

Soon after entering Palestine it
 Gaza, Esdud (the ancient Ashdod)
 Ramleh. At this place the branch-
 and Jerusalem will leave the main
 Jerusalem branch ascending the valley
 of the Jordan, and Wadi Surar. It
 is the city from the north and west of the
 valley, and the station will be at or
 Damascus gate. It is the intention of
 the road to push its construction
 as soon as the necessary authority can
 be had from the Turkish Government.
 Authority is expected soon, through the
 efforts of the projectors and the English and
 Ministers at Constantinople.

—(o)—

THE RIGHTEOUS MAN FROM THE EAST: AN IDENTITY.

Isaiah xli. 1-20.

BY THOS. FLETCHER.

Concluded.

"righteous man." King Alfred's devout,
 Christian faith, his true humility of
 perfect trust and confidence in Jesus
 thoroughly unselfish life, and his
 hearty thankfulness and adoring praise
 breathed in his writings, together, are
 evidences of his truly "righteous
 man," who to shame many of the university
 doctors of divinity of our days, with
 their quibbling theories, by his childlike
 and faith in the sure literal word of
 God, the source of all wisdom and
 life, and as being able to make us wise
 and strong through faith in Christ Jesus;
 we know, is the word whereby He
 came to subdue all things unto himself.
 His whole life—that is, after his restora-
 tion, a godly sincerity and piety
 combined with; a beautiful example of which
 is found in the following quotation, his
 words to his son:—
 "I feel that my hour is coming.
 My strength is waning. My days are almost
 over. I must part. I shall go to another
 land, thou shalt be left alone in all my
 land. I pray thee (for thou art my dear
 son) to be a father and a lord to thy
 children, thou the children's father and the
 land. Comfort thou the poor, and
 the weak; and with all thy might right
 thou wrong. And, son, govern thyself
 and shall the Lord love thee, and God,

above all things, shall be thy reward. Call
 thou upon Him to advise thee in all thy need,
 and so shall He help thee, the better to com-
 pass that which thou wouldest."

In the matter of giving a dying charge to his
 son, he was following the great founder of the
 Kingdom of Israel—"King David the Psalmist."
 Their lives, in many other incidents, were
 parallel, as well as in general trait of character,
 such as, each was the youngest son of his
 parents; each a musician; each a poet; each
 ran away from his kingdom, and returned to
 rule it more faithfully and righteously; each,
 in disguise, visited the camp of his enemies,
 and afterwards conquered them; each was the
 founder of his kingdom; with many correspon-
 ding traits of character which any one studying
 their respective lives may observe. God called
 David "a righteous man," and "a man after
 His own heart." So, in like manner, the life
 of Alfred "the Great," also surnamed "the
 truth-teller," evidences such an abundance of
 Christian virtues that no other single word
 besides "righteous," comprehends his pious,
 God-fearing and God-loving life, completely
 influenced as it was, by a never-tiring zeal, and
 an intense hunger and thirst after knowledge,
 righteousness, and true wisdom—not merely
 for its own sake, nor simply to gratify a selfish
 ambition to be considered a *savant*; but for the
 great love he ever manifested towards his people,
 that he might teach them, and by his example,
 let them see that they might also attain to that
 wisdom, knowledge, and greatness, which, he
 told them, their forefathers in these islands
 once possessed; referring more especially to
 Ireland, which island may be traced to have
 possessed schools of prophets, and colleges, at a
 very early period.

Having, as I hope, satisfactorily demon-
 strated that the "righteous man," so called of
 God, applies to our King Alfred, we will con-
 sider why He says "from the east." In the
 fourth verse we read, "Who hath wrought and
 done it, calling the generations from the begin-
 ning? I the Lord, the first, and with the last;
 I am he." Truly we may say, the zeal of the
 Lord of hosts hath done it." The beginning of
 God's people was "Abraham," to whom many
 commentators apply this passage of the right-
 eous man, others to "Cyrus," but to Abraham
 it was, God said, in "Isaac," shall thy seed be
 called, "calling the generations from the begin-
 ning." Therefore, "the righteous man," who
 was "to rule over kings," stand firm in his high
 position, "calling him to his foot," to establish
 a kingdom, must be in Isaac, and his people