

are entirely against Dr. Petrie's theory, his stone being a stone of Baal, which "the law of the two tables" was to displace.

* ISRAEL MUST BE "A NATION, AND A COMPANY OF NATIONS."

IDENTIFICATION THE TWENTY SEVENTH.

Israel must be "nation and a company of nations" (Gen. xxxi. 11). Our wish in bringing this point out is, to show that Israel must be a nation with colonies, and that these colonies would form a company of nations, governing themselves, controlling their own local affairs—not in the sense of Manasseh, who must have declared her own entire separation and independence of Israel—but as having separate legislative parliaments, and yet having a bond of connection, an affinity that would bind them over to the "nation," or parent country, and

The Identity shows that this is just the connection that our great colonies maintain with England. Australia has a Parliament of her own, the same as is enjoyed by our own kinsmen of Canada; our great empire of India has a separate legislative Government; and the same is found to exist in New Zealand;—yet they all have alliance with the mother country, who has power to exercise sufficient parental control as to prevent these dear children from running into excesses or adopting changes that would violate the Constitution; so that they literally assume the dignity of being "a company of nations," with power to regulate their own affairs. We meekly suggest to them the wisdom of managing their own business without permitting any undue interference on the part of the Canaanites, and we think it the more needful to offer it from what we have observed has befallen Manasseh.

We would also entreat our great colonies to think out for themselves the many and valuable lessons that our Identity with Israel gives to them.

To be continued.

—(o)—

Rev. Dr. Wild plainly proves that war will be threatened for the next four years in the world, but that there will be no great war till 1882.

There are flowers within the soul that God has planted, and he is waiting to catch their fragrance.

GLEANINGS.

THE LEARNED DR. ABBADIE,

WHO FIRST STARTED THE IDEA THAT THE SAXONS WERE OF ISRAELITISH ORIGIN.

"The most eminent of the refugees were unquestionably the pastors, some of whom were highly distinguished for their piety, learning, and eloquence. Such were Abbadie, considered one of the ablest defenders of Christianity in his day; Saurin, one of the most eloquent of preachers; Allix, the learned philologist and historian; and Delange, his colleague; Pineton, author of 'Les Larmes de Chambrun,' characterised by Michelet as 'that beautiful, but terrible recital;' Du Moulin, Drelincourt, Marmet, and many more.

"Jacques Abbadie was the scion of a distinguished Bernese family. After completing his studies at Sedan and Saumur, he took his doctor's degrees at the age of seventeen. While still a young man, he was invited to take charge of the French Church at Berlin, to which he acceded; and his reputation served to attract large numbers of refugees to that city. His 'Treatise on the Truth of the Christian Religion' greatly enhanced his fame, not only at Berlin, but in France, and throughout Europe. Madame de Sevigne, though she rejoiced at the banishment of the Huguenots, spoke of it in a high strain of panegyric, as the most divine of all books: 'I do not believe,' she said, 'that any one ever spoke of religion like this man!' Even Bussy Rabutin, who scarce passed for a believer, said of it, 'We are reading it now, and we think it the only book in the world worth reading.' A few years later, Abbadie published his 'Treatise on the divinity of Jesus