. But the Pope, and all his college of Cardinals, must this understand, that through the light of printing, the world beginneth now to have eyes to see and heads to judge. He cannot walk so invisibly in a net, but he will be spied. And although, through might, he stopped the mouth of John Huss before, and of Jerome, that they might not preach, thinking to make his kingdom sure; yet instead of John Huss and others, God hath opened the *press* to preach, whose voice the Pope is never able to stop with all the puissance of his triple crown. By this printing, as by gift of tongues, and as by the singular organ of the Holy Spirit, the doctrine of the gospel soundeth to all nations and countries under heaven; and what God revealed unto one man is dispersed to many, and what is known to one nation is opened to all.”

And Israel, having been given the gate of the enemy, and having passed out by it, and spread themselves over the earth, and encircled every shore, they are also given every facility for declaring the glory of God to the Gentiles. Having renewed their strength in these islands, and thence spread themselves abroad, the word of God is also given to be by them conveyed; to be “preached in all the world, for a witness unto all nations: and then shall the end come.”

Of the English language it has been remarked, in a recent work,—

“This language which, beyond comparison with any other, is now spreading and running through the earth, and which, by the commerce and enterprise of two independent and powerful states, is colonizing the shores of every sea; this language, now pouring itself over all the waste places of the earth, is the principal medium of Christian truth and feeling, and is rich in every means of Christian instruction, and is fraught with religious sentiment, in all kinds, adapted to the taste of the philosopher, the cottager, and the infant. Almost apart therefore, from missionary labour, the spread of this language insures the spread of the religion of the Bible. The doctrine is entwined with

the language, and can hardly be disjoined. If the two expansive principles of colonization and commercial enterprize once diffused the language and religion of Greece completely around every sea known to ancient navigation, it is now much more probable that the same principles of diffusion, will carry English institutions and English opinions into every climate."

The storm, however, is approaching, such as hath not been since man was upon the earth; but the bow is in the cloud,—there is the token of favour to man. In the fulfilment of the word of God, respecting Israel, by their being given to encircle all nations, there is the assurance that, when these calamities are overpast, glory and blessing shall be the portion of the human race, in the kingdom of Messiah and his saints; who shall be given the dominion under the whole heaven;—the line of the Lord's inheritance shall have then truly encompassed the globe.

Seeing that these things are so;—seeing that such things the Lord hath wrought; and seeing that we look for such things,—may we not well comply with the invitation, so often given us in holy writ, to stand boldly forward, and occupy our proper position, our destiny, our duty, and our privilege. And let us never forget, that our standing is alone with Christ; and that, in common with sinners of the Gentiles.

" For through Him
We both have access by One Spirit
Unto the Father.

Now therefore ye are no more strangers and foreigners,
But fellow citizens with the saints,
And of the household of God.

And are built upon the Foundation of the apostles and prophets,
Jesus Christ himself being the Chief Corner—
In whom all the building fitly framed together
Groweth unto an holy temple
In the Lord.

In whom ye also are builded together
For an habitation of God
Through the Spirit."—EPH. 2. 18—22.

LECTURE XIV.

RECAPITULATION AND CONCLUSION.

“Hearken unto me, my people;
And give ear unto me, O my nation;
For a law shall proceed from me,
And I will make my judgment to rest,
For a light of the people.
My righteousness—near:
My salvation is gone forth,
And mine arm shall judge the people;
The ISLES shall wait on me,
- And on mine arm shall they trust.
Lift up your eyes to the heavens;
And look upon the earth beneath;
For the heavens shall vanish away like smoke;
And the earth shall wax old like a garment,
And they that dwell therein shall die in like manner:
But my salvation shall be for ever,
And my righteousness shall not be abolished.”

ISA. li. 4—6.

WE have now, in some measure, seen the unity of the works, and word, and ways of Jehovah. We have seen that, from the very beginning, He indicated his gracious purpose with regard to a Peculiar People; and that when He laid the foundations of the earth, He had a particular respect to that portion of our globe, which has since been called the Land of Israel:—the most centrally placed with regard to all lands, and the different races of men; and well fitted for becoming the meeting-place of all nations, and the throne of universal empire. And, as it was probably the site of Eden,—that abode of blessedness, which Adam lost by his fall into sin,—so is it certainly to be the peculiar habitation

of holiness, and peace, and glory, and joy, during that age which is approaching: when there shall be the "redemption of the purchased possession."—We saw that prophecy anticipates important changes there,—calculated to render it that happy land which is promised. We have seen that what was dimly intimated at first, was more fully unfolded to the fathers, Abraham, Isaac, and Jacob,—in whose very names the three great Birthright Blessings were written. These promises, we saw, respected the Land, and the Seed. They also implied the resurrection of the saints; seeing that to these fathers the Land was promised, as well as to their children: although, during their former life-time, they were not given "so much as even to set their foot on,"—yet, after they were dead, God still declares himself to be the God of Abraham, Isaac, and Jacob, as if He still intended to fulfil the promises made unto them: which He could not do but by raising them from the dead; and thus, indeed, it is that our Saviour proves the resurrection.—(Matt. xxii. 31, 32.) The seed promised unto the fathers, respected, as we saw, a double seed;—the One Seed, Christ, to whom the land was absolutely promised; and the multitudinous seed, to be blessed in Him, and made a blessing unto all the earth. This multitudinous seed was, as we saw, distinguished from a merely adopted posterity; and also from the posterity of Ishmael and of Esau.—Of the sons of Jacob, Joseph was chosen, and of his sons, Ephraim, to be the father of this chosen seed, this multitude of nations. He was as truly to be the father of a fulness or multitude of nations, as Judah was to be, according to the flesh, the father of the One Seed, Christ.

God avowed, from the beginning, his purpose of making this numerous seed a blessing to the nations. They were to constitute a kind of measuring line, by which one portion after another would be taken into the Lord's inheritance. For this, they required a peculiar training, that they might be fitted for all places, and all stations; for acquiring and communicating all knowledge, to all the families of mankind; and especially, the knowledge of God, as presented in his word.—This training, we saw, they were given progressively, and continuously, in the fathers; and after they became a nation, until the very eve of their departure from the land.

We saw that the purpose of God, with regard to Israel, as

avowed from the beginning, was not accomplished during their sojourn in the land.—And we might have more fully seen, that when they were being taken away, as well as continually afterwards, God, by the prophets, recognized the promises He had made, and declares they shall yet be fulfilled. We saw that the captivity was complete, except as to those that escaped out of the land; and that those that were taken away captive, were removed into the north country,—into the same quarter as that to which history traces the Saxon race.

We have adverted to the case of the other house of Israel, which were left in the land, and which have generally borne the name of Jews; and who are supposed to have remained distinct from all other people. We saw that the best portion of this house must have become mingled among the Gentiles;—and the worst of the Gentiles—the children emphatically of the curse, the Edomites and the Canaanites,—have become one with them;—that they have become guilty of the sin of both, and have been enduring the curse of both;—and that they have nothing in the flesh whereof to boast, and cannot obtain possession of the land by their own covenant, but only as being viewed in the One Seed, Christ, and joined to the multitudinous seed to come of the other house of Israel, that of Ephraim.

We then went forth in search of this lost house of Israel; and, reasoning from analogy, as to the distribution of the three families of Abraham, among the three grand races of mankind, we were led to look northward, among the children of Japhet. We saw, moreover, that the word of God expressly points northward, as to the place into which Ephraim had gone, and out of which they are chiefly to be brought. In that direction we are also pointed by the great prophetic line of empires; and by the progress of Israel's punishment. And thither, also, tended almost invariably, the feet of all those who were divinely appointed to administer the word, which was specially promised to light upon Israel; and of which he was to be the great administrator to the nations. The preaching of Christ, and his apostles; and the epistles, and Apocalypse,—all afford the clearest proof of the peculiar and intense interest felt by the great Shepherd of Israel, in the north and north-west.

Having thus ascertained our course we then proceeded north-west of the places to which Israel had been carried

and we immediately met with the "high heaps," which Israel raised in the way as they went; and, upon examination, we found them to contain tombs, having every indication of being Israelitish. They are, moreover, said to be those of the ancestors of the Khazares or Comani, the ancestors of the Cossacks, of the same race with the Anglo-Saxons. We saw that the names of rivers between the Don and the Danube, give also clear indications of Israel's sojourn there; and even the country south of the Danube, Mœsia, the ancient inheritance of the Getæ or Goths, with all else, seemed to tell, that here were the disciples of Moses. We saw that many a time were Israel there afflicted:—by the Persians, the Macedonians the Romans, successively, were they attacked; and, more and more, subjected to slaughter; and ultimately, by the Barbarians, were they driven in upon the Roman empire, and obliged to occupy their present important position. We then took a glance at the most ancient poem which these nations are said to possess, containing their traditional prophecies; and we saw that it bears full evidence to their being the children of the prophets, who had both foretold these calamities, and also the future blessedness of the "sons of the two brothers," in the house of their father.

We then saw that the word of prophecy, by Isaiah, clearly foretels Israel's being brought out into these maritime parts, whilst the nations, their enemies, would pass away from before them; and they be given place here, in which to renew their strength. And we saw that the great Whirlwind, described by Jeremiah, as being raised up from the ends of the earth, and sweeping once, and again, and a third time around Jerusalem, ultimately spends its fury in the north, and describes that dreadful confusion which took place there, at the time the Roman empire was broken up. And we saw that the dreadful incursions upon the Germans; and the subsequent breaking forth of the Gothic nations, are described correspondently in history. And we saw that the changes then produced in Europe, of all kinds, bore ample testimony to the truth, that the new nations that were then given these countries in possession, were the nations that were to come of Jacob.

We then chose a sample in which more particularly to exemplify the truth of our proposition. We showed that the Anglo-Saxons came from the east of Europe; and are even

traced back into Asia, to the very quarter unto which Israel had been taken captive; and that they possessed all the marks, physical, moral, and intellectual, which were given to Israel, as qualifying them for their important position among the nations; the very position which had been promised to Israel, and for which they had been all along in training. We saw, farther, that the arrangements of their society, in their domestic, and also in their civil relations, were most minutely correspondent; and that all the peculiar excellencies of the English constitution, they have received, through a Saxon medium, from their Israelitish forefathers. We also saw that their skill in the arts, useful and ornamental,—and particularly, those connected with religious worship,—equally bore evidence to the truth that this was the very race which had been trained under Moses. Their religion itself, with all its predicted corruptions, was, we saw, equally full of the same decisive evidence. And the marvel came rather to be, that so much had been left to this people, to bear such ample and undeniable evidence to the truth of their origin. And we saw that God's dealings with them, since their embrace of Christianity, is exactly correspondent to the idea, that the English nation are, indeed, the chosen people of God, the lot of the Lord's inheritance.

We then took a glance at “the escaped of Israel;” with regard to whom, although not so much is promised, much might also be expected: and we saw that there was every reason to believe they occupied the place of a measuring line to the Lord's inheritance, in the first ages of Christianity, as those who have sprung from the remnant led captive, are now appointed to be, unto the ends of the earth.

We have yet to consider the abundant information which the Scriptures afford on the different subjects treated of in these Lectures; but we are already, I trust, more and more convinced that the historical and prophetic parts of the Old Testament, and, indeed, the whole of these Sacred Writings are worthy of a much more careful perusal than yet has been given to them; and especially, as comparing one part with another, as all being parts of one whole, given forth by the One Spirit. Let us never forget that first rule, that “no prophecy of the Scripture is of private interpretation.” Let it not be confined to the supposed private thoughts, or feelings, or circumstances of the individual who penned it; for it is not his word:—“Holy men of old, spake not

of themselves ;"—they spake "as moved by the Spirit of God." It is the Divine Mind, therefore, and not the mind of the private individual, which is to be sought for in Scripture. God is a God of truth ; just and right is He : and He will yet fully vindicate both his word and his ways. I trust that, to this, will be seen to conduce the view which we have been taking of Israel, whom the word of God very much concerns, from the time that the promises were so surely given to the fathers, and throughout both history and prophecy, until they have issued in the promised multitude of nations, who have, even already, so far supplanted their enemies, and been made a joy unto all the earth.

I cannot but acknowledge the very great obligations under which I am to the new Science of Mind,—which Infidelity has been latterly trying to make its own ; and which many Christians have too weakly conceded to the enemies of the truth. As far as my experience goes, all true knowledge tends to confirm the word of God ; but no branch of science, with which I am acquainted, has this tendency more than Phrenology, when rightly understood. Of this, I have had many years' experience ; and can truly say, that by this consideration have I been chiefly influenced in the attention I have for several years been giving to this,—certainly one of the most important branches of human knowledge. The beautiful and minute adaptation of the word of God to the mind of man,—the value of that mental training which God has been giving to his chosen people,—the distinction of races, so constantly made in Scripture,—and that great law of nature and of Providence, whereby the child is viewed in the parent, and the parent is, as it were, dealt with in the child,—could not have been so well understood, without the true knowledge of man's mental constitution, afforded by Phrenology. It is a most important movement in divine Providence, that this Science is beginning to arrest the attention of those whose minds have been turned away from the word of God. I would very earnestly recommend the Christian, and the Phrenologist, to take a closer and more impartial view of each other's labours. Suspicion is, perhaps, well, in such a case, when it leads to a strict scrutiny, so that nothing may be received but what is truth ; but when it turns away from the truth, its injury is incalculable. No true science has anything to fear from free and full investigation ; but much from misrepresentation and neglect.

And even granting that Phrenology has been abused (and this has been the case with everything however good, which has been hitherto given to man), still this should not prevent its legitimate use. Nay, we should be the more zealous in our endeavours to rescue it to the praise of our God, who is no less the Author of Mind, than He is of the Scriptures. If we have objections, let us honestly see whether they are founded in truth, or whether they truly belong to that which we reject, or are not rather taken from the perversions or misapprehensions of others. Some there are, who even sport with falsehood, and delight in deceiving the ignorant, or in pandering to their foolish prejudices: the sooner they are left alone the better. Let the friends of truth, with charity to its adherents, look all truth honestly in the face; and they will find that they have from thence nothing to fear, but much to do them service.

One great line of argument has been omitted in tracing the identification. It is that of Language. It was found too expansive for the bounds I had prescribed myself, and may have more justice done to it in a separate publication. A knowledge of the Hebrew and of the different languages spoken by the nations dwelling along the line by which Israel came into Europe;—and a comparison therewith of the English, and kindred dialects of the Gothic, will be found most interesting and useful, by those who have leisure and opportunity to pursue the inquiry. This, Sharon Turner has already partly accomplished:—see his *History of the Anglo-Saxons*, fifth edit. vol. ii., pp. 447—90.

And now—may we not more and more admire the truth and faithfulness of the God of Israel, seeing that the promises which He made unto our fathers, and confirmed by his oath,—and upon which so much with regard to our faith, and especially our hope, is in the New Testament built,—He hath fulfilled, or is fulfilling, all, exactly as was declared from the beginning of time? We see that these promises were more than mere words; and that the use which is made of them in the reasoning of the apostles, is more legitimate and conclusive, than the whisperings of our unbelief would allow:—Yea, saith Divine Wisdom,

“ All the words of my mouth are righteousness,
Nothing froward or perverse in them:
They are all plain to him that understandeth,
And right to them that find knowledge.”

The seed of the promise having been sown in the fathers, there was first "the blade," when Israel were brought out of Egypt, and were given possession of the land. This was an earnest of what was to come, when there should be the greater redemption, and more permanent possession. Then, after that, was "the ear," when, under David, the proper kingly type was given to the scattered form of the Israelitish commonwealth; and when the ark was lodged in the glorious temple built by Solomon. This was the form of the fruit, but not the very fruit itself. At length, this was given, when the One Seed, Christ, appeared among men. He was "the full corn in the ear." Then was given the very substance of the promise; and it has ripened unto the harvest, when the multitudinous seed shall be made one with Christ; when He is in them, the Hope of glory;—when Ephraim shall be found, the Lord's firstborn in Christ, who is the One Son, the Heir of all things; and He by whom the many sons shall be led into glory. Such is the glorious end at which we are to aim,—the glory of God, in the salvation of Israel, that they may be for vessels of glory, unto all the ends of the earth. Let us sow the seed: it will certainly prosper in that whereunto the Lord hath sent it. Let us prize the word:—let us prize every word:—God hath not given therein a stone, in place of bread to his children. If we think otherwise,—if we feel as if it were otherwise, it is because we have not seen the word of God aright. Let us know that word for ourselves, and make it known to others. Such is the work to which we may best address ourselves. Christ, who hath fulfilled the covenant, is alone the rightful Heir of the earthly possession, as well as of the heavenly Inheritance. True, his people are heirs with him, and shall inherit all things;—but he hath promised Himself to come, and give them possession. And when He comes, we shall live together with Him, and stand in his presence, and be constituted kings and priests unto God, if now, patiently continuing in well-doing, we seek, through Him, for glory, and honour, and immortality!

Now we may see how it is, that the north and west have been so peculiarly favoured;—why it was that the journeys of the apostles, and their epistles, all proceeded in this direction; although the east and south were vastly more populous:—and how it is, that many great empires are passed over; and those that run, as it were, in a line north-west-

ward, are particularly noticed in prophecy ;—and how it is so much is said about the *isles* in connection with the subject of Israel ;—and how all the peculiar blessings of God, as the God of Providence, as well as of Redemption, have hence arisen, or hither have been sent.

Thus, also, may we account for the universal and continually improving genius of the race now inhabiting Europe :—a race, evidently designed to spread abroad, and cover the globe ;—a race, in every respect fitted for universality ; and, especially, for being the teachers of the world. They are a people formed by God himself, for the special design of showing forth his praise.

Now, also, may we see wherefore it is, that all the varied instrumentality, for the acquiring and communicating blessings of all kinds, to all parts of the earth, has been bestowed upon these nations ; and wherefore such favourable positions, so widely scattered, and so variously placed, all over the globe, have been given to the British nation, in particular. The like hath not been done to any nation, as to this ;—and the position which is occupied by England, is that unto which Israel is called, and for which they were gifted : and “ the gifts and calling of God are without repentance.”

And now behold the important position of these nations, as being equally related to the Jew and the Gentile ; the brethren of them both they are, that they should do good unto both, as God may give them opportunity,—and this He is doing abundantly. They have the Jews among them, and they are among the Gentiles ;—and the God of Israel, the Master of the harvest, is looking on, and soon will appear to the joy of those who have given themselves to his service. Let us duly regard the claims our God has upon us, for most loving and lively obedience. He hath, indeed, been unceasing in his care, and marvellous in his love, to the house of Israel. He is indeed fulfilling his word,—

“ In the place where it was said unto them,
Ye are not my people ;
There it shall be said unto them,
Ye are the Sons of the Living God.”

THE END.

QUERIES ON THE SUBJECT
OF OUR
ISRAELITISH ORIGIN.

1. Is not the house of Israel, and especially the tribe of Ephraim, clearly distinguished from that of Judah, in both the historical and prophetic parts of Scripture? 1 Chron. v. 2; Jer. iii. 11. Were not of Ephraim especially to come, the many heirs of the promises made unto the fathers, just as of Judah was to come, the One Heir, from whom the blessing was immediately to descend? Gen. xlviii. 15—20; Gen. xlix. 8—12.

2. Were not the lost tribes of Israel, to be found in these, the last days, as “a seed the Lord hath blessed?” Hos. ii. 14—23; Is. xxix. 17—23; lxi. 9, 10; lxvi. 8—14; Jer. xxxi. 1—10; Ezek. xi. 15—20; Hos. i. 10, 11. Do the signs of the times as well as the prophetic dates, indicate the time to be come when God shall have “accomplished to scatter the power of the holy people?” Dan. xii. 4—7; Is. vi. 11, 12.

3. Have not all previous attempts to find the lost tribes of Israel proved abortive, especially as to the accounting for Ephraim, the heir of the promises made unto the fathers, and of which was to come the promised “fulness of the Gentiles,” or “multitude of nations?” Rom. xi. 25; Gen. xlviii. 19; Is. xli. 25—29. Does not the Scripture declare, that the previous non-discovery of Israel has been occasioned by Israel’s blindness, and not by God’s having failed to fulfil his word? Isa. xlii. 18—25; xliii. 1—13; xlv. 17—21. Does not the Scripture expressly recognize our present condition as being that in which Israel would be found? And do they predict matters respecting Israel, which can only be fulfilled in these nations? Is. xxvii. 6—10; Jer. xxxi. 10, 11; Mic. vii. 16; Jer. iii. 18; Ezek. xi. 16, &c.

4. Does history (which traces our Saxon ancestry back to the very countries into which Israel were carried captive by the Assyrians) present anything opposed to this view? Turner’s “Anglo-Saxons,” vol. i. 94—102. Is it likely that the God of truth would utterly cast away the people unto whom the promises were made; and out of the same place bring forth quite a different people to have fulfilled to them the promises freely made unto Israel, and so solemnly confirmed to them by oath? Luke i. 68—75; Rom. xv. 8; Mic. vii. 18—20; Is. xxv. 1—7; Ps. cv. 10. Could it thus be said that the gifts and calling of God are without repentance? Rom. xi. 29; Is. xli. 8, 9.

5. Are not the intellectual, moral and physical characteristics of the English exactly those that were to be expected of the nations promised to come of Ephraim? See Lec. IV. on the Training of Israel. Can our ancient religious rites, political institutions, manners and acquirements, better be accounted for than as having been derived from ancient Israel? See Lectures VIII.—XII. Do not the favours bestowed upon these nations in the north-west, and the whole course of God’s dealings with the English nation, indicate clearly their being under the kindness, and care of the good Shepherd of Israel? Gen. xlix. 22—26; Ps. lxxx. 1—3; cxlvi. 19, 20.

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