

"The Moabit Stone"

Captain Renzynski has written an interesting book on "The Last of the Anakim in the Land of Moab," in which he gives some particulars as to his studies of the inscription on the famous Moabit Stone. In August, 1868, the Rev. F. Klein, of the Church Missionary Society, while in the land of Moab, near Dibon, was informed by an Arab that near by there was a black basalt stone inscribed with ancient characters. Upon going to the locality indicated he found lying among the ruins a stone about 2 feet 10 inches high, 2 feet broad, and 14 inches thick rounded at top and bottom, and containing thirty-four lines of inscription running across the stone. Mr. Klein at that time did not appreciate the importance of the discovery, and merely copied a few words from the stone. He however, took measures to secure the stone for the Berlin Museum, but made little progress with his negotiations. A few weeks afterwards Capt. Warren, an agent of the Palestine Exploration Fund, was informed of the existence of the stone; but he took no action in the matter, knowing that the Prussian Consul was endeavoring to secure it. In the beginning of the following year Captain Warren was astonished to learn, as was also M. Clermont-Ganneau, of the French Consulate at Jerusalem, that a copy or "squeeze" of the inscription had been taken.

Towards the close of the year 1869 the author not only sent men to obtain squeezes who quarrelled in the presence of the Arabs at offered £375 for the stone; whereas £200 had already been promised by the agents of the Prussian Government, and accepted by those who claimed the ownership of the stone. At this stage the Governor of Nablus demanded the prize for himself, and the Moabites; exasperated at its capacity, sooner than give it up put a fire under it, and threw cold water on it, and so broke it, and then distributed the bits among the different families, to be pieced in the granaries and set as blessings upon the corn, for they said that without the stone a blight would fall upon the crops. After immense trouble M. Clermont-Ganneau recovered some two-thirds of these fragments, containing 613 letters, while several small pieces were acquired by the Palestine Exploration Fund. These fragments, when united, were found to contain 667 words, out of a total of 1,100 which the complete stone must have contained. The greater part of the missing letters were recovered from the squeezes taken before the stone was broken by the ruthless Moabites, "so that only thirty-five words, fifteen half-words and only eighteen letters—less than one seventh of the whole—remain to be supplied from conjecture."

With reference to the characters engraved on the stone, the general opinion is that they are Phoenician, also called Samaritan, such as were used by the Jews before the captivity. Dr. Ginsburgh, who has executed a translation of the inscriptions, says that these characters were common B.C. 700 to all the races of Western Asia, and were used in Nineveh, Phenicia, Jerusalem, Samaria, Moab, Cilicia and Cyprus. With reference to the inscription on the stone itself it may be stated that it records some remarkable events in the reign of Mesha, King of Moab, who is mentioned in the Second Book of Kings (iii, 4, 5), and who had rebelled against Israel after the death of Ahab. The first part of the inscription narrates the circumstances which led to the stone being erected; while the second describes the public works undertaken by Mesha, and the third celebrates his victories over the Edomites. The rendering of Capt. Renzynski represents the result "of nine years toil and labor."

Proof of Animal Life in Other Planets.

Two interesting problems which have long perplexed the scientific world appear to have been at last definitely solved by the eminent geologist Dr. Hahn. These questions are, first, whether celestial bodies, other than the earth, belonging to our solar system are inhabited by animate beings, and, secondly, whether the meteoric stones from time to time cast upon the surface of this globe emanate from incandescent comets from volcanic planets. That they at no time formed part of the earth itself has been conclusively demonstrated. Dr. Hahn has recently completed a series of investigations upon some of the huge meteoric stones that fell from the skies in Hungary during the summer of 1866. This laminae of these mysterious bodies, which are composed of extremely fine-grained iron and nickel, have been examined under a powerful microscope, have been found to contain coraline and sponges formations, and to reveal unmistakable traces of the lower forms of vegetation. All the organisms, animal and vegetable, discovered by Dr. Hahn in the delicate stone shavings he has thus dealt with indicate the condition of their parent world, to be one of what is technically termed "primary" or "infantile" stages of creation. The world that is proved by the fact that the tiny petrified creatures revealed by the magic of the lens one and all belong to the so-called subaqueous classes of animals. They could not have existed in comets, at least if the assumption be correct that these are in a state of active combustion.—London Telegraph.

One of the most important changes made by the Revised New Testament is the omission of what is called the doxology from the Lord's Prayer in Matthew's Gospel—"For thine is the kingdom, the power and the glory forever. Amen." These words are an interpolation found on the margin of the text in some of the early manuscripts, and not found in any of the later ones. It is originally to be traced back to some Aryan sources, and it can be found almost literally in one of the hymns of the Zend Avesta, to which some students of Iranian literature give an antiquity as great as 2,000 years before Christ, and which is indisputably older than the time of Cyrus and the cuneiform inscriptions (about 550 B.C.). In this hymn addressed to Ahura-Mazda, the Creator and Great Principle, occurs the following passage: "To him belongs the kingdom, the might and the power." Evidently this doxology or ascription is one of the earliest expressions of worship adopted by the Aryan mind. It's omission from the Lord's prayer will not be generally welcomed, for it unquestionably forms an impressive and beautiful climax; but as there is now no reason for opposing it as in the original Gospel the Christian world must give it up. Biblical scholars are all agreed that no claim for inspiration can be made of it.

LADON SPIRITAL.

Go's a mlaishch ha mi
Alp sa'it's air maimed;
An a'monial an f haasich
Fad o'mati by haishat loam.

The mi fed o'm brithreas,
Bh'reash Cardell thombz esral;
Sneach deansh thomz t'reigin
Nan' am'.

Go's a mlaishch mi' orish eslas

Bha'is Comhlaish ha m' t'aslech;

"San am lebsh'ha m' drin

Bu' totnish'ha m' mar ribh.

The mi' o'w' an am' onchid,

Gun'fear eslas na Caraid;

Ach mo' chompanach gradach

Se g'sha'chach g'ch lathe.

Mo' bheasach, bu' brith d'heit.

Fad do' laithach air thalash;

Gu's a co'monach sm' combata;

An'na' g'h'loir'ha do' labhach.

Bha'is the d'aschann dhomhas,

Mar' bu' choir do' f'air t'ighe,—

S' the mi' mi' dol' f'ad' ha'gall

An'na' san f'asach, ce' t'asual.

Nan' bi'ha'is g'ha'ch' g'ha'chach—

Cum an'rod' al Sh'eal'eb'el;

Gu's a go'oril'ha do' labhach;

Bad' gal' f'ag'hal'ha do' labhach.

The mi' o'w' an am' onchid;

Nan' bi'ha'is m' g'ha'chach' g'ha'chach;

Gu's a m'ha'is g'ha'chach' g'ha'chach;

Se' an'f'as'ha'is the G'lemon'

Fo'bi'ha'is do' labhach;

Rinn' na' h'ab'lo'is s'na' f'asach,

Gle' thra' umme' labhach.

Bli'ha'is T'han' Chai'ha'is a' Ch'eu'mah,

Efe'ha'is a' Ch'ath'ha'is;

Cha'ur'ha'is da' ha'nd' ha'nd;

Se' fe'ha'is a' ch'at'ha'is;

S'na' a' n'j'or'ha'is n' ro'bi' n' e'f'esch'el;

Can' do' a' sh'ag'ar;

An'na' n'g'ard'ha'is Gh'et'semare,

Le'lu'ch'ha'is f'as'ha'is as' f'as'ha'is;

S'na' a' p'as'ha'is a' f'as'ha'is;

Thug' ha'ch'ha'is do' che'as;

S'na' a' m'ha'is a' ha'nd'ha'is;

Mar' bi'ha'is a' ha'nd'ha'is;

Gu' le'lu'ch'ha'is a' ha'nd'ha'is;

Se' a' n'j'or'ha'is a' ha'nd'ha'is;

Nan' bi'ha'is a' ha'nd'ha'is;