

OUR CONTRIBUTORS.

THE HINITES ON PROPHECY.

The Hinites are very fond of the prophets. They are continually searching their writings. They prize them chiefly on account of what they regard as promises to Queen Victoria and the Anglo Saxons. Every passage in which the word Israel occurs, they assure us, refers to Great Britain. Poor Dr. Cumming! He is a Christian, a scholar, and a man of ability; yet the Hinites have cast him wholly into the shade!

The Hinites find at least a thousand and one proofs in the prophets that the people of Great Britain are almost all descended from the ten tribes. A few of these proofs, especially those which their learned doctors of divinity regard as unassailable, we shall briefly consider:

1. "The ten tribes must be found in an island home; Great Britain is an island; therefore the people of Britain are Israelites. Proof 'The isles shall wait for his law.' Is. xlii., 4."

I suppose the Hinites will admit that the person spoken of in Is. xlii., 4, as the administrator of the law is the Saviour; what they hold is that the people of the isles were to be the ten tribes. How the Hinites can show that by the word isles in this passage we are to understand places surrounded by water as Great Britain and Ireland are, I don't know. I am sure that the primary meaning of the word translated isles, is *dry land*, whether surrounded by water or not. How will the Hinites explain Is. xlii. 15, where it is said, "I will make the rivers islands?" Even the secondary meaning of the Hebrew word translated island is not a place surrounded by water, but a place adjacent to the sea. Phœnicia might thus be called an island. The Old Testament was translated into Greek in the year 277 B.C. This translation is known as the Septuagint, from a tradition that it was made by seventy learned Jews. The apostles frequently quote from it. Its rendering of the statement, "The isles shall wait for his law" is "upon his name shall the Gentiles trust." Matthew sanctions this rendering as correct; he merely changes the preposition *upon* into *in*. Matt. xii., 21. Thus then according to the uninspired seventy Jews of Alexandria and the inspired apostle of Galilee, the islands that were to wait for the laws of the Messiah were to be islands of Gentiles not of Israelites. I would humbly suggest to those who may read "the forty-seven identifications" the propriety of following Matthew's interpretation of prophecy rather than Hine's interpretation.

2. "Israel's isles must be north-west of Palestine; Britain is exactly where it ought to be; therefore the people of Britain are the ten tribes. Proofs—Is. xxiv. 15, Is. xliii. 5, Is. lix. 19, Jer. iii. 12, Jer. iii. 18, Jer. xxiii. 8."

Is. xxiv. 15 reads,—"Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea." There is no reference to the west in this passage in my Bible, it seems however that in Hine's Bible there is such a reference, for in his pamphlet he quotes it thus: "glorify the name of the Lord God of Israel in the western seas."

Is. xliii. 5 reads,—"Fear not, for I am with thee; I will bring thy seed from the east and gather thee from the west; I will say to the north, give up, and to the south, keep not back." An ordinary Christian would infer from this passage that God's people were to be gathered from all quarters of the globe, Hine, however, finds in it a plain proof that the ten tribes could be found only in the west. We must however remember that the Hinites pitch aside the east, north and south; they quote merely the words, "I will gather thee from the west." They don't like the south, it is too hot for them.

Is. lix. 19 reads,—"So shall they fear the name of the Lord from the west and his glory from the rising sun." The old commentators imagined that this meant that the name of the Lord would be feared from the west to the east, or from the rising to the setting sun; the new commentators tell us that it means nothing of the kind, and that it is only stupid persons that will read farther than the word west. Their rule of interpretation is, "Read to the word west, then stop, shut your eyes, think, and believe that you are an Israelite."

Jer. iii. 18 reads: "In those days the house of Judah shall walk with the house of Israel and they shall come together out of the land of the north to the

land that I have given for an inheritance unto your fathers." Jer. iii. 12, and Jer. xxiii. 8 also speak of the Jews as coming from the land of the north.

According to the Hinites Jeremiah could on the foggiest day turn round and point with his finger to the British Isles, although these isles were wholly unknown in his day to the Jews, Phœnicians, Greeks, and Romans. As however he had no term for north-west, he was compelled to speak of Britain sometimes as in the north, and sometimes as in the west. He took for granted that people would know that he meant a country half way between the north and the west. He was, however, strange to say, wholly misunderstood until the Hinites sprang up in the world. The way they came to know what he meant was by the application of a new law in hermeneutics. The law is this: "When two things do not seem to agree in the prophecies, split the difference and you will arrive at the truth."

By the land of the north, Jeremiah means the Babylonian empire, and neither Great Britain, Canada, nor Siberia. He never says that the children of Israel as a people were to come from the west, he does, however, say that they were to come from the north. "Halah and Habor by the river of Gozan" was as much to the north of Palestine as Britain is. The northern part of the Babylonian Empire was directly north of it. That empire in Jeremiah's day included the following countries: Babylonia proper or Chaldea, Mesopotamia, Assyria, Armenia and the adjacent districts as far north as the Caucasus, Cilicia, Syria, Palestine, Phœnicia, and Idumea. As the ten tribes and also the two tribes were captives in the Babylonian Empire, it is highly probable that the prophet would expect their return from that quarter. It was very natural for the Jews to regard Babylon as a northern country, because the Babylonians always invaded their country from the north; they could not indeed owing to the great Arabian desert invade it from the east. Nebuchadnezzar waited in "Riblah in the land of Hamath" whilst his generals were laying siege to Jerusalem; and Riblah, we know, was on the Orontes, straight north of the capital of Judea. But Jeremiah certainly knew his own geographical terms better than Hine, or his most learned follower. That by the land of the north he meant Babylon is placed beyond dispute by the following verse: "Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar, the King of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof." Jer. xxx. 9; see also Zech. ii. 6, 7. It is a historical fact that many of the children of Israel returned from Babylon in the year 536 B.C. By the children of Israel I do not mean the ten tribes, I mean the descendants of Jacob.

3. "The ten tribes must be a nation; the British are a nation; therefore the British are the ten tribes. Proof, Jer. xxxi. 35, 36."

Jeremiah xxxi. 36 is: "If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me. If by the word nation in this place we are to understand a people in their organized capacity, that is, a people with a ruler and laws of their own, it follows that the promise made has not been fulfilled. The ten tribes ceased to be a nation when carried into Assyria in the year 721 B.C., and the house of Judah ceased to be a nation when carried into Babylon in the year 606 B.C., or at any rate when Jerusalem was destroyed by Titus in the year seventy after Christ. The word translated nation, however, means a people. Gesenius in his Hebrew dictionary gives as its meaning, a people, a nation. It is rendered by the word people in several places in our English version, for example in Is. ix. 2, and Is. xlii. 6. In the very passage quoted by the Hinites the Septuagint translates it *ethnos*, a word which means a race, a people. That the radical meaning of *ethnos* is race the ordinary English scholar may know. He finds it in ethnology.

Now whilst the children of Israel have ceased from being a nation in the strict sense of that term, they have not ceased from being a people; up to this day they have been preserved as a distinct race.

A. MALACHI.

OMISSION IN ASSEMBLY'S MINUTES.

MR. EDITOR,—A copy of the Assembly's Minutes has come to my hands, and on turning to the statistics to see how congregations are represented, I find to my surprise my own is a blank. I know not how this

omission has taken place, for I can truly certify that the statistical schedules were never more carefully considered and prepared than last year. And it is but just also to add that the congregation contributed to all the schemes of the Church.

I write not this to find fault with any one; for I know not where the matter referred to miscarried. My object is simply to explain, save the congregation from the charge of remissness, and encourage full reports.

JOHN MACMILLAN, Pastor.

Mount Forest, Sept. 15th, 1879.

THE WORLDLING.

The fair and fertile land in beauty lay,
With fruitful hill and vale and lumpy brooks,
A thousand cattle on the meadows stray
By copse and tangly brake and shady nooks.

It was the rich man's joy, his proud domain,
For earth had blessed him with her choicest store,
His fields still waved, uncreaped, with golden grain,
Even while his granaries could hold no more.

But with the lavish gifts no blessing came,
No holy charity his heart to melt;
He heard, but yet to spurn, the piteous claim
Of want or grief that he had never felt.

I bless my soul, he said, that I can live
In ease and plenty, on through many a year;
The world may weep—'tis not for me to give
My gold to piety or sorrow's tear.

A silent foe drew nigh—he knew it not;
The mandate has gone forth O fool, this night,
It is thy dire, inevitable lot,
To stand an outcast in thy Maker's sight.

And now when all is gone, his famished soul
Craves but a drop of that broad flowing stream,
Earth's lost delights, whose visions o'er him roll
Like some dread waking from a vanished dream.

But is it not an awful thing to hear
That one like him must sink in endless woe;
Mere child of vanity—nor mercy spare,
But God be an inexorable foe.

And yet the lips of One most true and high,
Whose life-blood flowed that He might save the lost,
Have said, "the soul that sinneth, it shall die;"
Who loves the world, not God, he sins the most.

Sept. 3rd, 1879.

C. C. A. F.

COLLEGE CONSTITUENCIES.

MR. EDITOR,—My attention has been directed to the following sentence which appeared in a letter in your last issue signed "Laic:"

"And apropos of this, I may be allowed to remark that it is not very long since Principal Macvicar visited part of the 'constituency' of Queen's College, even Kingston itself, and elicited from the well known liberality of its inhabitants a considerable sum for Montreal College, no one so far as I know, raising a word of complaint."

Allow me to say this statement is utterly incorrect. My visit to Kingston was *previous to the union of the churches* and at a time when the whole of the Kingston Presbytery was connected with the Montreal College for financial support as shown by the following decision of the General Assembly of 1873: "Direct the Kingston Presbytery, in accordance with its own request, to forward the regular contributions for College purposes to the Presbyterian College, Montreal." *Minutes of General Assembly Canada Presbyterian Church, 1873, p. 68*

I have never since solicited contributions in Kingston, and my appeal at the time referred to was not to the "inhabitants of Kingston" generally but exclusively to the two congregations of the Canada Presbyterian Church, viz, that of Mr. Wilson and that of the late Mr. Gray.

The truth, therefore, is that I have not asked a single dollar from the "constituency" of Queen's College, and would never dream of collecting in territory set apart by the General Assembly for the support of any of the other Colleges.

I cannot but regret that you should allow an anonymous correspondent to state in your columns what is so grossly untrue

D. H. MACVICAR.

Presbyterian College, Montreal, Sept. 16th, 1879.

[We cannot but regret that Principal Macvicar should appear to fall into the common mistake of supposing that editors know everything. Are we expected to keep notes of the dates of all his visits to Kingston? Our correspondent "Laic" is not anonymous to us, and certainly would not intentionally misrepresent the matter in question. Our correspondents are not infallible; and when they make mistakes, all we can do is to permit these mistakes to be corrected in our columns.—ED. C. P.]