

first and second verses—when we, His people, the sheep of His pasture, are, by the knowledge of our Identity, asking God, saying, “Why hast thou cast us off for ever? Why doth thine anger smoke against us? Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this Mount Zion wherein thou hast dwelt.” This “famous axe-man” and his blind followers, with their “axes and hammers,” have broken down some of the good old institutions and laws of our kingdom; were endangering our position as the leading nation of the world (Deut. xxviii. 13); have disestablished God’s Church, as established by Solomon looking towards God’s Holy Temple of Jerusalem in one of the islands, “Ireland,” which island, we know, contains God’s actual presence in the Ark of the Covenant; with other such diabolical, wicked, liberal destructiveness, contrary to the will and laws of God. But we thank God they have done their utmost; they can destroy no more. The ENSIGN is uplifted, the BEACON light is before us, and we shall soon, under God’s blessing, and His presence manifested with us by wonderful miracles, march the grand “MARCH OF THE ISRAELITES” back to our own land—the centre land of the earth. Then, again, we have another instance—“the deliverer out of Zion”—the great congregation—God’s chosen people—the HOUSE OF ISRAEL standing boldly forth amongst us—blessed as he is of God with wisdom from on high to show, in such an unmistakable manner, our Identity as the long lost Ten Tribes of Israel; raised up of God in the appointed time further to show us, from God’s Word, that all Israel may be saved, and to turn ungodliness from Jacob (Rom. xi. 25-27); delivering us, as our Identity will, from captivity; calling us to remember the rock from whence we were hewn (see Isa. xli. 1, 2); restoring to us the grand and glorious name—prevailing with God—“Israel;” taking from our eyes that blindness in part which is happened unto Israel; showing to us the glorious truth and literal fulfilment of God’s sure word of prophecy; bringing us under that covenant which will take away all our sins, and lead to our restoration to the land promised to our forefathers and their seed for ever; part of the great work of “Elijah” the prophet. Jesus Christ says, “Elias truly shall first come and restore ALL THINGS” (Matt. xvii. 11). As, therefore, we have, by the word of Christ, the promise that Elias shall restore all things, if he is to restore ALL THINGS, it follows that he must now be with us, doing the restoration work appointed

to him; and as in like manner to what we read of “John the Baptist” preparing the way of Christ’s first advent (see Isa. xl. 3; Mal. iv. 5, 6; Matt. xi. 14, 15; xvii. 12).

Concluded in our next.

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THE GREAT PYRAMID.

RUDE STONE MONUMENTS v. THE GREAT PYRAMID.

BY PIAZZI SMYTH.

Astronomer Royal for Scotland.

Druidical Circles.

UNDER the title of “Rude Stone Monuments in all countries, their age and uses,” a very important volume of 532 pages, and 234 illustrations, was published last year by the most philosophical architect of our time—viz., James Fergusson, D.C.L., F.R.S., &c.

It has been Mr. Fergusson’s province hitherto, not merely to describe, but to methodise the architectural works of all nations and all times, so as to illustrate the progress of the mind of man by his contemporary works, and show that an immense deal more can be done in this way, and with far greater certainty through all the earlier ages, than by appeal to literary documents—for they often did not exist at the time; or, if they did, have perished since then—while the architectural expressions of the very same age in stone, have securely survived.

After successfully disposing, then, in his earlier volumes, at least so far as his theories were capable, of Greek, Roman, Egyptian, Babylonian, Phenician, Assyrian, Chinese, and many other systems of building; wherever, in fact, there was a column, or an architrave, or a moulding, or even a squared stone,—Mr. Fergusson has advanced in his last book to a class of monuments which have nothing of that regular, finished, workmanlike character about them; viz., “Megalithic” circles, lines or curves of big rough stones placed up on end; dolmen or tables of stone raised up on two or more smaller and upright blocks; cromlechs, trilithons, kist-vans, menhirs, and by whatever other names our antiquaries term those utterly rude stone-monuments, of which there are many examples in England, as to Stonehenge Avebury, Stanton-Drew, Penrith in Cumberland; in Scotland, as at Maeshowe in the Orkneys, and in Argyleshire, Aberdeenshire and in Ireland, as at Moytura, Boyne, Lough Crew