

grace, mercy, and peace to Egypt. In the words of Isaiah, following a series of heavy denunciations, will be given blessings: "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction."

Just now a more cheerful turn of affairs is indicated in a range of glowing promises of resurrection under providence which was before long to grow gracious. Some cities of Egypt were to begin to feel the impulse of a vast civilization; the inhabitants would learn to speak a new language, even the language of Canaan. Five of them in particular should be converted unto the true God, and swear allegiance and loyalty of religious service; among which is given one that seems to have a fame of supreme wickedness in its name, the "City of Destruction," the old name which John Bunyan chose as the designation of his allegorical town, from which the alarmed pilgrim fled with his fingers in his ears.

Of course, the primary meaning of this declaration is that civilization from Canaan shall press across the borders of Egypt; the dull Orient shall feel the sprightliness and impulse of the Occident. From the North shall come cool bracing winds of enterprise which will awake the enervate South into activity. But this cannot be all that the inspiring prediction means; the expression is not unusual in prophecy. Zephaniah says the same thing under a similar figure: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Much learning has been exhausted in a vain attempt to fix localities and identify histories, so as to settle exactly what five cities are intended in this announcement. Heliopolis, Memphis, No-ammon, Alexandria, and Tahpanhes have been mentioned. But in despair of becoming clear, some commentators have apparently been ready to grow mystical, and assert that five was only a round number derived from an Oriental custom of counting on one's fingers. The "City of Destruction," rendered immortal in literature at least by the allegory of "Pilgrim's Progress," is without doubt Heliopolis; but whether the name signifies that Heliopolis from which came most of the famous obelisks scattered over the world, was so very wicked as to be called Destruction itself, or the rather was so strong with its vast university and real learning as to destroy those other towns in their ignorance and vice, can never be decided—and really the question is not worth the discussion.

But this other question concerning the new tongue to be introduced into Egypt is very curious and interesting. Is the English language the "language of Canaan"? Some facts are of great importance concerning the growth in the use of a common method of speech throughout that vast region of the Orient. Letters can be sent, and telegrams