

deemed to have been the same people originally as the Cymri, Cimbri and Khumry of Wales, of the Crimea and Assyria? Let us hear what their historian, Sharon Turner, tells us of them. It is recorded that they appeared in Europe from Asia as a Gothic or Scythian race: "They were German or Teutonic, that is a Gothic or Scythian tribe" (writes Sharon Turner, the historian of the Saxons or Sacæ, p. 39, bk. II., vol. I., history), "of the various (so-called Scythic) nations which have been recorded, the Sakai or Sacæ are the people from whom the descent of the Saxons may be inferred with the least violation of probability. They seized Bactriana and the most fertile part of Armenia, which from them derived the name of *Sakusma*." "That some of the divisions of this people were really called Sakasuni (or sons of the Sakai), is obvious from Pliny; for he says that the Sakai who settled in Armenia, were named *Sacassani* which is but *Sacassuni*; and the name which they gave to that part of Armenia which they occupied is nearly the same sound as *Saxonia*." It is also important to remark that Ptolemy mentions a Gothic or Scythian people sprung from the Sakai by the name of Saxons.

18. Thus Sharon Turner declares that the progenitors of the Anglo-Saxons came to the British Islands in guise, or under the name of a German, Teutonic, Scythic or Gothic race. These were, after all, those Sacæ who, in the land of Media (where Israel was cast out), were known then, as we have seen above, by a Semitic or Assyrian appellation (Khumry), which name directly allies them with the ten tribes of *Beth, Khumry* or *Samaria* on the one hand, and with the present inhabitants of the mountains of Wales on the other.

19. Strabo tells us (says Sharon Turner) that it was the eighth century before Christ, while "the decisive authority" of Herodotus mentions the seventh as the period of the first appearance of these "Scythian ancestors of the British people in Europe" (vol. I., bk. II., chap. i. page 57, History of Anglo-Saxons).

The eighth century was just the time the ten tribes were cast away into Media. The historian of the Anglo-Saxons brings these ancestors of the British from the east of the Araxes into Europe (just where Israel was outcast) soon after the period they were banished from their own land. Herodotus agrees with the Word of God that Media was not the cradle of these races.

THE JUTES AND ANGLES.

20. The Jutes arrived in England A.D. 449 from Jutland; then followed the Angles in A.D. 547, the Saxon or German invaders, including the Frisians, arrived in great waves of immigration between A.D. 450 and 547. In A.D. 787 the Danes began to arrive. Who were they?

21. They were of the same stock and with precisely the same ancestry and pedigree as the Angles, the Saxons, the Jutes, and the Frisians. Nay, more; the Normans or Northmen, who only arrived in Great Britain in the time of William the Conqueror in A.D. 1066, were also blood-relations of the Anglo-Saxons and one with them and the Danes.

THE DANES AND THE NORMANS.

22. Thierry, in his history of the Norman Conquest (book ii.) tells us this. He says, "Such was the first appearance in England of the northern pirates called *Danes* or *Normans*, according as they came from the islands of the Baltic Sea or from the coast of Norway. They were descended from the same primitive race as the Anglo-Saxons." Pritchard in vol. iii., page 383, in his great work says, "that the Northmen were a people allied to the German race, is sufficiently testified by the affinity of language."

GENERAL CONCLUSIONS.

23. Thus we are driven to the conclusion that the Khumry of Media of the seventh century B.C., were the same people as the Sacæ; that the Sacæ were the ancestors or kinsmen of the Anglo-Saxons, the Danes, the Jutes, the Frisians, and the Normans—our Scythian forefathers. While following the other Semitic pedigree, these same people, called by their Assyrian name of "Khumry," were the Celtic ancestors of the present inhabitants of Wales, of the Gael, of the Picts and Scots (of north Britain), and are identical with the Cimbri of the Romans, who were in alliance with the Celtic Cimmerici of the Greeks, and have left their name, with their *Israelite* graves in the Crimea.

24. It appears then that the Celtic ancestors of the

British folk were blood-relations or kinsmen of their Gothic or Scythian conquerors, though they were themselves all ignorant of the fact. That the whole were Israelites of the ten tribes, that they were long "wanderers" among the Gentile Celts and among the Gentile Goths or Scythians too, comes out also clearly by the affinity of language.

Let "Enquirer" as well as your general readers, ponder over these facts for a fortnight, and by that time I hope to have the "Philological" arguments ready for their perusal. "ALWAYS READY."

QUESTIONINGS

MR. EDITOR, - As the Presbytery of Stratford meets in a few days I would like, for the information of self and the guidance of others, to put thereto a few questions in connection with a recent settlement within their bounds.

I. - Is it in accordance with the laws of the Church for a Presbytery to entertain a call from a congregation to a minister, who has never had any connection with the Church, and cannot have, without an act of the Assembly?

II. - Is it in accordance with the laws of the Church for a Presbytery to send back a call to a congregation with an injunction to obtain more signatures thereto, when, after its having been with them, and all diligence used, for three successive Sabbaths, it is found by the Presbytery, that but comparatively few of the elders had signed it and that considerably over one half of the members had refused to do so?

III. - Is it in accordance with the laws of the Church when a call under such circumstances is returned after it had been with the congregation for other four successive Sabbaths and then found to be signed by about one half of the members in one station and by about two-thirds in the other and by only a part of the elders, to let such a call lie on the Presbytery's table until the party called be again sent for and heard again, and this hearing to be immediately followed by a commission of Presbytery to meet with the congregation, manage matters, and report?

IV. - Is it in accordance with the laws of the Church to sustain such a call to such an individual under such circumstances?

V. - Is it in accordance with the laws of the Church to bind a congregation by the sustaining of such a call so as thereby to compel them to remain vacant for well nigh a whole year, to await the decision of the Assembly?

VI. - Is it in accordance with the laws of the Church to appoint such an individual as "stated supply" in such a congregation in the face of a very largely signed petition against such appointment?

VII. - Is it in accordance with the laws of the Church to set aside a petition "on the ground that its prayer referred to a matter which had, previous to its presentation, been settled and could not without injury be reconsidered?"

VIII. - Is it in accordance with the laws of the Church that such deeds should be done by any Presbytery and recorded by its clerk and thereafter the minute book be examined and reported on to the Synod, and said Synod to pass all over under the somewhat stereotyped formula "carefully and correctly kept?"

True indeed, I am not unaware that one of our own poets has said that "laws were never made for men of honour," still the unprecedented singularity of the whole circumstances has prompted the above queries, which I trust will be answered to the satisfaction of others as well as

AN INQUIRER.

August 25th, 1879.

"PRINCIPISSA LOUISA."

MR. EDITOR, - In your last issue "T. F." objects to the word "Principissa" in the inscription on the foundation stone of the new building for Queen's College laid by H. R. H. the Princess Louisa.

"T. F." gives as his authority Ainsworth's Dictionary. This work may have been an authority twenty-five years ago. It is no longer regarded as such.

"T. F." gives as an illustration in support of his contention. "Dearum princeps" (chief of the Goddesses). I fail to see the bearing of this illustration on the point at issue. "T. F." has undertaken more than he intended. He must include in his strictures the authorities of the University of Cambridge. Among the subjects for the Greek ode offered annu-

ally in competition for the Browne medal I find the following:—

(1) "In obitum Illustrissimæ Principissæ Ameliæ."
(2) "In obitum Illustrissimæ Principissæ Carolinæ Augustæ."

August 19th, 1879.

SABBATH DESECRATION.

"The practice of running excursion trains and pleasure boats on Sunday," says the "Spectator," "as is the case in the neighbourhood of Hamilton just now, called forth some very pointed remarks from the Rev. Dr. James, at Knox Church last Sabbath morning. The text chosen for the discourse was the passage, 'The Sabbath was made for man, and not man for the Sabbath.' Mark ii. 27. The rev. gentleman in the course of his sermon, condemned in strong terms the manner in which many people observed the Sabbath, or rather the almost total disregard that was evinced for the sacred day. He expressed his deep sorrow that this feature was becoming so marked in Hamilton, where Sunday trains and Sunday steamers were so largely patronized. He was shocked to hear when he went from home a short time ago that our fair city was becoming notorious for Sabbath desecration. Every means of conveyance was used as freely as on other days. As a spiritual teacher he felt it his duty to teach the truth of God on the subject. After that the blood of each should be on his or her own head. If society had made the day society could amend it, but God made it and none but God can change it. He did change it from the seventh to the first day of the week; but of this he would treat another time. Man's nature required one day of rest in seven. If he robbed God of that day he would surely suffer for that violation. Anti-Sabbatarians contended that Luther, Calvin, Knox and others tried to do away with the Sabbath, and quoted passages such as these in defence of their statements: Luther—'I will work, sing and dance on the Sabbath,' and 'I will join in your sports on the Sabbath.'—Calvin. This was a very unfair way of quoting an author, taking out particular passages without giving the connection. He could find in the Bible the statement, 'There is no God.' He explained the circumstances which gave rise to those statements of the Reformers. The Church of Rome had instituted so many fast days, saints days and feast days, and enforced the observance of them by penance, that the people were ground down so far that many of them could scarcely gain a livelihood. Luther, in his eagerness to free the masses from the bondage under which they were held and to show them that the day was nothing in itself, did make use of the above statement. The day was sanctified as the medium through which the blessing was to flow, and they were to keep it holy, not from any virtue in itself, but because God had ordained it. France did away with the Sabbath at the time of the Revolution. In clearing away the whole mass of fast-days they fail to discern the beautiful gem, the Sabbath, but swept it away with the rubbish. Dr. James closed his remarks with a solemn warning to his congregation to discountenance every form of Sabbath desecration."

[The above remarks, we regret to say, will apply with equal truth to Toronto. Here the Evangelical Alliance Association is taking steps to test the legality of the running of trains and steamers on the Lord's day, with what result will likely soon be known. - ED. CANADA PRESBYTERIAN.]

THE final decision of the German Government on the religious questions at issue with the Vatican has been communicated to the latter. It is that all of the exiled clergy who ask permission will be allowed to return to Germany; the May laws will be tacitly suspended, provided the clergy obey the common law; and all fresh nominations are to be submitted to the Government. The Pope is satisfied with these terms.

THE sweetest life is to be ever making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be always doing his own will and seeking to please himself.—Edward Bickersteth.

You are guilty, and only Christ can forgive; sinful, and only Christ can cleanse; weak, and only Christ can strengthen; wandering, and only Christ can safely guide. There is wrath, and only Christ can deliver. You are lost, and only Christ can save. Come to Him just as you are, poor, needy, naked, empty, wretched; only come, and He will receive you, and be your portion forever.—Mason.