

of Judah, and were incorporated with the people of that tribe, for they were expelled from their own country, because they protested against the idolatrous worship of the Golden Calves set up by Jeroboam. (2 Chron. XI: 16). These were called in the time of Hezekiah, the strangers that came out of the land of Israel, and dwelt in Judah. 2 Chron. XXX: 25. They formed a constituent part, a distinct element of the population of the kingdom of Judah, as distinguished from the proper members of that tribe,

4th.—Hezekiah wrote letters to Ephraim and Manasseh, inviting them to come and keep the Passover at Jerusalem. Posts went with letters from the king and Princes throughout all Israel and Judah, saying, "Ye children of Israel turn again to the Lord God of Abraham, Isaac, and Jacob, and he will return to the remnant of you that are escaped out of the hands of the kings of Assyria." The posts passed from city to city through the country of Ephraim and Manasseh, even unto Zebulun.—In compliance with this invitation rivers of Asher, and Manasseh and of Zebulun, humbled themselves, and came to Jerusalem. A great multitude assembled to keep the Passover and the feast of unleavened bread; many of Ephraim and Manasseh, Issachar and Zebulun came, who had not cleansed themselves, yet did they eat the Passover otherwise than it was written.—But Hezekiah prayed for them and the Lord heard his prayer, and healed the people so that the plague did not break forth among them for their irregularities. It was a time of great rejoicing in Jerusalem. All the congregation of Judah, with the priests and Levites, and all the congregation that came out of the land of Israel, and dwelt in Judah, rejoiced. After this they went out and brake down the images and idolatrous altars out of all Judah and Benjamin, in Ephraim also, and in Manasseh, until they had utterly destroyed them. These things took place in the reign of Hezekiah immediately before the invasion of Sennacherib, about the time of the Captivity of Samaria. Hezekiah calls the people of Israel, or the ten tribes a *Remnant* escaped out of the hands of the kings of Assyria, which proves, that the body of the nation were expropriated and in a state of captivity, yet a great multitude out of all the tribes assembled at Jerusalem to keep the passover. If the land had been utterly depopulated this could not be, there being no people to assemble.

5th.—We have already observed that a

large proportion of the peasantry were left behind in the Northern part of the land which were not so fully occupied by the New inhabitants as the Middle parts. The region of Galilee, in the time of our Saviour, contained a population acknowledged on all hands to be of the stock of Israel, Chorazin and Bethsaida, Nazareth and Capernaum, and other cities of Galilee were inhabited by Israelites. They went up yearly to Jerusalem to worship in the temple, and to observe the solemn feasts, appointed by the law of Moses. They were for the most part descended from the tribes of Issachar, Zebulun, Naphtali, and Asher, whose inheritances lay in those parts. The Gadites while of the same original stock of Israel were yet a distinct part of the people, and of a different descent from the inhabitants of Judea. They spoke a dialect of their own somewhat different from that spoken at Jerusalem, which goes to prove that they were mainly descended from the northern tribes.

6th.—As the Northern parts, called Galilee in the time of our Lord, were inhabited by Israelites, so the region beyond Jordan, Perea and Gilead, was also inhabited by a people, confessedly Israelites, who usually went up to attend the yearly festivals at Jerusalem. They occupied the country originally given to the tribes of Reuben and Gad, and the half tribe of Manasseh. These tribes were conquered by Tiglath Pileser, who took all their chief men, the nobles and rulers, and carried them away to Assyria as hostages. But there is no evidence to prove that the whole population was removed, and as it was not in accordance with the Assyrian policy to transport the whole mass of the people, nobility and peasantry alike; and as we find Israelites there in the time of Christ and his Apostles, the natural conclusion is, that they were descended of the tribes of Reuben and Gad, and the half tribe of Manasseh, whose inheritances lay in those regions.

After the captivity the hostile feelings existing between the two tribes and this ten became extinct. Ephraim no longer envied Judah, nor did Judah vex Ephraim, but they became one nation according to the prophecy of Ezekiel. The result of the captivity was to blend all the tribes together and produce a national union which had never been effected in their own land. The laws of landed property no longer existed to uphold the distinction of separate tribes, or put difficulties in the way of their intermarriage; and the inevitable result in the