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O Lord, fulfil Thy Will,
Be the days few or many, good or ill:
Prolong them, to suffice
For offering up ourselves Thy sacrifice;
Shorten them if Thou wilt,
To make in righteousness an end of guilt.
Yea, they will not be long
To souls who learn to sing a patient song;
Yea, short they will not be
To souls on tiptoe to flee home to Thee.
O Lord, fulfil Thy Will:
Make Thy Will ours, and keep us patient still,
Be the days few or many, good or ill.[1]

(2) *Our activities are Christ's.*—The slave-owner could command the entire energies of the purchased possession, night and day, and in any form that he wished. Just as an Eastern Sultan to-day can make of one subject a vizier and of another a menial drudge, so our Lord can allot to us either lowly toil or lofty honour. And, rightly considered, the lowliest toil is lofty honour if done to Him. All time, ability, influence have been purchased by Him in His death for our redemption, and from henceforth it is ours to ask, "Lord, what wilt thou have me to do?"

One of our missionaries in India once had a letter addressed to him by a heathen priest, thus: 'To John Wilson, servant of the Messiah.'[2]

When slavery existed in America it often used to be said, and said truly, that a slave could not earn anything for himself; what his labour produced was never his own. Had he had the artistic genius of a Raphael or a Michael Angelo or a Beethoven; had he been a poet like Dante or Shakespeare; had he been a scientist like Newton or Darwin; could he have sung or played with the most celebrated; had he been an inventor like Edison—all in vain; not a single fruit of his genius or work could he claim as his property, for the simple reason that he himself belonged to his master. That master might give him a part of what he produced; but it was a gift, not primarily property.[3]

(3) *Our possessions are Christ's.*—The poor belongings of the slave—his hut, his meagre furniture, his little patch of garden—were not his own. He was not his owner, but his owner's. So in beneficent despotism, nothing that I possess is mine if I am Christ's; it is entrusted to me, to use for Him. Life, health, opportunity, genius, influence, money—all are to bear the broad arrow of royal possession, and in bearing it find their greatest praise and glory.

3. Being slaves of Christ, we are free and attain to *self-possession.* To be owned by a man is to be a slave; to be owned by God is to be a free man,—free in the fullest sense of that word. We are the sworn soldiers, the very bond slaves, of a perfect Lord. Our lives and every possibility that our lives contain belong absolutely to another, whose service is the only reality of our own freedom, or our own perfection.

In the old days, before Abraham Lincoln's slave emancipation, there was put up in the slave auction in New Orleans a beautiful mulatto girl. The bids rose from 500 dollars to 700, then a voice outside the crowd called 750 dollars. Higher and higher the bids went, until, at 1450 dollars, the stranger got the girl. He turned out to be a Northerner, and she hated the thought of becoming his slave. The next morning he called at the house where she was. She said sadly, 'Sir, I am ready to go with you.' 'But I do not want you to go with me. Look over this,' handing her the paper of her freedom. 'I bought you that you might be free.' She exclaimed, 'You bought me that I might be free? Am I free? Free? Can I do as I like with myself?' He answered, 'Yes, you are free.' Then she said, with sobs of joy, 'Oh, sir, I will go with you and be your servant for ever.'[4]

[1] Christina G. Rossetti, *Poems*, 140.
[2] H. O. Mackay.
[3] D. W. Simon.
[4] F. B. Cowl.

Sargon of Assyria in the Lake Region of Van and Urmia, 714 B.C.

By Theophilus G. Pinches, LL.D., London.

Sargon the Later came to the throne of Assyria 722 years before Christ, and enjoyed what might be called a glorious reign of 16 years' duration. During the period which preceded his 8th year he had overthrown the Elamites at Dêr, defeated Hanon of Gaza and Sib'e the field marshal of Muṣuru at Raphia, forcing Pir'u of Muṣuru to pay tribute. He had also crushed Yau-bi'idi the Hamathite. These successes had apparently secured to the Assyrians their suzerainty of the

Mediterranean coast-lands, and left them free to adopt measures which they regarded as needful for their security elsewhere. In 719 B.C., therefore, Sargon turned his attention to the region N.E. of Assyria, the Manneans and the Araratites, the result of the operations in the latter district being the transport of at least a part of the population to 'Heth of the Amorites.' The operations in 718 were against Kiakki of Sinuḫtu, a city in Tubal.

Thinking his victories on this side had made him secure, Sargon turned his attention again to the west in the year 717 B.C., on account of the intrigues of Pisiri of Carchemish, whose dominions seem to have been practically annexed. Eastern affairs, however, again became menacing, and Sargon had to act against the Papites and the Lalluknites, who planned treacherously against the land of Kakmē. About this time the Manneans refused to acknowledge the supremacy of Assyria, and Bagdatti of Uišdiš, supported by Mitatti of Zikirtu, was also hostile. Ullusunu of Mannu took sides against Assyria, and attracted the attention of Sargon by making peace with his nearest foe. Ursā of Ararat, to whom he handed 22 towns, not altogether (as Sargon indicates) by his own free will. Sargon's expedition in this district resulted in the flight of Mitatti of Zikirtu, the defeat of Bagdatti of Uišdiš, and the deportation of the Mannean chief Dayaukku (Dejoices) to Ḥamath. Ullusunu fled to the mountains, but, deciding that submission was the best policy, came down and made homage. These latter events took place in 715 B.C., and it is at this point that the new inscription comes in.

'To Aššur, father of the gods, the great lord dwelling in Ê-ḫursag-gal-kurkura, his great temple, greatly, greatly, may there be salutation.

'To the gods of the fates and the goddesses dwelling in Ê-ḫursag-gal-kurkura, their great temple, greatly, greatly, may there be salutation.

'To the gods of the fates and the goddesses dwelling in the city Aššur, their great temple, greatly, greatly, may there be salutation.

'To the city and its people may there be salutation. To the palace situated within it, may there be salutation.

'For Sargon, the holy priest, the servant fearing thy great divinity, and for his camp, much, much (is) the well-being.'

Such is the beginning of the noteworthy inscription which came to the knowledge of the authorities of the Oriental Department of the Louvre last year, and which, at the able hands of M. Fr. Thureau-Dangin, has attained the honour of publication, and at once ranged itself among the great historical records of the world. The original is a tablet of baked clay in the usual Assyrian style, 37·5 cms. high by 24·5 cms. wide, and it bears, in two columns on each side, no less than 430 rather long lines of writing. Unfortunately, the ends of the columns on the obverse and the beginnings of those on the reverse are rendered incomplete on account of fractures. Including the five lines of the salutation and the colophon the inscription is divided into 21 paragraphs by ruled lines made by a straightedge. Two similar ruled lines divide the columns from each other, and have, between them, the usual little holes supposed to be for the escape of steam whilst the tablet was baking, but which may have been for the insertion of tiny pegs to enable the heavy document to be laid down on its side, during the writing, without damaging the clearness of the script. Every tenth line is marked by the numeral '10.'

The text proper begins in line 6, after the salutation, and states that Sargon started from Calah, his royal city, in the month Tammuz:—

'The month which fixeth the counsels of nations, the month of the mighty one, the firstborn of Enlil—the mighty one of the gods, Anušat.'[1]

The lord of knowledge, Nin-igi-azaga (Ea), had caused this month to be inscribed on the tablets of old time for the assembling of the army and the formation of camps.

Setting out, Sargon crossed the upper Zab at its flood, and halted on the third day to humble himself before Enlil and Ninlil, seemingly because he did not wish the envious to point to him as one who did not worship the gods. He then crossed 'the difficult ford' of the lower Zab as though it had been a mere watercourse, and found himself in the passes of Kullar, the mountainous region of Lullumu or Zamua (possibly the route Altunkeupri to Soleimanieh). Just here was the land of Sumbu—probably the fertile plains of Shehrizor—where he held a review of his army, and noted the number of his horses and chariots.

Having seen that all was in order, he entered the region of the mountains, and passed through

[1] The reading proposed by Pognon for the characters *Nin-ip*.

Zikirtu[1] and Andia. On one side he had mount Nikippa and on the other mount Upā, lofty peaks all covered with trees, overshadowed everywhere like a cedar-forest, in which the wayfarer could not see the light of the sun. Here he found a water-course, the Būia, which he and his army crossed no less than 26 times. In striking language he describes the lance-like mount Simirria, dominating the wooded heights, wherein dwelt Bêlit-ilē, 'the lady of the gods.'

'On high its head upholds the heavens, below its foundations reach the centre of Hades; and like the spinal joint of a fish, it has no passage from side to side.'

The mere sight of its precipitous sides inspired fear.

This tract being unsuited for the passage of chariots and horses, and difficult even for cavalry, his pioneers cut a way through with their strong brazen axes. Chariots, cavalry, and infantry, however, he 'caused to fly over it (the mountain) like valiant eagles:' and 'the camels and pack-asses bounded upon its peak like goats raised in the mountains.' Other mountains which Sargon crossed were the Sinaḫulzi and the Biruatti, lofty heights whose verdure was *karšu*-herb (? moss) and sweet-smelling *ṣumlulū*. Seven peaks were crossed at this point, and two rivers, the Rappā and the Arattā. M. Fr. Thureau-Dangin regards the route as being that from Soleimanieh to Sakiz, by the pass to Báneh.

Here he entered the Mannean province of Surikaš, probably the region watered by the Jaghatú. Ullusunu, its king, came out to meet him with a great train of notables, 'in gladness of heart and joy of face,' because Sargon had supported him in his struggles with his enemies, and he wished the help to continue. To greet his benefactor, therefore, Ullusunu had journeyed from Izirtu, his capital, and met Sargon at the frontier of his land. The tribute which he brought for the Assyrian king consisted of draught-horses with their harness, oxen, and small cattle—a welcome gift for his suzerain.

Having received Ullusunu's homage, Sargon resumed his march, his objective being Latašē on the river Lāruate in Allabria, conjectured by M. Thureau-Dangin to be in the upper valley of the Tatava. The ruler of this district, who bore the Assyro-Babylonian name of Bêl-abla-iddina, paid tribute similar to that of Ullusunu, and was left in peace. The next tract invaded was Parsuaš, S.W. of lake Urmia (Sayce), and the rulers of Namru, Sangibutu, Bît-Abdadani, and the 'powerful Medes,' hearing of his coming, sent to him valuable tribute. The states who thus bought the invader off were 27 in number, and though of little or no importance politically, they are not without historical and geographical interest.

Invading next the Mannean province of Missu, which also lay near the lake, Sargon was met by the faithful Ullusunu at his fortress Sirdakka[2] with supplies of flour and wine for his army, and a further tribute of horses and cattle. The Mannean king also entrusted to Sargon his eldest son, who likewise brought gifts. The reason of this obsequiousness on the part of Ullusunu was, that he wished to be assured against the invasions of the Kakmeans and see Ursā of Ararat crushed. The homage which the Manneans made was therefore of the humblest kind, and, apparently feeling pity for the vassal lying prone before him, Sargon answered 'Ahulap,' a word apparently meaning 'in the end'—that is: 'All being well, I will do as you wish.' The promise which he afterwards made was that he would overthrow Ararat and make the boundaries of Mannu as they were of old. Having reared a magnificent (sacrificial) table, Sargon gave Ullusunu a seat thereat higher than that of his dead father Ir-anzu, to the further gratification of Ullusunu and his people.

Zizī of Appatar and Zalāa the Kitpatian, two Gizilbundian city-chiefs, were the next to be approached. The province which they ruled is described as being shut in 'like a bolt' between the Manneans' land and the Medes. Tribute of horses, oxen, and sheep having been received, the province was annexed, and placed under the governor of Parsuaš; and the road of conquest was continued.

Starting from Zirdiakka, which is apparently the Sirdakka already mentioned, the Assyrian army marched 30 leagues into Mannean territory, Bît-Kabsi, and Media. This brought them to Panziš, a stronghold strategically situated to restrain the inroads of the two latter nationalities. Having strengthened the defensive works and provisioned the place, Sargon crossed the river Ištaraurā—probably the Karangú—and entered Aukanē. This movement was undertaken in order to attack

[1] Also written Zigirtu.

[2] Zirdiakka in lines 71 and 74, lower down.

Metatti, the Zikirtite, who, trusting to Ursā of Ararat, withheld his submission. Ursā, however, was not there to protect him, so that he was compelled to seek safety in flight. The Zikirtite ruler chose mount Uašdirikka as his refuge, and his subjects scattered themselves on other distant mountain peaks, where Sargon was unable to find them. Metatti evidently did not feel himself strong enough to resist the Assyrian king, so, despairing of retaining his capital, Parda, he left all his palace property as spoil to the conqueror, and went forth with his retainers to the help of Ursā. Twelve fortified cities and 84 villages were captured by the Assyrians, and, after destroying their fortifications, they were left mere heaps of ruins.

Next came the turn of the Mannean province of Uišdiš—possibly W. of the Sahend, 'and certainly in that district.' This had been annexed by Ursā of Ararat, and it was evidently Sargon's intention to restore it to his vassal Ullusunu. After venting his wrath on the Araratian king in forceful language, Sargon describes the difficulties of the district and the rigours of the climate of the place wherein Ursā had taken refuge with his trained warriors and active cavalry. At this point the record is mutilated, and the sense therefore not clear, but it would seem that Metatti the Zikirtian had carefully posted his forces in a ravine, where, in spite of the advantages of the ground, Sargon's troops succeeded in defeating him, notwithstanding that the Assyrian forces were tired, hungry, and had not time to make any defensive works—moreover, the action seemingly took place whilst the main body was at a distance. From the Assyrian king's account, it was a bloody fight—the corpses of the foe covered the slopes of the mountains, and their blood dyed the plain, slopes, and heights like a carpet.

Nevertheless, Metatti was able to join forces with Ursā of Ararat. It does not seem, however, as though Metatti's help availed much, for they were both routed in the defiles of mount Uauš, which M. Thureau-Dangin identifies with the Sahend. Passing the description of the slaughter which took place, it would seem that Sargon pursued them from the Uauš to Zimur, 'the mountain of jasper,' where those who had fled to save their lives were driven on again by Hadad, who 'threw down his great voice upon them, and in clouds of downpours and the stone of heaven completed the rest.' Ursā fled in fear like a cave-bird (owl) before the eagle, and abandoned Ṭurušpā, his capital, like a murderer. Having gained the mountain-side, he threw himself down on his bed like a woman in travail, and, refusing food and drink, inflicted upon himself an incurable malady. This victory secured rest for the Manneans from the depredations of the Araratians and their allies, at least for a time; and whilst the inhabitants of the district gave vent to cries and lamantation, Sargon returned to his camp 'in joy of heart and gladness, with singers, harps, and tambourines.'

After sacrifices to Nergal, Hadad, and Ištar, and services of praise, Sargon quitted Uišdiš, and marched to Ušqaia, a stronghold which is described as the 'head of the boundary' of Ararat, at the entry into Zaranda. Ušqaia probably lay, Thureau-Dangin notes, in the Tabriz region, and Zaranda, a province which was as a bolted door and kept back his messengers, apparently lay to the east. Here his eyes were attracted by Mallāu, a mountain covered wtih cypress—it looked like a boundary-mark dominating the country of Sûbu, possibly the region between Sakiz and Tabriz. Of this tract he says:—

'The people dwelling in this region have not their equal in all Ararat in their power (to train) riding-horses.

'The foals of the young stallions produced in his (Ursā's) vast country, which they rear for his royal army, he takes every year—

'As long as they have not been taken to the province of Sûbu (which the people of Ararat call the land of the Manneans), and their capability is not seen,

'They are not mounted, and advancing, retreating, and turning, the requirements of battle array are not shown. Harness is dispensed with.'

Certain letters from Nineveh speak of the horses obtained by the Assyrians from Andia and Zikirtu, the provinces from which Sargon turned aside on this occasion to conquer Uišdiš, showing that the Assyrians carried their admiration for Araratian and Mannean horses to the extent of acquiring them for their cavalry and chariots.

(*To be concluded.*)