

RARE BOOK



EPHRAIM.

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EPHRAIM;

OR,

THE PRESENT LOCATIONS OF THE HEBREW TRIBES.

BY
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FRONTISPIECE.

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DEDICATION.

THE author of 'Ephraim' knows at least one man of letters who writes a hand that is not at all times easily decipherable; but he does not know one whose composition is more forcible or brilliant, or one with a more modest appreciation of his own estimable qualities than

COLONEL ALEXANDER MILLER ARTHUR,

the honoured, the oldest, and most sincere friend of his youth. To this friend he dedicates this, his favourite work, as a grateful acknowledgment of the many kindnesses received at his hands, and with an assurance—after many years' separation—of his unabated admiration and esteem.

ROTTNEST, WESTERN AUSTRALIA,
April, 1896.

INTRODUCTION.

To forge a chain that would encircle the globe would be a stupendous undertaking for a single individual ; but if a great number of persons were employed on the task, and a block occurred which only a few, or perhaps only one, could effectively deal with, that one person would feel honoured by being selected for the work. In the spirit of such a man I desire to face the duty that lies before me. Failure might convince me of the impracticability of what I attempt on the line that I select, or of my inability to accomplish the task, but it would not necessarily destroy either my confidence or that of others in the feasibility of the general scheme.

In recent years there has arisen a new school of thought in relation to the prophecies concerning the permanent future of Jehovah's ancient people. For want of a better title, the ideas of this school may be summed up in the term the 'Identity theory.' It has already produced an extensive literature, representing a considerable difference in extent and range of views. Some have worked in a spirit of extreme caution, testing every link in their piece of the chain over and over again, and thus, as some may think, wasting valuable time. Others have hurried on with a carelessness which has

involved the admission of flaws in their links of evidence ; and these links must be submitted to severe examination, and may have to be eliminated.

It is proposed to make a careful inspection of the chain of testimony favouring the identity of God's chosen and peculiar people Israel with nations, or parts of nations, that are now existing under modern names. Attention will first be given to those links which all Identity theorists regard as sound, and are prepared to prove sound from sacred and secular history. Then it will be possible to test those further links which many consider to be strong, but which are not universally recognised as trustworthy. Then I can make the extension which I desire to submit to the candid consideration of the reader. With it will be associated an alternative, which will embrace all other theories. A closing chapter will show what these theories lead us to expect from the revelations of Scripture.

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EPHRAIM.

CHAPTER I.

THE PROMISES TO ABRAHAM.

THE progenitor of the Hebrew race, the first-father, Abraham, is called 'The Friend of God.' The friendship of the Almighty was manifested to Abraham, in part, by giving to him certain 'great and precious' assurances and promises. The first was that 'in his seed all families of the earth should be blessed.' These words involve that the 'Messiah' and the 'Shiloh' should spring from the race of which Abraham was the first-father.

It is here necessary to draw a distinction between the two missions of the Lord Jesus Christ. As the 'Messiah,' He has come in humiliation, but as 'Shiloh' He will come in glory. He has told us that at His first advent He brought a sword into the world, to initiate that particular form of the conflict between good and evil which has been waged ever since He spoke the words; which is still in progress; and which will never cease until He Himself puts an end to it by inaugurating His kingdom of peace on earth. Until this occurs, all families of the earth cannot be spoken of as 'blessed,' if, indeed, any one of them can be said to be 'blessed' in the full extent of the suggestion of that term. The hope and prayer of God's

people is, therefore, that Shiloh may come soon, and they have more reason now, than at any time before, to expect that the advent will occur shortly.

The second promise made to Abraham was that of a multitudinous seed; and the third was the assurance that the land of Canaan, from the Nile to the Euphrates, should be the heritage of that seed.

Later on in Scripture, we find the Almighty, through His prophet Moses, making further promises to the seed of Abraham. These, however, are coupled with certain conditions. Special blessings would come in the way of their obedience to the law which was then promulgated, and a special curse would follow in the case of disobedience. But, as the Apostle Paul explains, 'the Law,' which was promulgated 430 years after the promises had been made to Abraham, did not, and could not, 'disannul,' or even modify, those unconditional gifts, so as 'to make them of none effect.' The breaking of the subordinate covenant between God and any particular generation, or generations, of Abraham's race, might take place, but we know that this occurred on several occasions without invalidating the original covenant and promise. Losing sight of this important distinction has been fraught with serious consequences, which have affected the interests of the whole world, even up to the present day.

The 'Identity theory' maintains that the promises made to Abraham hold good still, and that the signs of the times point in the direction of their early and entire fulfilment. Some there may be who labour under the erroneous impression that the prophecies which are connected with those promises have already been fulfilled, and that the further fulfilment of the promises themselves has been forfeited by the disobedience of former generations of Abraham's descendants. Scripture, however, warrants no such supposition, but, on the contrary, it clearly shows, on critical examination, that they could not have been fulfilled in their full extent in any former time, and that events, transcending in importance anything that has yet

occurred in the history of the world, may be expected in the near future.

Blessings have followed the seed of Abraham throughout their career, but as often as not they have been blessings in disguise. It is difficult to make a child comprehend that correction is kindness, and so Divine corrections have been constantly misunderstood by God's people.

NOTE TO CHAPTER I.

THE CLAIMS OF CHRISTIANS TO PROMISES MADE TO ISRAEL.

The most favoured nations upon earth at the present time are Christian, and call themselves the children of God, and heirs of the kingdom of heaven. They pray to God to make His chosen people joyful (meaning themselves), and to bless His inheritance. They remind their Maker that He has 'raised up a mighty salvation for them in the House of His servant David, as He spake by the mouth of His holy prophets since the world began, to perform the oath promised to their forefather Abraham'; and they sing, 'Blessed be the Lord God of Israel.' Yet they call themselves 'Gentiles,' and state that they are only *spiritually* the seed of Abraham! But observe the inconsistency. To spiritualize away material blessing is a serious error, leading to the spiritualizing away of the Saviour Himself, as some have attempted to do. Will those who drive Christ out of their souls succeed in spiritualizing away the Antichrist—that evil one who, if we believe the Word of God, is as sure to visit this earth in person as Christ is to come again? Rather let us closely study that Word, and discover what part, nationally and individually, *we* can claim to the material, as well as the spiritual, blessedness which God has appointed for the descendants of His friend Abraham.

CHAPTER II.

THE HISTORY OF ABRAHAM'S SEED.

THE history of the descendants of Abraham may now be briefly reviewed, with aid from both sacred and secular sources. For our present purpose we need only deal with the two elder sons. Ishmael was the elder of the two, but he was the son of a bondwoman, or slave, whereas Isaac was the offspring of the lawful and recognised wife, and consequently was the proper heir of Abraham. All conflict between the claims of these two sons is decided by the Word of God, which said to Abraham, 'In Isaac shall thy seed be called.' Rejection of this decision led, in later times (A.D. 622), to the pretensions of the false prophet. Mahomet conceived that, as the descendant of Ishmael, he might secure to his branch of the seed of Abraham those blessings which the descendants of Isaac had apparently failed to obtain.

Mahomet recognised Christ as a greater prophet than he set himself up to be, and he may have been sincere in supposing that, as Isaac, through Judah, had enjoyed the *spiritual* blessing in having been the progenitor of the greatest of prophets, the *material* blessings were reserved for the descendants of Ishmael. Great as were the errors of his religious system, it cannot be denied that in some important particulars Mahomet set a worthy example to Christendom. He was the greatest iconoclast in relation to the religious errors of his time, and a thorough-going temperance advocate; and in these respects his followers have emulated his conduct. Mahomet himself was seeking the truth, and at one time was almost a Christian. It was not until he came face to face with idol-worship in a Christian church at Damascus that he fled to Jerusalem, and there learnt from the Rabbis the grand truth that is revealed in their Scriptures, viz., that the dominion of the world was promised by God to the 'seed of Abraham.'*

* The career of Akbar the Great, the conqueror of Hindostan, and founder of the great Mogul dynasty, affords a good illustration of sincerity

From Isaac, the promises descended to Jacob, who was also a younger son. Esau, the elder, sold his birthright to him for a mess of pottage. This circumstance has puzzled many, who think that the cunning and duplicity of Jacob merited punishment rather than blessing. The facts, as recorded in Scripture, show that Jacob was severely punished by many years' expatriation for his fraud, and that the blessing which came to him was the result, and reward, of his strong faith in the promises of God.

At the death of Jacob, or 'Israel,' as he was named by God, the promises were necessarily limited in their range. The Messiah could not be descended from more than one of the sons of Israel. Reuben, who was the eldest of them, forfeited the honour by his crime; and Simeon, who was the next, forfeited it by his cruelty; and Levi, the third in succession, lost it for a similar reason. Then it descended to Judah, in the line of whose descendants our Lord and Saviour Jesus Christ came.

Having now arrived at the general fact of the succession of Judah to the heirship of the promises, it becomes necessary to be more precise. The announcement was made prophetically by Israel himself under direct inspiration of God. The account as given in the Scriptures is deeply interesting and pathetic. Israel attained to the great age of 147 years. His son Joseph, who was then Governor of Egypt, had brought his father and his brethren, with all their families, to that country, and had located them in the best part of the land for their occupation as shepherds (Gen. xlvii. 11). When the time drew nigh that Israel must die, he summoned his son Joseph to his bedside, and, recognising his superior social position, addressed

among the followers of Mahomet. The invincibility of Akbar carried him victoriously through the plains of India. He destroyed its idols wherever he met with them. No false toleration or political consideration deterred him from doing his duty. The priests of one particular idol endeavoured to bribe him by offering to raise a fabulous sum of money, which they engaged to pay, on forfeit of their lives, if he would but spare that *one* idol. Akbar replied by wielding his battle-axe and demolishing the figure, out of which rolled jewels and riches far exceeding the enormous bribe proffered.

him respectfully in these words: 'If now I have found grace in thy sight, bury me not in Egypt, but I will lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying place.' Joseph promised that he would do as his father desired, but Israel made him confirm that promise by oath, which oath Joseph faithfully kept.

On being summoned from the court of Pharaoh to his father's abode in Goshen, Joseph had taken with him his two elder sons, Manasseh and Ephraim, being anxious to secure for them, as well as for himself, those blessings which his strong faith assured him would accrue from the inspired utterances of the old servant of God, his father. Joseph was the first to receive a blessing. He was told on that occasion that he would be the progenitor of a multitude of people, who should eventually possess the land of Canaan for 'an *everlasting* possession.' The land, therefore, still belongs to them as the gift of Jehovah, although it may have temporarily passed out of their possession.

On the second occasion of Joseph's receiving a blessing, which occurred *after* his sons had received their blessings, and at the time when his brethren heard their respective destinies foretold, Joseph was informed that he would be 'a fruitful vine, whose branches would run over a wall,' and that from thence should spring the 'stone of Israel.' It is evident from this passage and others (especially that contained in Dan. ii.), that this stone is *not*, as is often supposed, the symbol of our Lord and Saviour, who sprung from Judah, and is the 'stone whom the builders rejected'; but the stone here is the *symbol of Ephraim*, which was destined in later ages to become the representative of Israel, and to fall upon the feet of the image described by Daniel the prophet, preventing the nations represented by those feet from assuming such universal monarchy as had been obtained by the four great powers of Assyria, Persia, Greece, and Rome. This same stone, according to Daniel, is to grow and grow until it fills the whole earth, and becomes the fifth, universal, and everlasting monarchy.

In its ignorance of the subject of the Identity, Christendom has assumed this future dominion—this fifth monarchy—to mean the spiritual kingdom of Christ; and it has thereby lost sight of the assurance that, as 'Shiloh,' Christ will rule over a *material kingdom on earth*. The Christian prayer will be literally answered: His kingdom will come, and His will shall be done *on earth* as it is in heaven.

Next to Joseph, his two sons, Manasseh and Ephraim, received their blessings; and it is a remarkable circumstance that Israel should have honoured his grandsons before announcing the several destinies of his own immediate issue, excepting only their father, Joseph. The scene is deeply touching and instructive. Israel commenced by claiming the lads as his own: 'as Reuben and Simeon,' he said, 'they shall be mine.' In other words, he put them on the same platform as his own sons, by which act they became 'patriarchs.' This statement may be challenged, on the plea that there could not be more than *twelve* patriarchs, and that this addition of two altered the number of the tribes. But a little reflection enables us to meet the difficulty. Joseph became by the arrangement a father of patriarchs, and was thereby raised to the same position in the spiritual scale as his own father. And Levi, instead of becoming the head of a tribe to which land was allotted, was scattered, as the special priestly tribe, among all the others. In this way the number twelve is restored.

Joseph naturally expected that Israel would give precedence to the elder of the lads (Manasseh), and therefore, in bringing the boys forward, 'he took them, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him; and Israel stretched out his right hand and laid it on Ephraim's head, and his left hand upon Manasseh's head, guiding his hands wittingly, for Manasseh was the first born.' In plain English, he, we should say, crossed his hands. Joseph remonstrated: 'Not so, my father, for this [pointing

to Manasseh] is the firstborn; put thy right hand upon his head.' Israel refused. He replied: 'I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.'

CHAPTER III.

A MULTITUDE OF NATIONS.

LEAVING 'Manasseh' to be considered in connection with a more advanced theory of Identity than this section of our work will admit, we can consider 'Ephraim' at once, because, regarded as the representative tribe, standing for the House of Israel, it comes under the general, or, rather, the more contracted, form of the Identity question.

No nation has yet existed of which it could fairly be said that it had become 'a multitude of nations.' The Anglo-Saxon race, however, seems now to be rapidly fulfilling that prophecy. Whereas one off-shoot of Great Britain is an independent and a great people, many others already enjoy responsible government, and are developing into nations which bid fair to out-rival the mother-country. This remarkable development has naturally led thinking men—who are well acquainted with the Holy Scriptures—to consider whether any connection can be established between the Anglo-Saxon race and what are termed the 'Lost Tribes' of the House of Israel.

From the Scriptures we learn that, up to the time of Rehoboam, the son of Solomon, Israel was a united people. Jealousies had occurred in David's day between Judah, the tribe to which he belonged, and the other tribes over which he reigned; but those differences were for the time settled, and Israel was still a united people when Rehoboam commenced his reign.

The prophet Ahijah, the Shilonite, was commissioned by God to convey a message to Jeroboam, the son of Nebat, Solomon's servant, who had opposed his master. Jeroboam

had on a new garment when the prophet met him outside Jerusalem. Ahijah caught the new garment and rent it in twelve pieces, and said to Jeroboam: 'Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. Howbeit, I will not take the whole kingdom out of his hand, but I will make him [Solomon] prince all the days of his life for David My servant's sake, whom I chose: and unto his son [Rehoboam] will I give one tribe [Benjamin], that David My servant may have a light always before Me in Jerusalem, the city which I have chosen Me to put My name there' (1 Kings xi. 36). Henceforth the 'House of Israel' was as distinct from the 'House of Judah' as are any two nations of the present day. Sometimes, indeed, they fought in alliance, but as often they fought against one another.

CHAPTER IV.

THE APOSTASY OF BOTH ISRAEL AND JUDAH.

BEFORE tracing the history of the divided kingdom any further, it is necessary to explain the nature of the apostasy to which both Israel and Judah became victims.

In the time of Abraham Babylon was the dominant power of the then known world. Astarte, or Ashtoreth, as she is more frequently called, became queen of that empire.* Elated by the success of her armies, this abominably wicked woman, the dread original of the figure in the Book of Revelation, which was written so many centuries later, conceived the great apostasy which has cursed the earth since her time, which still

* The name Astarte is said to have been corrupted into that of 'Eostie,' under which appellation the Saxons worshipped the goddess; and hence we get the term 'Easter,' which stands for the festival held in commemoration of the Passover week. This festival recurs at the period of the anniversary of the apotheosis of Astarte.

affects it to a great extent, and which delays the fulfilment of God's purposes of mercy.

Astarte established a college of 300 priests, who were permitted to adapt their teaching to the idiosyncrasies of their disciples, provided the main point of the religion was adhered to. The Creator was to be called 'Baal'; but He, despising mundane matters, had delegated all His power on earth (heaven was embraced later on) to Astarte, who claimed to be His bride, and therefore entitled to Divine honours. Her illegitimate offspring Assarac, who was killed early in life in a marauding expedition, was also accorded Divine honours. The announcement of this false religion is termed the Apotheosis of Astarte. On her death all three members of the triad were supposed to reappear in new characters. In subtle and imaginative Greece the multiplex Assyrian Ashtoreth, or Ephesian Diana, became (*a*) the Virgin Diana; (*b*) the licentious Aphrodite, whose son, Eros, answers to the original Assarac; while Baal was addressed as Zeus, or Phœbus. In Rome Astarte was worshipped as (*a*) Juno, Queen of Heaven; (*b*) the Virgin Diana; (*c*) Venus, the Goddess of Love, whose son, Cupid, corresponds with Assarac. Baal was adored as (*a*) Jupiter, (*b*) Apollo. This led naturally to the creation of a host of minor deities, and established that pagan mythology with which we are acquainted through ancient literature.

This state of things we know, from secular history, was maintained without check until Christianity contended with it. Our Lord came to this earth as Messiah exactly at the right time, neither too soon nor too late for accomplishing the great scheme of salvation for the race. Had He come before He did, it might have appeared to the angels in heaven that man had not enjoyed full opportunity to re-establish himself from his fallen state; whereas, in fact, every conceivable expedient had been adopted and exhausted before the Saviour appeared. Spiritually viewed, the guidance and sovereignty of God had been rejected, not only by the outside world, but even by that race of men which had been selected as the agent of the

Almighty for its evangelization (excepting only the house of Judah; but even this, though nominally adhering to the service of Jehovah, had substituted for heart-worship a ritual of spiritless form and ceremony which was devoid of love to God or man, and bristling with spiritual pride and wickedness).

Regarded politically, man had tried despotic monarchy, which had failed to improve his condition. Arts and science had been applied in a wrong spirit, and had only helped to nourish his natural evil tendencies. Constitutional government had attained its utmost limit of perfection in its day, and the rottenness of man's invention and work was practically manifested when the boasted but degenerate liberty of the Roman collapsed, and the country was placed again at the mercy of the despot.

It was precisely when all human schemes of regeneration had manifestly failed that the Messiah appeared. He was born in the reign of Augustus Cæsar. This may be termed the first revolution of the great political wheel.

As was to be expected, the religious system of Baal and Ashtoreth assailed Christianity as soon as it appeared, and for a century or two after Christ's ascension it did its utmost to stamp it out by persecution. At length Basilides, who was high-priest of that order, and whose headquarters were at Mount Carmel, had penetration enough to perceive that persecution was only a source of strength to Christianity, as tending to eliminate hypocrisy, while true faith defied all effort to upset it. This celebrated man established a college at Alexandria, whence pupils were drafted to Rome, where they became nominally Christians. Being by far the best scholars of the day, they found no difficulty in securing the first positions in the Christian Church there; and so it came to pass that one of their number, Damasus by name, became the first Christian Bishop of Rome. There was no such office as 'Pope' in those days, nor, indeed, until long after. The first to set up a pretension to a universal bishopric was the Bishop of Constantinople, in reference to whom Gregory stated that

whoever made such a claim exhibited the spirit of Antichrist. His own handwriting to that effect is said to be preserved in the Vatican to this day. That, however, did not deter Gregory from himself assuming the function, title, and position of a Pope when the Bishop of Constantinople was obliged to relinquish all hope of securing it.

At the time of Damasus a crisis occurred. Gratian, then Emperor of Rome, had become a Christian, and refused to perform the functions of high-priest, or 'Pontifex Maximus' of Jupiter, on the ground of its being an idolatrous office.

The title and position of Pontifex Maximus were hereditary, and were attached *ex officio* to all the Cæsars, Julius Cæsar having inherited the office, with all the wealth it brought, at the age of sixteen, from Attalus, the King of Pergamos, who had made Rome his heir by will. Pergamos was the seat of this apostasy in the time of the Apostle John (Rev. ii. 13).

The predecessor of Gratian, Valentinian, had appointed a deputy. Gratian was more consistent, and not only declined the office, but refused to appoint a deputy. It was then thrown open to election. Two candidates came forward. The first was the man Symmachus, a prince of the senate, who had acted as deputy in the previous reign. The other and successful candidate was Damasus, the so-called Christian Bishop of Rome, who undertook to reconcile all religious differences, and unite the nation in one creed. This was Satan's short-cut and masterpiece.

Zeus remained as Deus. Assarac, or Jupiter, had a new incarnation ascribed to him. Astarte was called by a name dear to Christendom, that of the Mother of our Lord; but her portraits, with the child in her arms, were maintained, and correspond in every particular (for she is represented as standing on the moon) with the pictures of Ashtoreth which have been dug up only lately from the ruins of Babylon, and are to be seen now on Etruscan vases. While the 'mola' which were adopted then for the first time by Christianity as a *sacrifice* are identically the same in name, composition, and shape as the

'cakes' made to 'the Queen of Heaven,' which raised the wrath of the Almighty in the days of Jeremiah (Jer. vii. 18). These innovations led to the calling of the first great Council of Nice, at which the worship of the Blessed Virgin, in spite of strong opposition, was carried by the party of Damasus.*

Our Lord had been offered by Satan the kingdom of earth, and the Evil One undertook absolutely to abdicate in His favour if He would make a simple recognition of His claim to be the 'prince of this world.' The temptation must have severely tried the Son of God. There was set before His mind the sin and misery of millions upon millions whom He loved, and for whom He was prepared to die. Could they be *at once* brought into the world-wide and beneficent rule of the Prince of Peace? Not on Satan's terms. Compliance with them would have been sin, and the Satanic offer was indignantly rejected.

To the early Christians, again, an offer was made to include the image of Jesus among the false deities of the Roman Pantheon; but those incorruptible disciples, following the example of their Master, sternly and persistently scorned the idea.

At length we find the dazzling proposition was made to place the whole Pantheon of pagan deities, with all its influence and riches, with all its pomps and vanities and license, within the bosom of a degenerate Church, and that proposition was accepted. The scheme of Basilides was successful at last, and the Christian Church became, what it is still, a revived and reorganized paganism, the system of Baal and Astarte in a new disguise. It was then that the 'dark ages' commenced; and their shadows have not even yet disappeared, although centuries have elapsed since Ephraim cried out, as prophecy foretold, 'What have I to do any more with idols?' (Hos. xiv. 8).

* For further particulars on this point read 'Babylonianism,' by the Rev. G. Straton, published by S. W. Partridge and Co., London.

CHAPTER V.

THE JUDGMENT ON THE APOSTATE NATIONS.

BOTH the House of Israel and the House of Judah fell into idolatry through the artistic fascinations and the sensual allurements of the religion of Baal and Astarte. But they sinned in different degrees. While Judah did but dabble in idolatry, Israel gave itself up entirely to the apostasy.

The punishment of the House of Judah was therefore confined to seventy years, but that of the House of Israel was to continue for a far more extended period. As a magistrate might pass a heavy sentence on one culprit for a serious offence, and a lighter one on another who was not so deeply implicated, so we recognise the justice of God in apportioning punishment for the sin of idolatry to the two houses in proportion to the degree of offence. The crime of the House of Israel amounted to the entire forsaking of the worship of Jehovah. They threw themselves completely into the abominably wicked and licentious service of Baal and Ashtoreth. Their sentence is contained in the first chapter of Hosea. They were to be 'Jezreel,' *i.e.*, outcast; 'Lo-ruhamah,' *i.e.*, not to find mercy; 'Lo-ammi,' *i.e.*, no longer My people. The first term, 'outcast,' implies that as a nation they were to be expatriated, but not necessarily 'dispersed' (as eventually was Judah) throughout all other nations. 'Lo-ruhamah' implied that they were not to obtain speedy restoration to favour, as did Judah; and 'Lo-ammi' meant the repudiation of their title and right to be considered any longer the peculiar people of God—in short, it condemned them to become completely Gentilized. Had the sentence concluded there, no hope could be entertained that the House of Israel would ever be found or recognised. But immediately following the sentence above recorded there are these words, *viz.*: 'Yet [in spite of all this] the number of the children of Israel *shall* be as the sand of the sea, which cannot be measured or numbered; and it *shall* come to pass

that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah *and* the children of Israel [note the distinction] be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel' (Hos. i. 11). This prophecy has certainly not yet been fulfilled; and it is therefore evident that the people of the House of Israel are still somewhere on earth. Moreover, we are informed that 'the back-sliding Israel hath justified herself more than treacherous Judah' (Jer. iii. 11); and consequently this message is addressed to it: 'Go and proclaim these words to the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and will not keep anger for ever. Only acknowledge thine iniquity. . . . Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion' (Jer. iii. 12-14).

Where, then, is the House of Israel? The prophets Isaiah and Jeremiah intimated that they should find an asylum in the isles north and west of Palestine, wherein to recover their spiritual strength; while the Almighty, through the prophet Ezekiel, says of '*all the House of Israel wholly*,'—'Although I have cast them off among the heathen, and although I have scattered them among the countries, yet will I be to them a little sanctuary in the countries where they shall come' (Ezek. xi. 16).

Sacred history informs us that the people of Israel were carried away captive to Babylon in the year B.C. 721, and there it leaves them. Be it remembered that the House of Judah was not expatriated for more than a century after that time; and their return from captivity at the termination of their seventy years' sentence was connected with the repudiation of the 'House of Israel,' the sole recognised representatives of that name. This circumstance has led the world to suppose

that the 'House of Israel' is actually lost or hopelessly dispersed. Scripture, however, does not speak of them in such terms; it draws a clear line of demarcation between the 'outcast of Israel' and the 'dispersed of Judah.' Gibbon, the author of 'The Decline and Fall of the Roman Empire,' failed to see this distinction, and consequently confesses himself 'at a loss' to account for the persecutions of the early Christians under the 'universal toleration of polytheism' (vol. ii., chap. xvi.). Josephus, a reliable historian, who, there is reason to suppose from his own writings, was a Christian by conviction, if not by confession, informs us that the 'House of Israel' in his time—seventy years after Christ—was a great multitude still residing in the land to which they had been taken. Shortly after that period wild hordes from Asia invaded the country where they were located, and a great migration ensued. The Israelites fled from the country, and crossed the Black Sea. Landing in the Crimea (where there are tombstones which give the Hebrew names of those that fell by the way), they made their journey to the Caspian Sea, on the shores of which they settled for a time, giving names to the districts, which are to this day called Tot (country of) Manasseh, Tot-Ephraim, etc. The same account adds that they subsequently travelled west in companies—probably tribe by tribe—and that is the last authentic account we have of them. But Sharon Turner, the best historian of the Saxon race, without any knowledge of the 'Identity theory,' traces the *Saxons* back from Britain to the Caspian Sea, and across the Black Sea to the very spot whence the so-called 'Lost Tribes' had migrated. This fact, coupled with innumerable collateral evidences, which at this stage of our inquiry need not be quoted, lead those who have studied the question to conclude that some at least of the tribes are to be found in the British Isles.

CHAPTER VI.

THE LOCATIONS OF THE TRIBES.

IT is quite possible for us to be well assured concerning the truth of things, for which we may not be able to furnish direct or documentary proofs. Circumstantial evidence goes a long way even in a court of law. Assuming, then, that what has been stated in previous chapters is worthy of acceptance and credit, the next step will be to distinguish, if possible, the several tribes, both of the Houses of Judah and Israel, and to determine, if practicable, their present locations.

The House of Judah included the tribes of Judah and of Benjamin. The people of Judah obtained the name *Jews* during the Babylonian captivity, and they have retained it ever since. This tribe was dispersed at the capture of Jerusalem by the Romans, A.D. 70, and members of it are to be met with in almost every nation upon earth at the present day. In spite of this fact, and of the fearful persecutions to which they have been continuously subjected, they have retained their individuality as a people, and have always clung tenaciously to their religion, manners, and customs. This cannot but be regarded as a miracle, and it is certainly a standing protest against infidelity.

A great number, if not all the Levites, adhered to Judah, as also did the tribe of Benjamin. But, we may ask, what became of that tribe of Benjamin? There can be no doubt that Benjamin remained 'a light' to Judah, as promised by God, until the Advent, and it is probable that some of that tribe may still be found among the scattered Jews. But of the tribe generally there is reason to think otherwise. Our Lord came to 'His own' (*i.e.*, to the tribe of Judah), but 'His own received Him not. To them who received Him,' we are told, 'He gave to be called "the sons of God."' The Pharisaical

pride and characteristic greed of Judah had secured the chief places in the synagogue, and monopolized the most lucrative positions in the general community, although some Benjamites, like the Apostle Paul, were admitted into and enjoyed the privileges of their circle until persecution drove them out. The poorer classes, therefore, were, for the most part, Benjamites at the period of the Messiah, and it would appear that it was by them He was received in acclamation at His triumphant entry into Jerusalem, rather than by the haughtier sons of Judah. That the multitude deserted Him at the crisis in no way militates against this supposition, for so did *all* His disciples, who fled. The first disciples, therefore, were, in all probability, mainly Benjamites associated thus with the House of Judah.

Our Lord warned His followers of the impending fate of Jerusalem, and commanded them to flee for refuge to the mountain districts, when the city should be invested. Josephus, the historian, relates as a remarkable circumstance, for which he could not account, that after the city was besieged and encompassed by Titus, a sudden panic seized the Roman army, and they retreated, followed up by a great portion of the garrison, which inflicted great slaughter on the Romans; but instead of all returning to the city before it was reinvaded, numbers of the garrison, and other persons from the city, fled to Pella in the hills. These certainly did not all return to Jerusalem, and as they are in no other way accounted for, it is concluded that they must have made their way by the same route as that adopted by the Lost Tribes, and followed them into Britain some centuries later (A.D. 1066) under the name of Normans.

To have effected this migration, they would naturally have avoided the difficulty of breaking through Roman territory, or of crossing the Alps, or of having to fight their way through Germany, which was then occupied by a powerful and warlike tribe, whom even the Romans never thoroughly

mastered. There was nothing, however, to oppose their progress northwards, so we may conclude that, by skirting the Baltic, and coming down through Scandinavia under the title of Norseman, they came into that district of France which is still called Normandy, and from thence they came into Britain at the Norman Conquest, in fulfilment of their office as 'little Benjamin,' the ruler.

Here it is necessary to note that the historian Gibbon shows clearly that those Christians who proceeded to Italy after the fall of Jerusalem were called Galilæans, in distinction to Jews, but their number was certainly small. The *mass* of the tribe is not accounted for except by the Identity theory.*

The Hebrew symbol of the tribe is a 'ravening wolf,' since Israel, in blessing Benjamin, described him in these words, 'Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil' (Gen. xlix. 27). The treatment that was accorded to the Saxons (whom the Identity theory recognises as 'Ephraim') at the Conquest, and for years after it, fully justifies that description of Benjamin as a 'ravening wolf.' It is undeniable that English history proper dates from the Conquest, and a good reason for this view is that the nation was not, and could not be, consolidated before the arrival of that tribe which was destined to rule the country. Benjamin, therefore, is identified as the Norman aristocracy.

It is only to be expected that, before a theory is fully established, there will be great diversities of opinion as to details, even between those who are engaged in working it out. Therefore, only what is understood to be the most advanced opinion on the subject in Great Britain and America will be stated at

* It will be shown, later on, that as the British and American theory cannot be made to account for the location of the tribes of Zebulun, Issachar, Reuben, Naphtali, and Asher, some of these may have occupied portions of territory on the continent of Europe, and they may have afforded a resting-place, or friendly passage through their lands, to the tribe of Benjamin, which followed them, and proposed to proceed further.

this stage of the investigation. According to that view, it is held that—

England is Ephraim,
 America is Manasseh,
 Ireland is Dan,
 Wales is Simeon,
 Scotland is Gad,
 The Normans are Benjamin.

And the rest of the ten Lost Tribes are supposed to be located somewhere among them.

The grounds there are to support this incomplete and defective theory may be briefly presented.

The scientific, physiological, and historical difficulties surrounding the subject, together with the Scriptural probabilities in favour of this theory, have been so ably dealt with by a well-recognized critic of the Anglican Church (the late Bishop Titcomb), that it would be useless to contest his conclusions, save as Scriptural teachings may be found to warrant an extension of it. The practical confirmations adduced by this author are considered to establish the following facts: 1. That the Anglo-Israel theory alone accounts for the geographical march of Christianity. 2. The Anglo-Israel theory accounts for the Protestant unity of the Teutonic family, of which the Anglo-Saxons are the chief representatives. 3. This theory accounts for the fact that the Anglo-Saxon nations now occupy the same position in the New Testament covenant that the Hebrew people held under the Old Testament covenant. 4. This theory accounts for some striking correspondences between the heathen mythology of the Teutonic nations and the state of ancient Israel. 5. This theory accounts for certain remarkable customs found in ancient Britain and among the Teutonic peoples, which are in agreement with a Hebrew origin. 6. This theory accounts for the continually encroaching character of Great Britain's colonization.

According to this able theologian, the Anglo-Saxon theory presents (1) no insuperable difficulties on the ground of either

philology, physiology, or history. While it affords (2) many strong probabilities, on the ground of Scripture predictions, which are thus more easily to be interpreted than on any other principle. And (3) similar confirmations come from a number of independent facts.

No pretension was made by Bishop Titcomb to exhaust the field by inquiry, but, on the contrary, certain final conclusions upon the subject were left undefined and unsettled. The chief design of the work of Bishop Titcomb was, as he informs us, to show the folly of those who refuse to look into the subject, and regard the whole theory as ridiculous.

Few men who are open to fair argument could disregard the close logical exegesis above referred to. And no better proof of the sincerity of the Bishop, and of his determination to go no farther than he saw, could be adduced than the fact that is recorded in his last work, 'A Message to the Church from the Nineteenth Century.' The Bishop scouted the idea, which has *since* been fully established, that her most gracious Majesty, Queen Victoria, is the lineal descendant of King David, the sweet Psalmist of Israel, and of the tribe of Judah. A British theorist some time ago sought an audience of the Queen, and upon the strength of the passage contained in Jer. xxxiv. 17, and of the circumstances which are recorded above, propounded, as 'news' to her Majesty, the fact of her lineage, together with convincing proofs. It is no 'news' now that the Queen was well aware of the fact, and, indeed, produced the chronological tree bearing the names of both King David and her beloved Majesty. There can, therefore, no longer be reason to doubt that her Majesty Queen Victoria is the lineal descendant of King David, and is ruling over Israel, or at least over a representative portion of it.

CHAPTER VII.

THE 'STONE OF ISRAEL.'

THE discovery of the Davidic descent of Queen Victoria affects the identification of another tribe, that of Dan.

We read that the prophet Jeremiah took charge of the daughters of King Zedekiah (B.C. 721), and the last we hear of them in Scripture is, that he took them to Egypt. About that time an Olga (or holy man) arrived in the North of Ireland with a beautiful princess named Tea Tephi, whose sister appears to have died on the journey. The king of that country, named Heremon, became enamoured of her, and sought her in marriage. The prophet, who is recognised as Jeremiah, consented on the condition that the king became a worshipper of Jehovah, which condition was complied with. From Heremon the descent is distinctly traceable—in short, a copy of the pedigree lies before me.

There is no reason for concluding that *all* the tribes accompanied those of Ephraim and Manasseh (even on the British theory). On the contrary, it appears from many circumstances, besides the utterances of the prophetess Deborah, that Dan, for one, proceeded by sea, and apparently so did Gad and Simeon, centuries before the migration of the other tribes from Asia Minor. The remark, as applied to Dan, refers only to the North and East of Ireland, since the South and West were colonized through Spain from Carthage, while Carthage itself was an offshoot of Philistia, which country was always a 'thorn in the side of Israel.'

The tribe of Dan was divided in Palestine, and it is quite possible that the *other* half of Dan is to be found in Denmark; but this identification does *not* belong to the 'British' theory. It will be dealt with in a later portion of this work.

It is necessary now to refer to the 'Stone of Israel.' The actual material stone can now be seen in the coronation chair

at Westminster Abbey, to which it is securely chained. This stone was, it is alleged, brought by Jeremiah to Ireland, and it is supposed to be the identical stone upon which Jacob slept at the gate of Luz. It is therefore called 'Jacob's Stone.' It was brought by King Fergus More (A.D. 487) from Ireland to Scotland, whence it was brought by Edward I. to London about the year A.D. 1295, when he destroyed all other Scottish records but this one. For centuries its history was lost, but it was always regarded with veneration. No King of Scotland was considered to be properly crowned unless he was seated upon it, and Bruce had to repeat the ceremony of coronation in order to meet this obligation. Some time ago I addressed the Earl of Fingal, recommending that the mound at Tara—which, it is conceived, contains the remains of Jeremiah—should be opened, but the reply was that this portion of the estate had passed out of his lordship's hands. The mystery, therefore, is still unsolved.

The fulfilment of Daniel's prophecy concerning the stone, regarded symbolically, is supposed to have been accomplished. Let us examine the matter. Daniel told Nebuchadnezzar, King of Assyria, that *he* was the head of gold of the image presented to him in his dream (Dan. ii. 38); that he would be succeeded by a power which was represented by the breast and arms of silver; that, again, by one represented by the body of brass; and that, again, by one symbolized by the legs of iron—four powers assuming in turn universal dominion. The feet of the figure were partly of iron and partly of clay, indicating a mixture of strength and weakness. Then a stone, cut out of a mountain without hands (literally, which was not in hand), was to fall upon the toes of the feet, and break in pieces the iron, the brass, the clay, the silver, and the gold. And '*in the days of those kings,*' *i.e.*, not after, but during their existence, there was to be set up by God a universal and everlasting power. This fifth monarch must, therefore, be recognised as one who, in some material form, existed in the day of Assyria. The dream was one of political, not of spiritual, power, for the

four preceding powers were all material kingdoms, enjoying in succession dominion over the then-known world.

If we draw the figure, adopting the acknowledged standard of human proportion, commencing with the head of gold at Babylon, we shall find that the breast of silver rests in Asia Minor, and the arms, thrown up, fall on Media and Persia. This covers the territory immediately occupied by Persia during its ascendancy. In the same way, the body of brass falls upon Greece, and the legs of iron on Roman territory, extending through Cisalpine Gaul, which belonged to it, and across the Mediterranean. The feet then reach to Spain and France. At the time of England's Queen Elizabeth, Spain was the most powerful state in the world. She was mistress of Germany, Naples, and the Netherlands, and the owner of vast possessions in the New World. France was at her feet; Russia was at the time an insignificant power. It cannot, therefore, be denied that, had the Spanish Armada been successful, Spain would have had reason to consider itself the fifth monarchy. The 'Stone of Israel' fell upon it, and the catastrophe for England was averted by the interposition of Providence; for it was the storm that shattered the Armada, and not the navy of England, which was then comparatively weak—proud as the nation properly is of its achievements on that memorable occasion. The stone was, and is, only the recognised agent of Providence, and we see this again in the case of the other foot, France. To illustrate this, I shall quote from my pamphlet, 'Our Book':

'Had Napoleon succeeded in invading England, France would have become mistress of the world, and the fifth monarchy. Now, it happened that Napoleon displayed both power and weakness. He manifested quite as wonderful genius for war in his preparations for the invasion of England as in any of his successful enterprises. Not content with preparing a host, he took care to have the pick of European soldiery in the 200,000 men who were encamped at Boulogne; and he actually had the medals cast to commemorate the

victory he confidently anticipated. Large flat-bottomed vessels were constructed for the conveyance of the troops who were destined for the invasion; and these were to have been escorted over the Channel by the French fleet as soon as he could get it round from Toulon. To make sure that there should be no hitch that could be avoided, he made these troops perform a trial embarkation. The 200,000 men, with all their guns, camp equipage, and war material, were, on signal from a gun, put on board the vessels in twenty minutes, a military feat never accomplished before or since with such a force. Had he succeeded in landing them in England, there was not a force in that country which could have withstood him for twenty minutes. This I learnt as a fact from the study of the military history of the period, and from the lips of military men who were living at the time. But before he could get his fleet out of the Mediterranean, it was necessary to get rid of Nelson. This he hoped to manage by decoying the great naval hero out to the West Indies in search of Spanish treasure-ships. It was whilst Nelson was there that he received intimation from London how matters stood, and orders to prevent the French fleet from carrying out its rôle. It is matter of history that Nelson threw down the despatch on the deck, saying, "It is too late!" Nevertheless, he obeyed the order. But had it not been for contrary winds—Providential again—which drove the French fleet back from the Straits of Gibraltar to Toulon, causing a delay of three weeks, Nelson *would* have been too late. As it was, he caught and destroyed it at Trafalgar.'

Ministers of the Gospel of Christ too often spiritualize away most important predictions. I have, during my long life, met with bishops* who, in answer to the question, 'What are the feet of the figure dreamt of by Nebuchadnezzar?' invariably have replied, 'The spiritual kingdom of Christ.' The inconsistency of confounding a *spiritual* kingdom with those of four

* I am an 'elder' myself, which term, as well as that of 'presbyter,' is synonymous with the term 'bishop.'

great High-Priest is His *Church*, of which apostles and prophets are but the foundation and pillars. In whatever relationship our Lord is regarded, the next most important subject of the Bible records is God's own chosen and peculiar people. This honourable place is not confined to the people of any particular time or generation in either the Old or the New Testament, nor to the past more than to the present. It really embraces all who come unto God through Christ.

We will, then, summon art to our aid in searching for the five tribes—Reuben, Naphtali, Issachar, Zebulun, and Asher—and try to discover what may be inferred concerning their present location.

I paint a picture, and claim full artistic license. The scene represents mountains in the distance, with the sun setting in all its glory. This is a fitting emblem of Israel at the close of his wonderful career. On the right of the middle distance is a temple, and on the left a dense mass of foliage. The foreground is a grassy plain filled with groups of figures. The principal group, and chief subject of the picture, may be described in this way: Under the shade of a large tree rests Israel, the venerable saint. In front of him kneel his grandsons, Manasseh and Ephraim. Joseph is stationed at Israel's right hand; and slightly behind, on the left of Israel, stands the mother of the lads. Israel has crossed his hands, and placed his right hand on the head of Ephraim, and his left on that of Manasseh. Joseph and his noble wife (who was the daughter of a priest of Egypt, whose religion approximated closely to the worship of Jehovah) are both arrayed in viceregal purple, adorned with jewels resembling bunches of grapes, emblematic of the fruitful vine which is the symbol of the House of Joseph. Ephraim wears a coat of many colours, inherited from his father, and corresponding with those of the British flag, while Manasseh is arrayed in stars and stripes. The next principal group is on the right of the picture. Here we find Gad, wearing the shepherd's plaid, on which is to be seen the 'flag of a troop,' which is the Hebrew symbol of that

tribe. Next to Gad is little Benjamin, the ruler, with a 'ravening wolf' indicated on his robe. He is stretching out his hand as if to lay it upon the sceptre carried by Judah, who is on the other side of him, but Judah holds it firmly. Judah is clothed in royal scarlet, and on his breast is embroidered in gold the lion of the tribe. Next to him is Dan, draped in emerald green. Examination of the prophecy concerning this tribe, coupled with its history, leads to an important discovery, to which I lay claim, though greatly surprised that it should have escaped the great intellects that have searched into this subject.

Israel describes Dan as 'a serpent by the way, an adder in the path that biteth the horse's heels, so that his rider shall fall backward,' and he declares that 'Dan *shall* judge his people as one of the tribes of Israel.' Moses said: 'Dan is a lion's whelp: he shall leap from Bashan.' The ancient symbol of Ireland was a lion's whelp, and Bashan was the place where was to be found the fierce stronghold, and this will be readily recognised as the popular type of England. The description Moses gives of Ephraim in Deut. xxxiii. 17 gives colour to the idea, especially as the same passage accounts for the association of the unicorn with the lion on the coat of arms of Britain. Modern research has proved that the unicorn, though long considered to be an entirely fabulous animal, is really a one-horned white creature, of great strength, which is now existing in some parts of Africa. It is the symbol of Israel. This emblem came from Scotland, and it was united with the lion of the tribe of Judah in A.D. 1707.

We see, therefore, that the subject of Home Rule for Ireland, which has hitherto puzzled the most acute politicians, can be determined only by faithful adherence to the requirements of Scripture, and that when Ireland ceases to pursue an alien policy by recognising her unity with Israel, she will be worthy of, and will receive, that political independence which is indicated in the words, 'Dan shall judge his people as one of the tribes of Israel.'

Behind Dan, in the picture, are Simeon and Levi—the former dressed in light blue and wearing a sword, the latter in orange-tinted dress, lighting a fire in the corridor of the temple. These two tribes are stated, in the prophecy by Israel, to have ‘instruments of cruelty in their habitations.’ Whether or not these two tribes have fulfilled their destiny, let the ancient history of Wales and of the Church declare.

Thus far, the Anglo-Israel theory has sufficed for supplying the material of our picture, but there are five more figures which need insertion and identification. There is room for three figures on the left of the canvas, and for two more in the middle distance. If we take the figure on the extreme left of the picture as Reuben, how is it to be represented? Israel said: ‘Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power; but, unstable as water, thou shalt not excel.’ The description of Reuben given by Moses is contained in these words: ‘Let Reuben live, and not die.’ It is generally supposed that the words which immediately follow these—‘and let not his men be few’—apply to Simeon; and the fact that Simeon alone is not to be found in the blessing of Moses would seem to support that view. The passages applying to Reuben appear to me to point so forcibly to the modern country of France that, acting upon the conviction, I paint the figure in that glorious tricolour which John Bull professes to detest, yet loves so ardently, and all the more after each domestic squabble. The predominating colour, blue, broken by white, represents the Hebrew symbol of Reuben, which is a ‘troubled sea,’ while the red supplies the warmth of the national character of that people.

Next to France I will station Naphtali. Israel describes this tribe as a ‘hind let loose.’ Moses says: ‘O Naphtali, satisfied with favour, and full with the blessing of the Lord.’ These predictions, together with the argument of Bishop Titcomb regarding the Teutonic family, appear to me to point to Germany alone, which I therefore paint in its national

colour—yellow, with a black cross, in the centre of which is a hind.

I shall leave the figure next to Naphtali until I have disposed of the two in the middle distance. These I take to be Issachar and Zebulun, because the two tribes were always companions. Issachar is alluded to by Israel as ‘a strong ass, couching between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.’ I refrain here from giving an interpretation to the latter portion of that significant passage. Moses refers to Issachar with Zebulun thus: ‘Rejoice, Zebulun, in thy going out, and Issachar in thy tents. They shall call the people unto the mountain: there they shall offer sacrifices of righteousness, for they shall suck of the abundance of the seas, and of treasures hid in the sand.’ As these prophecies have not yet been fulfilled, it is more difficult than in previous cases to recognise what is the country of Issachar. Yet a comparison of these prophecies with the graphic description which is given of Austria by a well-informed writer, who was apparently unacquainted with the ‘Identity theory,’ leads me to look for Issachar in that country, which is at once the most ancient of European states and also the most marked modern duality. The most distant figure in my picture shall, therefore, be accompanied by an animal bearing two panniers, which is the Hebrew symbol of the tribe of Issachar. It is supposed by some that the creature referred to in the text is a camel, but I am not in a position to determine that point, and its distance on the canvas will admit of its passing for either.

The other figure in the middle distance, which has a special interest for me, I take to be Zebulun. The description given by Israel of that tribe is, ‘Zebulun shall dwell at the haven of the sea.’ The Mediterranean alone is referred to in Scripture as *the* sea, and Italy approximates more closely than any other coast of it to the term ‘haven.’ Assuming, as is probable, that the tribe, or a portion of it, migrated very early

by sea from Asia Minor, is there anything to militate against the supposition that it came from what in pagan history is called Troy? But even if I am in error there, it would not follow that Italy was not Zebulun under a modern appellation. All the House of Israel were to be known by 'a new name,' irrespective of locality. The Scripture referring to the tribe appears to me sufficient to support the idea of Italy being Zebulun.*

Without dogmatism as to how Zebulun arrived in Italy, it is a fair question to ask, Who was the pious Æneas? That he came from Asia Minor is known from established record. The character of that celebrated man proves that he exhibited devotion to God and love to man, while his worship of false deities was only in keeping with the prophesied Gentilization of the House of Israel. The figure representing Zebulun in my picture is therefore arrayed in the national colours of Italy, red, white, and green.

But one figure remains to be named and identified, and it must be Asher, since that is the only patriarchal tribe that is left unlocated. What is it? Israel's description of Asher is that 'his bread shall be fat, and he shall yield royal dainties.' Moses said: 'Let Asher be blessed with children: let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass, and as thy days so shall thy strength be.' If America is Manasseh, why cannot Australia be identified as Asher? There is no lack of bread

* Being myself of Italian origin, I am naturally impelled by patriotic motive to make this claim. Though I cannot speak the language, and never saw the land of my ancestors, I believe we are of the tribe of Zebulun. This feeling is not affected by the fact of our being now completely Anglicized through the expatriation of the family Malavolti, for the space of a century, owing to their loyalty to the fallen dynasty. The name we now go by is only a Christian one, and until I took this work in hand I laboured under the painful impression that the Anglo-Saxon race alone was to obtain the blessings promised to the House of Israel. Now I see that I had simply imbibed the national prejudices of that race. Believing as I do in the revelation made by the Almighty to man in Scripture, it was a distressing reflection that, although my own children (through their mother) inherited those blessings, apparently I could lay no claim to them.

in it. Children are numerous. Its assumption of responsible government is acceptable to its brethren in Europe. Oil, though in no large quantity, is a product of the country; in fact, I manufacture it here on this little island, and it cannot be denied that Australia yields royal dainties, by producing, and forwarding to the mother country in abundance, pearls, gold, and other minerals; fruit, meal, and other luxuries. Isaiah (lix.) predicted that Israel should have offspring *after it had lost the other* (America), who should say again, 'The place is too strait for me: give place that I may dwell.' From this I infer that Asher is Australia. Moreover, the word translated 'Sinim' in the English version of Isaiah is actually rendered in the Vulgate, from which the translation is made, by the word '*Australi*.' If this is mere coincidence, truth is stranger than fiction. I therefore embellish the figure with the stars of the Southern Cross.

It must be expected that many sincere objections will be raised to the propositions set forth in this and preceding sections of this work, and some of them may prove to be insuperable. The strongest objection appears to be that made to the *geographical* localization of the tribes. Then let us consider for a moment how far this affects the general question of the Identity. Many who are prepared to admit the identification of Israel with a modern race regard that theory as distinct from one which points to the precise identification of the several tribes. There is an alternative theory which may avoid this difficulty. We have plain record for: 1. A partial captivity eastward of the trans-Jordanic tribes, Reuben and Gad and half the tribe of Manasseh. For these we might naturally look eastward, and we know as a matter of fact that tribal traces are to be found among Afghans and other Oriental nations; for instance, in North China and in Cochin China; but these I hold to be offshoots of Judah. 2. The general captivity of the House of Israel north-east, where a lengthened sojourn appears on the records of secular history. 3. Certain tribes from that region can be traced travelling first north, and

then *viâ* the Baltic to the northern countries of Europe. 4. These tribes can be further traced gathering one after another, as to a rendezvous, in the British Isles.

This modified theory, therefore, regards Great Britain only as a rallying-ground for the House of Israel, and ruled by a descendant of David; and from thence extending, as space requires, throughout the world. Looking upon the whole of the House of Israel as one family, of which Ephraim is the representative and leader, in the same way as the House of Judah is regarded as one family, of which the tribe of Judah is the head, tribal distribution may be held in abeyance, without invalidating the general theory of Identification.

Wherever that race is met with, in the estimation of those that hold this modified view, a portion of the tribes are to be found. Without contradiction of other views, this elastic theory will commend itself to, and will probably be preferred by, those of moderate opinions; but it is not my view, nor do I see cause to modify my own ideas as they have been previously expressed.

CHAPTER IX.

GOG AND ARMAGEDDON.

THE prophecies of the Scriptures concerning Israel extend in their applications to the end of time; and we who are living at this close of the nineteenth century are, irrespective of the position we hold, either nationally or individually enacting history in fulfilment of those prophecies. We must either be Israel, or in sympathy and alliance with it, or we must be included in another confederacy, with which Israel will yet one day have to contend for the mastery of the world.

A great power is spoken of in Scripture under the name of Gog, or the land of Magog (Ezek. xxxviii. 2). He is described by the prophet as the chief prince of Meshech and Tubal

This power is to be at the head of the adverse confederacy, which will attack Israel at the close of this dispensation. So much is clearly stated by Ezekiel. It is a popular error to talk or write about 'the end of the world' as a matter concerning which we have no precise data. There is good reason to conclude that before such a cataclysm can ensue many important events, which are prophesied and remain unfulfilled, must occur. In prophesying of His Second Advent, our Lord expressly informed His disciples that of *its* day and hour no man could prophesy; and that even He (in His humanity) could not fix a time for it, as the secret was locked in the bosom of the Father. But He also advised us to watch the signs of the times; and in the same way as we conclude from the fresh leaves and the budding of the trees that the summer is nigh, we might infer that the season of His coming as 'Shiloh' is at hand. Leaves and buds do not necessarily promise *good* fruit, but, from what the Apostle Paul has warningly told us, we have reason to fear that 'Jacob's trouble' foretold in the Old Testament will prove a fearful time for such as are on earth in the last days of this dispensation. The Apostle also informs us that, previous to the Second Advent, the Lord will approach the earth, and that all who are deemed worthy will be gathered to Him, and will accompany Him in His descent in glory and power. But this descent is not to take place immediately, for we are told that those who are of the favoured train, and are alive on the earth at the time, will be taken up to meet the Lord in the air, while those who have died in Christ will come to life. And this explains the expression that is elsewhere used, 'Blessed are those who take part in the *first resurrection*.'

Whether Israel is to return to the Holy Land in a national migration before or after the first resurrection cannot be determined, as that event (the first resurrection) is to be sudden and unforeseen. We are, however, expressly informed that the House of Judah will walk to the House of Israel, and together they will return to their land. We are also told that Israel,

being at the time very numerous, will only go representatively, 'one of a city and two of a family,' and that they will again possess the land, as apportioned in Ezekiel, under a prince of the House of David, possibly even bearing the name David, to whom is allotted by Ezekiel special portions. It appears that this revived nationality of Israel will enter into a seven years' covenant with this great 'power' which will eventually assail it. We read that in the middle of the term of the league this adverse power will break the covenant, and seek to destroy Israel. The great conflict, which is spoken of as the battle of Armageddon, and as involving every nation that is upon earth at the time, will culminate in a struggle so unprecedented and appalling that the triumph of the evil power will only be averted by the sudden appearing of the Lord Himself in great power and glory.

Gesenius, the greatest of lexicographers, locates this great power of Gog in the north of Europe and Asia, Meshech and Tubal being interpreted as Moscow and Tobolsk, the ancient capitals of the countries indicated in these continents respectively.

We are afforded an insight into much that precedes and follows this great climax, which is to usher in that personal reign of Christ upon the earth which is spoken of as the 'Millennium.' The historian Gibbon informs us that the anticipation of such a 'Millennium' was carefully taught by those who conversed with the immediate disciples of the Apostles, and was the reigning sentiment of all orthodox believers. But when the edifice of the Church was almost completed, the temporary support (as he calls it) was laid aside. The doctrine of Christ's reign upon earth, he adds, was at first treated as a profound allegory; then was considered as a doubtful and useless opinion, and it was at length rejected as the absurd invention of heresy and fanaticism. The advantage (we are told in a footnote) of turning those mysterious prophecies against the See of Rome inspired the Protestants with uncommon veneration for so useful an ally.

It will be instructive to examine those passages of Scripture which are referred to, and glean what further information we can upon the subject. Before commencing his reference to 'Identity,' the Apostle Paul expounded the doctrine of justification by faith, and declared that 'the earnest expectation of the creature waiteth for the manifestation of the sons of God.' His introduction of the subject is expressed in the most powerful and expressive language: 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continued sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. I say, then,' he continues, 'hath God cast away His people? God forbid! God hath *not* cast away His people.' He then gives us the famous allegory of the olive-tree, in which the Apostle to the Gentiles refers to those who have been Gentiles from the first as cuttings from a wild olive-tree, which are to be grafted into a good tree; and then he refers to the branches of Israel *which had been cut off* as those which were to be *grafted in again* (Rom. xi. 23); concerning these latter he inquires, 'If the *casting away* of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For I would not, brethren,' he adds, 'that ye should be ignorant of this mystery, lest ye be wise in your own conceits, that blindness in part is happened to Israel until the fulness of the Gentiles be come in.' The Gentiles here referred to are evidently those last mentioned, *i.e.*, the tribes which had been 'cast away' and were being re-grafted, who at the time would be found calling themselves 'fulness' will be their over-population, which is now manifesting itself in spite of the relief as afforded by colonies such as Australia. We may conclude that until the Gospel has been published throughout the world, Israel will not be restored.

Our first duty as Christians is, therefore, to ensure its speedy publication in every land; and this is in accordance with the express injunction of our Saviour: 'This Gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come' (Matt. xxiv. 14).

It is strange that the ministers of all denominations should have, for the most part, ignored these questions up to the present time, but that is reasonably accounted for by the blindness which has undeniably happened, as prophesied, to Israel, with its pastors, till the time is fulfilled for its removal. We think that time has arrived. Much has already been done in missionary effort, and it is a question whether any country has been totally omitted in the invitation to receive the Gospel. But it must be remembered that the order extends to every creature, and that from the time of the rapid development by the Church in the first ages, little of permanent evangelization was effected until the commencement of the present century, when the Church rose to a sense of its responsibility in this matter.

Those who place any reliance upon the teaching of the Great Pyramid, recognise this rise of missionary zeal as the high step in the grand gallery, which is supposed to indicate the date (A.D. 1813) in the history of the present dispensation when missionary enterprise really began.

For the benefit of such as are unacquainted with the particulars referred to, a short digression will now be made. When I visited the Great Pyramid about thirty years ago, very little was known of it. I inquired what was the meaning of the big stone coffer in the king's chamber, and was informed that it was the coffin of King Cheops. All who were with me at the time agreed that it was too short and too broad to have answered such a purpose; nor could we conceive how it could have been passed *into* the building, either over or under the solid bar of granite which is built in the walls of the queen's chamber, through which alone anything could have been con-

veyed into the king's chamber. The inference was that it (the coffer) must have been *built over*.

Since that visit the theory and explanation propounded by the celebrated philosopher, and Astronomer-Royal of Scotland, Professor Piazzi Smyth, has convinced many that the pyramid in question conveys in stone (by measurement) the same record as the Bible affords by word. Our Lord stated that if men would not give Him the glory due to Him the very stones 'should speak out,' and they have done so. For it was not until the pride of man exhibited itself in avowed agnosticism and infidelity in cultured communities that the massive long-sealed record rendered its marvellous witness. The stone coffer above-mentioned has been discovered to be of exactly the same capacity as the ancient British chaldron (holding four quarters of wheat), while all the measurements of the building come from the British measures, as distinguished from those of the decimal system. By measurement, then, we are close up to the impending wall at the end of the grand gallery, representing the period between the First Advent and the union of the two houses of Judah and Israel. Here the passage is so low as to necessitate a crawl, and it is regarded as symbolical of 'Jacob's trouble'; but before bending to it, there is to be seen overhead at the top of the grand gallery, where it forms an angle with the impending wall, a small aperture leading to a chamber, the dimensions of which spell, by measurement (in Greek equivalents), the word 'Revelation,' and this is supposed to symbolize the rapture, and retreat to a place of safety, of those who will take part in it, prior to the 'troublesome times' that are coming upon the earth.

It will be sufficient to emphasize the pyramid testimony to mention (what is better explained by pyramid specialists than can be attempted here) that the structure solves many difficult problems. Among others, it affords the nearest approximation possible to 'squaring the circle' and to 'doubling the cube'; it gives the distance of the sun as the mean between the calculations of the two greatest astronomers known to science

(Herschel and Airy), which 'mean' has been corroborated by later observation. It shows the exact length of the year to ten places of decimals, the revolution of the earth round the sun, and the revolution of the sun round the central star of the Pleiades. It is inferred from the date of the construction of the pyramid, which it gives itself, that it was built by Melchizedek, that mysterious personage to whom Abraham paid tithes, and who, as St. Paul tells us, had 'neither father nor mother, nor descent, nor beginning of days, nor end of life'; nor predecessor or successor to the royal priesthood, excepting the Lord Himself. Was it the Lord? Is there anything in Scripture to militate against the idea that the Lord visited the earth prior to and in other character than that of Messiah?

We will now examine passages of Scripture which appear to me to lead to an important discovery, but a few preliminary remarks are necessary. We are not living in the early days of Christianity; but many think we have reached the period designated as the 'latter days' of this dispensation. At all events, 'the latter rain' has fallen for some few years past. For the information of those who may not be aware of the term 'latter rain,' I would explain that it refers to the second fall of rain in the year, and this was for a long time withheld from Palestine. It is now restored, with the effect of restoring the productiveness of the soil in that country. When the first fall of rain is succeeded by great heat and drought, the roots that have sprung get dried up and perish, and the land becomes more or less a desert; whereas when the heat is followed by a second fall of rain, the country is considered the garden of the world.

We may readily conceive how desirable it is that those who closely study the Scriptures should be permitted to avail themselves of such dates as the Scriptures furnish. It cannot be thought that those dates were needlessly inserted in the Word. In fact, the Word itself says the meaning was only to be hidden until 'the time of the end.' If that period has now arrived, or is now imminent, it is but reasonable to assume that we ought

to be in a position to comprehend the information that is involved in those dates, if their meaning is to be grasped at all.

Daniel gives us the number (Dan. xii. 11), 1,290 days, or, to adopt the generally-admitted year-day theory, 1,290 years, as the period through which the desolation of the Temple was to extend. Turkish rule commenced in A.D. 622. If we accept this date as the commencement of the desolation, it leads us to infer that the Temple will be restored in A.D. 1912. The restitution or cleansing of the Temple may be said to have commenced in A.D. 1882, and it would therefore take thirty years to complete it. Does any other prophecy support this conclusion? In Daniel viii. we read of a conversation between two angels. One informs the other of the impending desecration and destruction of the Temple at Jerusalem, and he foretells its reconstruction. The other inquires the period of its continued desolation. The reply is contained in the remarkable words of verse 14: 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Reference to the Hebrew text, or even to the marginal notes of our own Bible, establishes at once the fact that the words 'evening,' 'morning,' which immediately follow the word 'hundred' in the above-quoted passage, have been omitted in the translation. The obvious reason for which is, that the translators were not aware of the Hebrew method of interpolating words in important dates bearing numerical values. That the words and dates were important is proved from the fact of their being referred to in the same chapter. In verse 26 we read that 'the vision of the evening and the morning which was told is true,' whereas in the translation it is *not* mentioned before. The words in Hebrew are 'Erib,' 'Boker.' In Hebrew consonants express certain numerical values, while vowels have none, being represented, as in Persian, by mere dots or scratches. The equivalents are:

E = 70
R = 200
B = 2,000

—————
2,270
—————

B = 2,000
K = 100
R = 200

—————
2,300
—————

This system not only supplies numbers, but embraces a period, and from it we glean that a period of thirty years extends from the commencement of cleansing of the Temple until its final restoration. The 2,270 years was up in A.D. 1882, counting from the date at which, by Hebrew chronology, Daniel is supposed to have uttered the prophecy. The only reasonable doubt about the matter is due to the uncertainty of the year in which the prophecy was made. We know that Daniel was thrown into the lions' den in A.M. 3389, but it is uncertain how long *after his release* the prediction was given. If the Hebrew supposition that it was seventeen years later is accepted, all difficulty disappears; and thirty years added to 1882 brings this up to A.D. 1912, thus supporting entirely the prophecy which is treated above as extending to 1,290 years, while the fact of its coinciding so accurately with the chronological measurements of the Great Pyramid is very remarkable.

In A.D. 1882 the Turkish Governor of Jerusalem notified to the Porte that the tax levied on visitors to the shrine of Omar, which stands upon the site of the Temple, would henceforth be appropriated to the scientific exploration of it. These excavations have ever since been in progress, and the 'cleansing' of the Temple may be considered in course of fulfilment. This occurred simultaneously with the restoration of the 'latter rain,' and the entry into the land of Goshen of Ephraim in the guise of British troops.

The prophecy relating to the 1,290 years is immediately followed in Daniel by another extending to 1,335 years, and therefore forty-five years later; and this points to some remarkable event which may be expected in A.D. 1957, coupled with a blessing for those of God's people who attain to it. Beyond this, however, we are told nothing, but are bidden to wait in a spirit of expectation. This should lead us to hope for a better state of things than that which at present prevails, and in place of the grasping tendencies which characterize modern Governments and parties at the present day, we may then see Israel identified, restored, federated, and showing a

firm front to that Evil One who is to appear in person to deceive many, and to organize and lead the opposing host of Gog.

It behoves us to discover all we can concerning Israel and its enemy at that time. Israel is to be gathered from every quarter of the globe—from north, south, east, west, from the isles of the sea, and from Sinim (which we have seen is rendered 'Australi' in the Vulgate). The term 'from far' is synonymous with that of Sinim or Australi, and we are told by Isaiah that the ships of Tarshish (which have been identified by Bishop Titcomb as those of Britain) are to bring first those 'from afar' (Isa. lx. 9). Jerusalem is to be called the City of the Lord, the Zion of the Holy One of Israel; and for a season it will rest in security, with its gates open continually, for the nations that will not serve it shall perish (Isa. lx. 12). But this happy state of things cannot occur until it is sought in national prayer (Ezek. xxxvii. 37). 'Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them. I will increase them with men like a flock: and ye My flock are men, and I am your God, saith the Lord' (Ezek. xxxiv. 31).

This statement should prove the mistake that lies in spiritualizing away material prophecy. The vision of the dry bones (Ezek. xxxvii.) may be looked upon as an epitome of the Identity theory. The bones are the whole House (ver. 11) of Israel, that have become dried and have lost hope—they are dead and in their graves. The Lord breathes upon them, and they live, and stand upon their feet (ver. 10) 'an exceeding great array.' A nation born in a day! The two sticks mentioned in the vision are described as one 'for Judah, and for the children of Israel his companions;' and the other 'for Joseph, the stick of Ephraim, and for *all the* house of Israel his companions' (ver. 16). 'They shall be no more two nations, neither shall they be divided into two kingdoms any more at all (ver. 22): neither shall they defile themselves any more with idols' (ver. 23). 'And David My servant shall

be king over them, and they all shall have one shepherd' (ver. 24). Moreover, the Lord will 'make a covenant of peace with them; it shall be an *everlasting* covenant' (ver. 26). 'And the heathen shall know, saith the Lord, that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them *for evermore*' (ver. 28).

Immediately after the passages just quoted, Ezekiel prepares us for the attack of Gog. The Lord warns Gog what to expect (Ezek. xxxviii. 3): 'Behold, I am against thee . . . and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army . . . all of them clothed with all sorts of armour' (ver. 4). The confederates of Gog are then named. Gog is cautioned: 'Be thou prepared, and prepare for thyself, thou, and all thy company' (ver. 7). He is then informed what he will do: 'After many days thou shalt be visited: in the *latter years* thou shalt come into the land' (ver. 8). 'Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee' (ver. 9). 'And thou shalt think an evil thought' (ver. 10): 'and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having no bars or gates' (ver. 11), 'to take a spoil . . . to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which they have gotten cattle and goods . . . in the midst of the land' (ver. 12). From these passages we may infer that Gog, in defiance of God's resumption of His protection over Israel, and relying upon his own strength, will attack the people of Israel after their return to Palestine in apparently overwhelming force.

In quoting the passage contained in Isaiah (chap. lxi.) referring to Himself, our Lord stopped at the comma after proclaiming 'the acceptable year of the Lord'; but the prophet Isaiah had recorded the words, 'and the day of vengeance of our God.' And in the next chapter of Isaiah the Lord says:

'The day of vengeance is in Mine heart, and the year of My redeemed is come.' In spite of their sin, and although that sin had demanded lengthened and severe punishment, God will show His mercy and His great love towards His people Israel. Vengeance, we can now plainly perceive, is reserved for the enemies of the God of Israel, while the utmost tenderness is expressed towards the returned and distressed prodigal. 'As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem' (Isa. lxvi. 12).

Israel is to be gathered out of all nations to meet the attack. Among various modes of locomotion and conveyance, Isaiah uses a compound word, which is rendered in our translation 'swift beasts' (lxvi. 20), but literally means 'swaying furnaces'—probably modern locomotives, perhaps aerial machines. It is thought that the term translated 'the tongue of the Egyptian sea,' which was to be utterly destroyed, refers to the Suez Canal (Isa. xi. 15). It appears from the same, and from another passage, that the river Euphrates, with its seven streams, will run dry in parts; and men will go over dryshod, in order that the way of the kings of the East might be prepared (Rev. xvi. 12). 'And there shall be an *highway* from Assyria'—probably a railway for the Euphrates route—in 'the valley of the passengers on the east of the sea,' which will prove to be the grave of Gog (Ezek. xxxix. 11).

Other topographical changes are foretold—notably, a river will run eastward from Jerusalem, and another to the Mediterranean (Zech. xix. 8). That flowing eastward will issue from under the threshold of the Temple, and will flow through the plain to the Dead Sea (Ezek. xlvi. 1). It will be a broad and impassable stream (ver. 5). Apparently the water of the river will overcome the salt of the Dead Sea, the waters of which, we are told, will be healed (ver. 8) by the freshest of flowing water. This will necessitate an outlet, which will take its natural course, probably, to the Persian Gulf.

There will be great multitudes of fish, and fishers will stand upon the shore of the Dead Sea from En-gedi to En-eglaim,

which are towns on the coast of it; but the surrounding marshes will remain salt. The banks of the river will be most fertile, and productive of fruit-trees, the leaves of which will be medicinal (Ezek. xlvii. 12).

It will be well now to notice what nations are to be included in the great adverse confederacy. Persia, Ethiopia, Libya or Phut, Gomer and all his bands, Togarmah of the north, and 'many people' not specified, are mentioned by Ezekiel (Ezek. xxxviii. 5). Sheba and Dedan, with the merchants of Tarshish (Britain), with all the young lions thereof (colonies), are also named as the first to complain, on the part of Israel, of the irruption of Gog's host.

Persia needs no identification. Ethiopia comprehended all the countries peopled by the descendants of Cush, extending from the Tigris, and not merely the modern nation that is known by this name. Libya, or Phut, included the coast of the Mediterranean from Egypt to Carthage. Gomer was a son of Japheth, and father of Ashkenaz, Rapheth, and Togarmah. He is stated to have settled on the northern shores of the Black Sea. About B.C. 700 a part of his posterity scattered themselves abroad in Asia Minor; of these, Togarmah is supposed to have occupied the region of Armenia. These, however, being comparatively weak states at the present time, we must look elsewhere for the strength of the confederation. It will be found in the 'many people' referred to by Ezekiel.

The characteristic of Gog appears to be an amalgamation of despotism with anarchy. Some reasons may be given for his opinion. Allusion has been made above to the two great political revolutions that have occurred in the history of the world, the first of which commenced with the despotic power of Assyria, and ended at the First Advent, while the second, which began with Augustus Cæsar, has been in progress ever since.

The genius of man has again reduced despotism, through intermediate phases, to the level of *Vox Populi*; and where modern monarchies still exist, they take such a modified form

as enables them to meet the demand for 'liberty' in an acceptable measure. In spite of these concessions, however, we find that anarchy is making headway. Hitherto despotism and anarchy have been diametrically opposed to one another. An unholy alliance will apparently be the outcome of the influence of that 'lawless one' of whom we are apprised, who is to be the impersonation of Satan (Rev. xiii. 14; 2 Thess. ii. 8), and who is to work miracles in opposition to the Lord Himself, 'deceiving, if possible, the very elect.' The righteous indignation of the Lord will be aroused; and it is then that He will visit the earth in 'fury,' to frustrate the design of that Evil One, and to bind him in chains for a thousand years.

We can understand, therefore, the precise purpose of the Lord in removing those of His people who are deemed worthy to be rescued from the great tribulation, and from that further terrible discipline which others may be found to need. The sudden disappearance of many thousands (spoken of as 144,000) of earth's very best will create such an unusual excitement as will draw a broad distinction between the forces of good left on the earth and the powers of evil.

Those who neglect the warning, or despise it, will inevitably rush into the ranks of the avowed enemies of God. Amalgamation of despotism and anarchy will draw together all who cling to the former system, and all the wilder spirits of every land. New methods of warfare will probably be resorted to, including such as have been rejected by civilized communities as unfitted for honourable hostilities (see 'Chemistry of Common Life,' by Johnston, vol. ii, p. 283, anent asphyxiating shells).

At present there is perhaps no greater conflict of opinion than that relating to preparedness for war. Philanthropists are urging the conversion of the sword into the ploughshare, and point to the ever-increasing burden which the sword imposes upon the people. But while noble efforts are being made in this direction, there is little hope of ultimate success, until the Prince of Peace shall Himself accomplish the arduous

task. So long as other nations multiply weapons of offence, it behoves Israel to maintain an attitude of defence and security; and we must not lose sight of the fact that, on just occasion, Israel will be enjoined to reverse the order of peace (Joel iii. 9) by turning its ploughshares into swords and the pruning-hooks into spears in support of the right. The passage in which this course is advocated (ver. 10) suggests a popular rising by the peaceful inhabitants of a land which is in a state of complete unpreparedness. They seize the first implements at hand in defence of their hearths and homes. This, coupled with the warning given to those 'who live carelessly in the isles,' should prove sufficient incentive to maintain both naval and military establishments in a state of efficiency to meet any emergency. The programme of anarchy—that secret foe which is the most dangerous of any—should lead all Governments to exercise the greatest caution in distinguishing between legitimate aspirations for liberty and the development of lawlessness. That crying grievances demanding redress exist in every land is undeniable. The accumulation of wealth in the hands of the few makes the burden of poverty weigh all the heavier in the scale, and threatens, by its increasing preponderance, to bring the whole present state of civilization into the dust. Even in the latest discovered and most democratic lands, where every comer is supposed to get a share, all the wealth falls into the hands of a limited number. The millions of acres of Australia and America are, for the most part, mortgaged; and yet both countries produce millionaires, and syndicates which monopolize the result of labour.

We live in times when 'men run to and fro'; when more rapid travelling and quicker communication prevail than was ever contemplated before, and distance is almost annihilated; when 'knowledge is increased' to such an extent that what were deemed luxuries in a bygone age have become the necessities of life. When these facilities and aids to civilization are not dominated by high Christian principle, they become agents on the side of evil, and the question may still be asked, 'When

the Son of man cometh, will He find faith on the earth?' At the very time that we are making feeble efforts to confederate Israel, with the view of claiming for it the dominion of the world, we find others putting forward a claim for its mastery. This looks, to use military phraseology, as if the scouts of the opposing forces were catching sight of one another.

A notice of a work (not yet published, so far as I am aware) has just reached me. It is, I learn, to be entitled 'For God and the Prophet.' The notice states that it is written by one of the keenest students of Moslem secrets, the revelation of which will presently startle the world. The object of the work referred to is, apparently, to lead men to expect the conquest of the world by the followers of the false Prophet. Only those who have studied the question can form any idea of the host that Islam of itself can bring into the field.

A highly-educated and able writer of the Celestial Empire has also published the claim of China to universal dominion. The experience of that country during the short interval since the claim was made does not warrant much importance being attached to it individually; but if China became a factor of a great confederation, its millions could not be despised.

While but few places are directly mentioned as furnishing contingents to the army of Gog, cautions are addressed to others by Scripture. Most of the places indicated would appear to be included in the modern Turkish Empire; and whatever may happen in the future, it is earnestly to be hoped that we shall never again waste blood and treasure in behalf of that doomed and incurable state.

It would be an easy matter for Russophobists to formulate a theory upon what has now been stated. To prejudiced minds it would appear conclusive that Russia will secure the co-operation of Turkey, China, and many other people, and so create the power spoken of as Gog. Notwithstanding the well-known policy of aggrandisement characteristic of that country since it was bequeathed as a legacy by Peter the Great—notwithstanding the warning given by Napoleon, that

in the course of a century or so from his day Russia would, single-handed, be in a position to cope with combined Europe, facts at present do not warrant the supposition that Russia, as a nation, would side with the powers of evil. Has Russia displayed more of the spirit of aggrandisement than Britain? Are not all the states of Europe seeking to grab what they can get of Africa? Will any one of them hold back when the eagles gather together over the carcass on the dissolution of Turkey? If anarchy has shown its head in Russia, has it hid itself in other countries?

Talking over the probabilities of war with Russia with a Russian officer of high standing, who was a great friend, I was reminded by him that they knew as much about us as we do about them, and that both nations are well aware what the programme would be in the event of hostilities between Great Britain and Russia. *At any cost* they would intercept and destroy a grain ship, which would create a panic in England. 'Another similar success,' he added, 'would give Russia (roughly) 200,000 allies in London!' This idea, which cannot well be contradicted, speaks volumes. It is an admission from which we may glean present and future direction. So long as the great Russian Empire is ruled by a sovereign actuated by the high principle and noble sentiment which at present characterize the ruler of Muscovy, the world has nothing to fear. Should, however, its people make a bad use of the liberty now being accorded to it, and that monarchy in self-defence ally itself to the enemies of order, we should then have reason to anticipate the rise of that lawless one, regarding whose action and destiny we have received such various predictions and plain warnings. Hence for the great body of the adverse confederacy we must look into *all* countries, and find the infidel and the lawless of all classes; and God's own people must be prepared to meet them when the time arrives, even if the numbers should stand at the indicated proportion of 5 to 1,000.

But here, I confess, I find myself confronted with a grave

difficulty. While the great ruler of Russia who has so lately passed away earned for himself the proud title of 'Peace-preserver of Europe,' and while he has been succeeded by one who has inaugurated his succession by promises of a more liberal policy than was ever known in the country before, we cannot shut our eyes to the fact that the nations in the north of both Europe and Asia are indicated by Scripture as the source from which a super-human impersonation of evil will seek to dominate the world through miraculous agency, and bring about a great anti-Israel confederacy; nor can we deny that the policy of Russia, however wise in some respects, has already betrayed strong anti-Israel tendencies, together with a generally persecuting spirit of all other than its National Church.

The site of the great battle of Armageddon is prophesied. It appears that the campaign will be one of three and a half years, dating from the rupture of the covenant between Israel and Gog; and it is to be carried on principally upon the ground spoken of as 'the mountains of Israel' (Ezek. xxxix. 4), which may embrace most of Europe, while the final struggle will occur in the Valley of Jehoshaphat (Joel iii. 12), when the feet of our Saviour will once more touch the Mount of Olives, from which He ascended. Many more important details, both as regards the identification of Israel and in connection with Armageddon, can be gleaned by study of Scripture; but it is hoped that sufficient has been here stated to arouse attention, and lead some persons to take a greater interest in the subject than they have hitherto manifested. It is the duty of every child of God to study the question, and to 'give the Lord no rest till He make Jerusalem a praise in the earth' (Isa. lxii. 7).

CHAPTER X.

CONCLUSION—A PLEA FOR FEDERATION.

IN the meanwhile let Israel both learn and practise what has been called the 'Eleventh Commandment'—'Love one another.' They can give effect to it by '*National Federation*.' And yet there are great statesmen who are persistently leading public opinion along opposing lines. One of them has succeeded in forming a great union of states, which is exerting a remarkable influence in the councils of the world. Another nation, which, if confederated, might dictate to the world, seeks instead to disintegrate its component forces, and is thereby reducing itself to comparative insignificance. What lesson are we to learn from these facts of observation? It may well be the old truth, which is impressed by the experience of all the ages, and is embodied in the fable of the bundle of sticks. Union is strength, but disintegration and isolation mean weakness.

Yet at times it may be necessary to separate the bundle, and utilize the single stick. Certainly. What can be plainer than Napoleon's illustration of the clenched fist, on which naval and military tactics have always been, and must ever be, based? Extend the fingers for the purpose of acquisition, but be prepared to unite them for the blow that must protect.

Is the British Empire safe at the present time in the event of war? I advisedly give my opinion that it is not. An enterprising enemy, capable of, and willing to make, those sacrifices without which it would be folly to expect success, should be, and I believe would be, able to reduce in detail its numerous and scattered possessions by obliging its defence to be confined to, and concentrated in, the safety of the mother country. I say professionally that this is *feasible*, and *probable*, if England remains as it is. In federation lies its only hope of maintaining its *present* position; but federation, judiciously applied, would, and I feel assured *will*, extend her power and

influence and glory. 1. The first step would be merely preliminary. Australia should lead the way and federate. 2. The next step would be federation of all the self-governing colonies and British possessions with the mother country. 3. The last and most glorious union is reserved for that great federation of European and American Israel to which we are guided by Holy Writ.

What are the difficulties? They may be condensed, and well described, as local interests and local jealousies. 'We live on our Customs,' is the cry in Western Australia. 'Tariff rules the day; why should we be dictated to by a central Government, when we have a Government of our own capable of looking to our interests?' Can it protect them? and how about the interests of others, and those most important to ourselves? Are not our interests bound up in theirs? The Australian colonies are living upon the protection of the mother country, and could not exist a day without it. The British fleet in Chinese waters is its source of protection. What if that fleet should be required elsewhere? I was present at Albany when a war-scare occurred. Two unarmoured British men-of-war were in that harbour when a large powerful foreign vessel appeared in it, one that was capable of sinking them both, seizing the post, dominating the Continent, and destroying its communications. Fortunately it turned out to be a friend, though at the time a rupture was imminent with Russia. But as soon as the scare subsided, apathy resumed its sway. Having commanded the little armies of *two* of these colonies, I am entitled to give an opinion. As constituted at present, the defensive force of Australia is more harmful than advantageous, for it leads the home authorities to entertain the idea that Australia could defend itself if an enemy effected a landing. Thousands of pounds for years past have been spent on maintaining half-drilled troops, incapable of being mobilized or utilized with efficiency, and in fortifying posts any one of which could easily be turned. No general scheme of defence is prepared. No

field magazines, transport, or movable hospital—in fact, there is little or nothing but a handful of men arrayed in military costume, while in one so-termed cavalry corps a short while ago not a horse was to be seen. The only guns capable of repelling an attack on the now most important colony of the group lie idle in a shed, not even mounted, and this is at *the most vulnerable* point of the Continent.

When fortuitous circumstances have placed old and experienced officers at the disposal of the local Governments, they have been literally starved out of military employment to make room for others who have never seen a shot fired in earnest. The salary of one commandant of a colony amounted to the pay of a subaltern in a marching regiment, yet this officer was called upon to appear in a general's full-dress costume (which he had, of course, to provide himself) on every public occasion, and to furnish his own horse without forage allowance. Another, on very little better pay, received no quarters, or allowance in lieu thereof, and no horse, but had to dedicate his hard-earned pension to the maintenance of the position. Discipline is sacrificed to petty political considerations. Moreover, if war broke out to-morrow, not a soul could put his hand upon instructions from any generally recognised source.

When I was an assistant adjutant-general in India, everything was cut and dried in every division and brigade in that country. Within two hours of the receipt of a telegram announcing an outbreak in any part of that vast country, troops with complete outfit, composed of all branches of the service, could have been despatched by rail to the threatened point by any division communicated with. Every station had its movable column detailed in weekly orders. Every regiment detailed a wing, or companies, or troops, or batteries, of which that movable column consisted. In Australia no head of a general military system is known, and under present arrangement none would be tolerated. The best-informed portion of the British press is all abroad on this matter, for I saw quite lately a notice

of an officer being appointed 'commandant of the Australian forces.' Perhaps they will tell us next who is Generalissimo of the European armies. In the opinion of some wiseacres, expressed openly in the Legislature, troops do better when commanded by themselves; while soldiers on paper save a lot of expense. Some degenerate spirits have, in my hearing, advocated the payment of indemnities in preference to spending money on defence. It is when matters come to such a pass that powers must either sink under, or rise superior to, such selfish and mercenary sentiments. Let us hope that Ephraim, and all Israel, will answer to the call of the prophet, echoed by Zebulun:

'Arise, shine! for thy light is come, and the glory of the Lord is upon thee' (Isa. lx. 1).



THE END.