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FORTY-SEVEN IDENTIFICATIONS

OF THE

ANGLO-SAXONS

WITH THE

Lost Ten Tribes of Israel.

FOUNDED UPON

FIVE HUNDRED SCRIPTURE PROOFS,

By EDWARD HINE.

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PREFACE TO THE NEW EDITION.

As stated in my first Epistle, I did not aspire, at the time I sat down to commit my thoughts to paper for the issue of this Work, to add conspicuously to the literature of the country. I found myself in possession of light that I had received in boyhood, which had taken so firm a hold upon my mind as to be always present with me, and under the influence of which I invariably read the Word of God. The matter grew upon me, until, in the course of years, I clearly saw that the Identity of the Lost Ten Tribes of Israel was the one grand essential of the age—the one thing to be accomplished before the sublime conceptions of the mind of the Almighty, given forth in His eternal Word, could be realized before the entire nations of the earth, constituting to them THE Call to seek Redemption in Christ, when all creation shall be engrossed in the all-absorbing theme of Glory to God.

By an influence, not of earth, I have been led to come before the Nation with my views. God has sanctioned my effort. No other power but His has led to such great success. I put forth my Work solely in faith, that God would give to it His breath of Life. I stoutly refused the medium of advertising—not that advertising is wrong; by no means. If I were managing a bank, as I have, or a life assurance office, or any great commercial undertaking, I would advertise largely. But the Work of the Identity I took to be the Work of God, and in faith left it to Him to give the success; so that, without advertising, within three years the result has been that two hundred thousand copies have been sold. The Work has gone to all parts of the world—it has been reproduced in America,* and in some of the Colonial newspapers; gone largely throughout Germany

* By James Huggins, Printer and Publisher, 372 Pearl St., N. Y.; also "Flashes of Light," "Oxford Wrong," "Coming Glories," "Anglo-Saxon Riddle," and all other publications relating to the Ten Lost Tribes.

and other Continental States ; has brought me fifteen thousand letters of high commendation ; and has caused me to stand before many thousands of our people at lectures, conferences, and so forth. Taking a fair average, each copy of the Work has been read by ten persons, so that the minds of more than a million people have been exercised by its influence. This surely, beyond a doubt, justifies the statement, that the success has come by the power of God ; and seeing this, we are led to believe that the Work, really successful so far, is yet but in its infancy—because, if owned by God, it becomes glorified by the power of truth ; and the whole nation must come to it, so that the million of readers obtained thus far represents but a fraction of the millions who cannot help coming to the study of this great subject. Having an immense wide-reaching future before us, that must be touched, and with this thought upon the mind, we have been constrained to consent to revise, and in a large measure to re-write, and re-adjust the “Identifications” that have already enjoyed so large a share of public approval, and now present them with an abundance of new light that has been imparted since the Work first appeared, adding materially to the proofs by giving Forty-seven Identifications instead of “Twenty-seven,” presenting the Identity of the Anglo-Saxon Race with Israel as most conclusive, and incapable of being controverted.

Much is yet required to perfect all the links in the chain of evidence ; yet with the new light coming forth nearly every day, it may be said that a long time is not required to have every point brought forth with irresistible clearness.

As far as my part in this great work is concerned, it is right to say that I have been attacked, in articles appearing in public prints against my proofs, by Canon Rawlinson in the *Leisure Hour*, Dr. Talbot, the British Association, the *Saturday Review*, the Anthropological Society, the *Friend's Quarterly*, Professor Fairfax, and in some separate pamphlets written under initials ; yet not a *single real objection* to the Identity has been given ; indeed, what has been advanced as objections, upon examination, literally support the cause than otherwise. Thus, in the Identity of the Lion and the Unicorn, it has been objected that the Lion was not with us until the time of James I., whereas it would not have been right if we had received it before. It is the Rampant Lion of Judah, and comes properly to us through Scotland on its way from Ireland, where it had inaugurated the perpetuation of the Royal Seed of David—the Almighty stipulating with David, by a “Covenant of Salt,” that his Seed should always rule over the Ten Tribes of Israel. And we have abundance of proof to show that James I. was descended from David ; therefore, Judah's Lion could only come to us through

him—a most essential support to the Identity, and by no means an objection. All other supposed objections turn round in the same way, strengthening and not weakening the ground, until we have been privileged to amass such abounding proofs of our Identity as to be enabled to occupy David's ground with Goliath, by again and again, openly, publicly, and defiantly challenging any man in the United Kingdom to produce a single real *bona fide* objection capable of upsetting the fact of our being identical with Lost Israel.

The main point of my differing with the late Mr. John Wilson, author of "Our Israelitish Origin," is that he sought to identify all the Modern Teutonic Nations as parts of Israel, whereas I stoutly maintain that to accept this view would lead us to terrible inconveniences and calamities. I see that the whole Ten Tribes must have become incorporated under the Charter of one Nation; that when God addresses Israel He addresses them as a compact body; that He requires the whole Tribes to give response to their prophecies: whereas Mr. Wilson's view would imply that God would be satisfied if one or two tribes only responded, it being immaterial if the rest did not. I maintain that God requires the whole Ten Tribes to become consolidated in an Island Nation. Mr. Wilson's view would sanction the idea that one or two Tribes might so become, while the remaining eight might form different Continental Nations. I maintain that God requires the Ten Tribes to be a Consolidated Nation, and to be HIGH ABOVE all the other Nations of the Earth; Mr. Wilson's view implies that one Tribe might occupy this exalted position, and the rest become third, fourth, or tenth rate Nations—that one Tribe might possess colonies, the others not; that one Tribe might have Israel's emblems of the Lion and the Unicorn, the others Eagles, Birds, and the like. Hence Mr. Wilson's view, in my judgment, does violence to Scripture, and would destroy the Prophets. Scores of reasons can be advanced in support of this judgment; indeed, to accept the notion that the Teutonic Nations are all branches of one family would be disastrous, because several other Nations are lost, and have yet to be found, besides that of the Nations of Israel; so that to bind the Teutonic people in one, would be to cut ground away from our feet, and render the discovery of the other lost Nations impossible. True, the British can trace an ancestry to Assyria, and it is equally true that the Germans can do the same. But this says nothing; they need not, because of this, be the same family. The last account we have of Israel was when they were in the land of Assyria; but they were not *alone* there, the Assyrian people were with them, who were purely Gentiles. Now both Israel and this Gentile people are lost, and yet both

have to be found, and both found as great powers: because Israel, Assyria, and Egypt, are yet to become three distinct Nations, imparting blessings all around (Isa. xix. 24); so that there must be two great peoples now upon the earth who are able to trace their ancestry to Assyria. But doing this cannot make them one family, because the distinction of Israelites and Assyrians must ever exist. Hence we ask, what two powerful people can trace such ancestry? Why, only the British and the Germans. Then there are smaller peoples yet to be identified, to wit, the Ammonites, the Edomites, the Moabites, the Philistines, &c., &c., (Isa. xi. 14); and they must all have an origin from about the same region. So that it is a glorious thing that there should be several nations existing having a Teutonic theory, because doubtless this very theory may become a most valuable link by which to fix the Identity upon many nations yet lost. Taking this view of things, I should be distressed beyond measure in my own mind if we were without a Teutonic theory; because, I see the probability of its unravelling a mystery. It only wants a little research to unravel some most astounding evidences of the nature indicated.

I have been pained by oftentimes hearing the questions asked, "Well, if we are Identical with the Ten Tribes of Israel, what difference will it make? what object will be gained or results realized?"

(See next page, where Scripture proofs are numerously set forth.)

The Identity of the Anglo-Saxons with the Ten Lost Tribes, will, among other vital points, realize the following results :

1. It will supply the grandest evidences to the truth of God's Word ever yet given. 2 Peter, 1, 19, 21.
2. It will lead Infidels to believe the Sacred Scriptures. Is. xli. 21, 22.
3. It will give to God His full glory before all Nations. Is. xlv. 17, 19—Is. lxiii. 14.
4. It will secure the outpouring of the Spirit upon all Israel. Is. xxxii. 13-15—Is. lx. 1, 2.
5. It will purify the Church of Christ. Hosea 1, 10.
6. It will give to us Christian Union. Is. lii. 8.
7. It will exalt us to the position of "The righteous nation." Is. xxvi. 1, 2,—Is. lx. 21.
8. It will secure for the country Godly legislation. 2. Sam. 7, 12, 16.
9. It will give us equitable taxation. Is. lx. 17.
10. It will give us rest from war, securing for us "Jacob's rest." Lev. xxvi. 7, 8,—Is. xxvi. 12.
11. It will secure for us abounding prosperity. Is. xxxv. 10.
12. It will renovate all classes of society. Jer. xxx. 10.
13. It will empty our prisons when fully understood. Is. lx. 17.
14. It will secure to our country a general amnesty. Deut. xv. 6.
15. It will abolish pauperism and establish a common brotherhood. Is. xxxii. 18.
16. It will end our sighing and sorrowing. Jer. xxxi. 10, 12.
17. It will give us universal gladness and rejoicing. Is. lx. 21.
18. It will secure for us Ministers of religion after God's own heart. Jer. iii. 15.
19. It will obliterate the errors of Ritualism. Jer. xxxiii. 7, 14.
20. It will secure the restoration of the Jews. Is. xi. 12.
21. It will secure God's long promised glory upon us. Joel ii. 24, 27.
22. It will lead to our darkness being made light, and crooked things straight. Is. xlii. 12, 16.
23. It will remove the veil at present upon all nations. Is. lii. 12.
24. It will manifest the Almighty power of God before all people. Is. lv. 12.
25. It will fulfil the Covenants made by God with our forefathers. Is. lxiii. 14.
26. It will lead to the speedy conversion of many nationalities to Christ. Is. liv. 8.
27. It will lead to the coming of Christ's Kingdom in the earth, and prepare the way for His Second Advent. Acts i. 11.

These Scripture proofs are extended and amplified in the other works by Edward Hine, and may be had of James Huggins, Printer and Publisher 372 Pearl St., N. Y.

It is not within the scope of this work to extend these numerous Scripture proofs, yet there are in the word of God many passages in the Scriptures promising the realization of every one of them, almost immediately upon the Identity of Lost Israel being established; and we, being identical with Israel, they must all come to our inheritance. Hence we ask, How can Christians be indifferent to the Identity of Lost Israel? We promise to take up these points, giving to each one full Scriptural proof, through the pages of our monthly serial, *Life from the Dead*.*

EDWARD HINE.

EPISTLE TO THE ANGLO-SAXONS.

MY KINSFOLK—It is not my province to write a book. I am without ambition that way; my great desire is to do good and promote the best interests of my country, giving forth such flashes of light to the people, as shall convince them that they are the Heirs to the greatest temporal, political and social blessings, that God has ever vouchsafed to any Nation. The blessings now coming to us are of a value far beyond what we have ever yet received. The first fact that we shall inherit, is that of living in peace, freed from the Wars and convulsions that are yet to engulf the Continent of Europe. These Wars will last some years: and while other nations will be in the midst of sufferings, famines, and dire perplexities, we shall live peaceably. God has said it, and His word is sure; we inherit these blessings as Heirs to Israel, as the descendants of this lost people, in whom so many promises are vested. God has willed that we should be politically lost, until the latter days; we were not to be discovered until the times of the "wars and rumors of wars" had arrived. This is the time specified by God for the political resurrection of Israel, who were to be "blinded" until the fulness of the Gentiles had come in. All this is further proved by the restoration of the Latter Rain to Palestine. This rain was withheld for centuries, its Withdrawal, and the Captivity, being events that Solomon, in his prayer, connected together, and they return together; the rain is liter-

* This monthly periodical and all other works on the Identification of the Ten Lost Tribes, may be had of James Huggins, Printer and Publisher, 372 Pearl St., N. Y.

ally restored, and lost Israel is literally found—found in ourselves. The time is now at hand when God will bless us more largely than ever. He promises to do this to Israel long before our swords are beaten into plough shares. The positive promise that He “will do better unto us than at our beginnings,” Ezek. xxxvi. 11, is almost immediate; we shall begin to realize this directly after we have effected our Identity Nationally. God will not effect it for us, without inquiry from us, Ezek. xxxvi. 37, therefore let the Church plead for it; it is our duty, it is vital to us, for when established, it is our Peace. The disciples were Israelites, of the tribe of Benjamin; that one tribe that was purposely left behind to be a light in Jerusalem in the days of Christ. 1 Kings xi. 13, 32, 36. Christ privately instructed these Israelites about the very times in which we now live. Matt. xxiv. 3. They wanted to know about the latter days, and were told that they would not be until “Ye hear of wars, and rumors of wars, nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes.” This was to be the lot of the Gentile nations, but not Israel; we have no part in them, and this is Christ’s special instruction to our nation, when we hear of these things, “See that ye be not troubled,” Matt. xxiv. 7. Mark says the same, “Be ye not troubled,” Mark xiii. 6. Luke says, “Be not terrified,” Luke xxi. 9; therefore let the Nation build upon God’s Word, which has never yet failed. These are instructions given to Israel; our Mission is to give testimony to the truth of the Bible; God will call us to the front to be His witnesses, Isa. xliii. 12; the nations in their troubles, will find out that they have followed after vanities, and will flow to us, to be taught of the Lord, Jer. xvi. 19. Grand and blessed times await our Identity. We have to claim the land. The earth will be more productive to supply our wants than before. The Lord will do better for us than at our beginnings. Then will be to us essentially times of peace, of gladness and rejoicing. “When God bringeth back the captivity of His people, Jacob shall rejoice, Israel shall be glad.” Ps. liiii. 6. It is the climax of our national history; the ushering in of joyous times.

In the foregoing, I simply hint at the grand temporal and political blessings God is now waiting to pour upon us when our Identity with Israel is seen by us. But my primary object is the Glory and Success of the Church of Christ; by this I do not mean Establishments, or Denominationalism. Of these we have had enough, but the embodying and consolidating of the Christians OF OUR LAND and POSSESSIONS into ONE UNITED BODY; the bringing about of that glorious

time when we shall all see "EYE TO EYE" with each other in the Service of GOD, and ALL worship Him with "ONE CONSENT." Ye that love the Lord—this time can never arrive until AFTER Lost Israel is recognized. I confidently challenge the learned of our Country to produce a single passage from God's Word promising such an event BEFORE Israel's discovery. The same remarks apply to Missionary Success. We are not promised that the Gentiles will receive the glad tidings of the Gospel fully before the resurrection of Israel. Such a result would be contrary to what the Bible declares shall be; ourselves, *i.e.* Israel as a Lost people, were commissioned first to preach the Gospel among all people AS A WITNESS; this we have done, and have secured the only result that was ever promised to this WITNESS; preaching the good news of salvation to the lost, we have to testify that our witness was true. Ezek. xxxvi. 35, 15. When Israel is restored, THEN, and NOT BEFORE, will the Gospel make its way rapidly through the earth. Then will Many Nations flow eagerly to Jerusalem to be taught of the Lord.

Therefore, Fellow Christians, the subject, seen in its Christian Church aspect, becomes most important. You cannot fail ultimately to be enraptured with the subject, seeing that the great glories we are seeking to realize can only come to us through its fulfilment. But why delay? Why not make the question a matter of deliberate inquiry and prayer to God, and say unto the Lord "What I know not teach thou me, for Jesus Christ's sake." Amen.

EDWARD HINE.

FORTY-SEVEN IDENTIFICATIONS
OF THE
ANGLO-SAXONS
WITH THE
LOST TEN TRIBES OF ISRAEL.
BASED UPON 500 SCRIPTURE PROOFS.

OUR most famous Seats of Learning—Universities, Colleges, Schools, &c.,—have for centuries past been set at defiance by their inability to solve two important and vital questions: 1st. Where are the Lost Ten Tribes of Israel? 2nd. Who were the real Progenitors of the Anglo-Saxons?

My object in coming prominently before the country is to prove that the Anglo-Saxons are identical with the Lost Ten Tribes; and to do this, I propose to advance Forty-seven clear and positive identifications, that shall be supported by 500 Scripture proofs.

It is needless to enter into the early history of Israel. The reader is supposed to know that the Twelve Tribes were once united under one king, and afterwards became divided into two kingdoms—the House of Israel under King Jeroboam, and the House of Judah under King Rehoboam. They have been separated ever since. It is most important to bear this separation in mind, because it is through our people not generally remembering this fact that so many errors are made, and the prophecies of the Bible become misunderstood. When God, in prophecy, speaks to the House of Israel, He does not refer to the Jews; and when He refers to Judah, it is generally as distinct from Israel. Yet it is a most common mistake with biblical students to think that when God speaks to the House of Israel He always refers to the Jews. Even among themselves, when an Israelite is spoken of, the conclusion is jumped at directly that a Jew is referred to. Every intelligent Jew will readily confess that the Ten Tribes are not now among their people. A Jewish scholar told me recently, that not only do the Jews know these Tribes to be lost, but they firmly believe that, wherever they are, a descendant from David is reigning over them. The House of Judah is composed of Two Tribes—*i. e.*,

Judah and Levi. These are the Jews of the present day. They never have been lost, it being the desire of the Almighty that they should be known wherever they go by all people.

At the time of the separation, and up to the Siege of Jerusalem under Titus, the House of Judah contained the Tribe of Benjamin. But that Tribe separated from Judah before the siege, by virtue of the prophecy commanding them to do so (Jer. vi. 1), so that Benjamin is not now with the Jews. Indeed, it is almost unpardonable to allude to the Jews as embodying Judah and Benjamin, though it is an error commonly made.

The term Ephraim is synonymous with Israel, and embodies the Ten Tribes as a consolidated people. Manasseh is a thirteenth Tribe, decreed by the Almighty to be a great people—*i.e.*, a distinct nationality; nevertheless Ephraim was to “be greater than he” (Gen. xlviii. 19)—that is, a distinct nationality from Manasseh, so that it testifies of ignorance to include Manasseh as one of the Ten Tribes. Ephraim and Manasseh must be two distinct nations, though of the same stock. Therefore, in seeking for Lost Israel, we need not deal with Manasseh for the present.

The Jews are “of Israel,” therefore purely Israelites, but the people of the Ten Tribes were never Jews. This is an important distinction to bear in mind. Scripture often speaks of Judah under the term of Israelites, specially the Prophet Ezekiel; yet when this term is applied to Judah, and it becomes needful to distinguish the Ten Tribes from her, it is done by using the terms “all Israel,” “the whole House of Israel,” “the House of Israel wholly.” These terms are copyright to Israel and never applied to Judah.

The Ten Tribes are at *the present time* inheriting an entirely different class of prophecies to those that now apply to the Jews: by examining just a few of them, we cannot fail to see the marvellous distinction of the two Houses, as those applying to Judah are known by us all to have an actual fulfilment among the Jews of this day. It is only logical to conclude that the prophecies given of Israel must also, in our own days, be having an equally positive and literal fulfilment. Hence we invite the reader, for the special purpose of having the mind properly impressed with the distinction of Israel from Judah, to examine the following illustrations, marking well the strong contrast obtained from each. The Scripture references are all from the Prophets, and apply respectively to each House during their times of exile—*i.e.*, each class must receive fulfilment contemporaneously with each other; therefore, while Israel was under blessings, Judah at the same time must be under curses.

THE LOST TRIBES WHEN LAST HEARD OF.
IDENTITY THE FIRST.

ALL Bible students know that the House of Israel went into captivity about B.C. 725. This was the Assyrian captivity, from which they have never returned. The reader must remember that the Assyrian captivity of Israel and the Babylonish captivity of Judah are NOT the same, because Judah remained in the land about 134 years after Israel's captivity. Judah was not captive until about B.C. 588 (2 Kings xxv.), and then only for 70 years, whereas the records of the Scriptures, *which include* the return of the Jews from Babylon [2 Chron. xxxvi. 21-23; Zech. vii. 5], declare most emphatically, that though the Jews had returned from the Babylonish captivity the Ten Tribes had not. Saying "So was Israel carried away out of their own land to Assyria UNTO THIS DAY" [2 Kings xvii. 23; 1 Chron. v. 26], which can only mean that up to the day that these historical books were compiled, Israel had not returned, but were still "in the cities of the Medes" [2 Kings xvii. 6], and that they remained in the region of Media even in the days of Christ and the times of the Apostles, we may be quite sure, because when Christ commanded them to "Go NOT into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the House of Israel" [Matt. x. 5], they went into this very region; so that in going after these "lost sheep," *i.e.*, these exiled tribes, in order that the Scripture might have fulfilment which says, "Yet does He devise means that his banished be not expelled from Him" [2 Sam. xiv. 14], they went into the very neighborhood of Media, and thence to Pamphylia, Galatia, Cappadocia, Bithynia, Illyricum, and by the region of the Euxine Sea. In favor of this, we have the testimony of Josephus, for he says—"But, then, the entire body of the people of Israel remained in that country, wherefore there are but two Tribes in Asia and Europe subject to the Romans, while the *Ten Tribes are beyond Euphrates till now, and are an immense multitude, not to be estimated by numbers.*"* So that by the mouth of two witnesses, sacred and secular historians, we learn that the exiled House of Israel was, in the days of the Apostles, about the region of Media. Why were they in this locality so long after exile? Because they were waiting for redemption from the Mosaic law. Christ's grand mission was to "redeem Israel." "I am not sent but unto the lost sheep of the House of Israel" [Matt. xv. 24, Ezek. xxxiv. 11]. Hence we are told at Christ's birth He was "a light to lighten

*Ant. chap. v.

the Gentiles:" but what was a separate and far grander mission, He was "the glory of His people Israel" [Luke ii. 32]. Well might Anna, who belonged to one of the Ten Tribes, and not to the two, when "she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for the redemption in Jerusalem" [Luke ii. 38], *i.e.*, to the people of the Tribe of Benjamin, the only Tribe belonging to the ten that had not been exiled. Rom. xi. 1. Well might Simeon, in the fulness of his heart, declare that Christ was "set for the fall and rising again of many in Israel," Luke ii. 34, *i.e.*, He would become the stumbling stone to the Jews, or Judah, who would reject Him, when their curses would overtake them: hence their "fall." But by His redemption for Israel, it would be for their "rising again," so that by the death of Christ, by which "redemption" alone could come, the curses upon Judah begin, and contemporaneously, the prophecies of blessings upon Israel: both would take effect at the same time. It is not necessary to insist that the exiled Tribes of Israel were literally "lost," in the English acceptance of the word, until after the crucifixion of our Saviour.

THE IDENTITY.—The object of the Identity is to show that in the very region, and at the very time that the exiled Tribes are clearly traced in the days of the Apostles, there the ancestors of the British people are also traced, and this we are justified in emphasizing as the

HISTORICAL IDENTITY—NO. I.

For this purpose, we call into requisition the services of our own historian, Sharon Turner, with the remark, that it is not so much upon Sharon Turner that we rely as upon his research. We rest upon his quotations from the classic historians, *i.e.*, upon Homer, Strabo, Herodotus, &c., There is a class of men intensely interested in trying to trifle away the full import of Scripture, and they dread the first stepping stone of this historical link. Why? Because it is the first grand achievement. It is in itself a victory! Prove from history that our ancestors came from the very quarter where Israel was last heard of, and we obtain a grand advantage at the very outset of our pursuit. Who were the ancestors of the Anglo-Saxons? Sharon Turner says, in his "Anglo-Saxons" [vol. i., 93-102], speaking of the second or Teutonic stock of European population:—"It is peculiarly interesting to us, because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe, have unquestionably descended. The Anglo-Saxons, Lowland Scotch, Normans, Danes, Belgians, Lombards, and Franks, have all sprung from that great fountain of the human race, which we have distin-

guished by the terms Scythian, German, or Gothic." According to Herodotus, "The first scenes of their civil existence, and of their progressive power, was in Asia, to the east of the Araxes.* Here they multiplied and extended their territorial limits for some centuries, unknown to Europe." The account of Diodorus is, "That the Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes; but, by degrees, they became more powerful in numbers and in courage. They extended their boundaries on all sides; till, at last, they raised their nation to great empire and glory. . . . In the course of time they subdued many nations between the Caspian and Mæotis, and beyond the Tanais." "In the time of Herodotus they had gained an important footing in Europe, and had taken a westerly direction." Having reference expressly to the Saxons, Sharon Turner observes, "They were a German or Teutonic, *i.e.*, a Gothic or Scythian tribe, and of the various Scythian nations which have been recorded, the Sakai, Sacae, are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. They defeated Cyrus, and reached the Cappadoces on the Euxine. That some of the divisions of this people were really called Sakasuna is obvious from Pliny; for he says that the Sakai, who settled in Armenia, were named Sacassani, which is but Saka-Suna, spelt by a person who was acquainted with the meaning of the combined words. . . . It is also important to remark, that Ptolemy mentions a Scythian people sprung from the Sakai, by the name of Saxones."

These extracts are invaluable to our purpose, as they call to our aid Strabo, Herodotus, Diodorus, Pliny, and Ptolemy, to prove that our so-called Saxon ancestors came from the parts where Israel was lost, and by which we gain the important fact, that in the days of Christ our forefathers were then occupying the north-west of Asia, on the point of making their way into Europe: that in the very days of the Apostles the British race were located in Cappadocia, Galatia, Pamphylia, Lydia, Bithynia, Mysia, Achaica, Thessaly, Macedonia, and Illyricum.

This is important: one of Christ's positive declarations was, that He was "not sent but unto the lost sheep of the House of Israel" [Matt. xv. 24]. To his disciples He said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel" [Matt. x. 5]. In obedience to this command, we find the Apostles making their journeys to the precise localities where our British forefathers then were. So that with the abounding mass of evidence that is yet to follow, we are

*The identical part into which Israel had been carried captive.

justified in saying, that when the Apostles were bid to go after exiled Israel, they immediately came to our British ancestors.

WHEN DID ISRAEL'S CAPTIVITY TAKE PLACE?

IDENTIFICATION THE SECOND.

THE captivity of Israel took place about B.C. 725—*i. e.*, about the eighth century before Christ. This becomes a most important fact to remember, as it brings out a most telling distinction from the Babylonish captivity of Judah, which did not take place until B.C. 588, or the sixth century before Christ. Israel's captivity was complete. "There was none left but the House of Judah only" [2 Kings xvii. 18]. So complete was it that there was not a single Israelite left to teach the Gentile people who had been imported into Palestine about the God of Israel—that when these Gentiles entreated that some Israelites might return to teach them, the King of Assyria only allowed one man for the work [2 Kings xvii. 27]. Whereas the Babylonish captivity of Judah was not complete, but partial, the poor of the land being left behind [Jer. xl. 7.] Israel never returned [2 Kings xvii. 23]. Judah did return [Neh. vii. 6].

THE HISTORICAL IDENTITY—NO. II,

Is most important, because we have found that the great classic historians declare that the ancestors of the British people came from the region where lost Israel was exiled. Hence it becomes necessary to inquire what was the precise time that our British forefathers did occupy that region. Sharon Turner, in his "*Anglo-Saxons*," tells us that, according to Herodotus, our ancestors first made there appearance in that quarter in the seventh century, but that, according to Homer it was the eighth century before Christ. Hence we find that, according to Homer, the first appearance of the British ancestry in Media was at the exact time of the Assyrian captivity of Israel. Could it be possible to obtain two starting links more grand or effective than these? The links of history enable us to start with a sure footing.

WAS MEDIA THE CRADLE OF THE ISRAELITISH NATION?

IDENTIFICATION THE THIRD.

MEDIA was not the cradle of the Israelitish nation; but in the sense of the nationality of their tribeships, Palestine was their cradle.

THE HISTORICAL IDENTITY—NO. III.

Sharon Turner, entirely apart from the view of discovering the Ten Tribes, which was not his purpose—his sole object being to give a true solution of the difficult question of “Who were the ancestors of the Anglo-Saxons?”—succeeds in tracing our British ancestry into Media, gathering the fact that we first appeared there in the eighth century before Christ, and also, upon the testimonies of Homer and Herodotus, that Media was not our cradle. This is a most important point, because, in identifying the British nation with lost Israel, we trace our ancestry to Media at the exact time of the Assyrian captivity, with express historical testimony that it was not the land of our origin, neither was it the birthplace of Israel, so that we secure a third valuable link. We are justified now in basing our further research for the identification of Israel upon scriptural rather than upon historical grounds, remarking that history is most voluminous and complete with its evidences. Readers desirous of pursuing further their investigations, may consult Mr. William Carpenter’s work, “The Israelites Found,”* and Mr. John Wilson’s “Our Israelitish Origin.”† Also, some valuable historical evidences are given in “Life from the Dead,” from the pen of Colonel Gawler and other contributors of Identification literature.

HOW THE TEN TRIBES LOST THEIR IDENTITY.

IDENTIFICATION THE FOURTH.

THE Ten Tribes were exiled, but not literally lost, in the days of the Apostles. This is evident from the fact that when they were sent after them they found them in the region already indicated, with their synagogues abounding everywhere. The Gentiles could have nothing to do with their synagogues; therefore, as an institution, they could only be allotted to Israel. It would be impossible for Israel to have become freed from the Mosaic law until after Christ’s death, because redemption could only come to them from that event. Hence, we are plainly told that “the law was until John” (St. Luke xvi. 16)—*i. e.*, until the days of Christ. So that it was right that the Apostles should find them still under the law of Moses, which they did, for we read of them earnestly contending for circumcision, a Mosaic rite, and also laying great stress upon genealogy (Titus iii. 9), which plainly indicates that they would, up to that time, be found clinging to the

*† All these works, magazines and papers, sold by JAMES HUGGINS, 372 Pearl Street, New York.

Mosaic institutions, a very special one being that of keeping their different tribeships separate and distinct. It would be impossible to conceive that at the time St. Paul went to them that he could have found the tribes so mixed up together as that their distinctiveness could have become lost. The very fact of their contending about genealogy would prevent such a state of things. Hence Paul must have found them in separate divisions, each tribeship being preserved. These facts preclude the idea that Israel was literally lost either to themselves or to others in St. Paul's time. But the time was at hand when they would lose their identity; and how could this be effected? Mainly by giving up circumcision and genealogy. If these two rites were maintained, it would have become utterly impossible for this people ever to have become lost, because in themselves, they would have vigorously preserved their identity. St. Paul knew this, and he knew that the prophecies must be fulfilled, and all scriptures accomplished, and that the prophecies would begin to take effect from his time—the blessings upon Israel, the curses upon Judah. Hence he enjoins them, with the voice of authority, to give up circumcision (1 Cor. vii. 19), and to forego the perpetuation of genealogy. "Avoid foolish questions and genealogies" (Titus iii. 9). "Neither give heed to fables and endless genealogies" (1 Tim. i. 4; Titus i. 14). No such tribeships being now known upon the face of the earth is conclusive proof that Paul's commands were abided by. Hence, from this point of time the different tribes still distinct would drift away from each other—would, through the lapse of hundreds of years, lose all communication with each other. Each losing all trace of their ancestry, would become as distinct peoples, without having any idea of a common origin; and yet, by the fixed decree of God, each having the same terminus to their wanderings. Arriving at this point, at different times, in different ways, their prophecies would compel them to unite, but under the impression that they were a mixture of tribes; and in this way would their identity become destroyed until God's time arrived to remove from them their blindness (Romans xi. 25).

THE IDENTITY, which will become more plainly manifest as we proceed, is secured by the fact that this is exactly the way that the British nation has been composed. We are under the impression that we are a mixture of a strange people; yet, upon inquiry, we are able to trace that we have all come from the same part of the earth, Media. Just as Israel must have been re-formed, in the same way we have been formed—we have blended together into one harmonious and solid nation, with the great fact before us, that while there are other nations

comprising mixtures of different races, yet no where do we find that they merge into that beautiful unity of thought and action as we have done. We have done exactly what lost Israel was to have done.

LOST ISRAEL'S LOCATION MUST BE THE ISLES.

IDENTIFICATION THE FIFTH.

SCRIPTURE can give no plainer testimony than that, wherever lost Israel are now, they must be an insular people. The Jews were to become a despised people throughout all the nations of the earth (Jer. xv. 4)—just the very position they occupy to this very day; and it would, indeed, be unreasonable, illogical, and unscriptural to suppose that the prophecies of Judah were to be fulfilled, but not those of Israel. If the one are, both are. Hence Israel must be found in the Isles. The following prophecies from Scripture all apply to Israel, and are only given to Israel, and that after they have become a lost people:—"Keep silence before me, O Islands" (Is. xli. 1). "The Isles shall wait for His law" (Is. xlii. 4). "Sing unto the Lord a new song, the Isles and the inhabitants thereof" (Is. xlii. 10). "Listen, O Isles, unto me" (Is. xlix. 1). "Hear the word of the Lord, O ye nations, and declare it in the Isles afar off, and say, He that scattered Israel will gather Him, and keep him" (Jer. xxxi. 10). "Let them give glory unto the Lord, and declare His praise in the Islands" (Is. xlii. 12). "To the Islands will he repay recompense" (Is. lix. 18).

THE IDENTITY is very plain. Our British ancestry coming from Media, where Israel was captive, traced there at the time of Israel's captivity, and not before. Media not being our cradle, we yet again tally with Israel's history by having become an Island people.

ISRAEL'S ISLES MUST BE NORTH-WEST FROM PALESTINE.

IDENTIFICATION THE SIXTH.

THANKS to the "sure word of prophecy" (2 Peter i. 19), we are not only told that lost Israel must be an island people, but also most literally the very point of the compass where these isles would be situated. Israel in her lost estate is most plainly directed to glorify the "name of the Lord God of Israel in the isles of the Western Seas" (Isa xxiv. 15). "To the islands will he repay recompense, so shall they fear the name of the Lord from the West" (Isa. lix. 19). Then we learn that these islands would not only be in the West, but in the North-West, because the very word sent after Israel when she returns, is sent to the

North, "Go and proclaim these words towards the North, and say, Return, thou backsliding Israel" (Jer. iii. 12). So that the islands must constitute a north country, because the Almighty, speaking of the time of the return of Israel and Judah (the one cannot return without the other), says, "They shall come together out of the land of the North" (Jer. iii. 18), when they shall forget the song of Egypt, and henceforth sing, "The Lord liveth which brought up and which led the seed of the house of Israel out of the North country" (Jer. xxiii. 8). As this has never yet been sung, it follows, the Bible being true, that the time is yet future; so that Israel must be now in a North-West locality from Palestine, the Seat of Prophecy, God declaring that when he assembles them together, prior to their return, "I will gather thee from the West" (Isa. xliii. 5).

THE IDENTITY is obvious. The British Isles are to the north-west from Palestine—they are "afar off" from there—they are in the "Western Seas"—and they constitute most emphatically a "North Country." We do not ask the reader to accept the identity upon this one identification alone, but to add it to the five foregoing, and we get at more than a coincidence.

ISRAEL MUST BE A NATION.

IDENTIFICATION THE SEVENTH.

THE Jews can only be said to be a nation in the sense that they are destined in the yet future to have restored to them their national privileges. At present they are nothing more than a dispersed people. But Israel must now be a nation, or the oath and honor of the Lord would be at stake, for he says, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waters thereof roar; the Lord of Hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever" (Jer. xxxi. 35, 36). Israel is nowhere spoken of in the Scriptures as a Church, but always as "A NATION." Hence, it becomes a dangerous and unwarrantable liberty to take with Scripture to allude to Israel as a Church. To believe that Israel was not now a nation, would be to destroy the promises of God. We might justifiably refuse to believe in the promise of salvation through our Saviour's blood, as to refuse to believe in Israel being a nation, because if one of God's promises is destroyed it would be tantamount to destroying all.

THE IDENTITY need not say more than that our people have much need to glory in being part of the glorious British nation.

ISRAEL MUST BE WITH THE TRIBE OF DAN.

IDENTIFICATION THE EIGHTH.

It is not true that all the ten tribes of Israel were carried into the Assyrian captivity; some of them escaped: those that were carried captive and those that escaped are both directed by Scripture to the same meeting point of "the isles" (Isa. lxvi. 19). We are not told the names of the tribes that escaped, but most reasonable suppositions would point to those of Dan and Simeon. These two tribes were to the south of the land, near to Egypt, and had the Mediterranean sea coast for their borders. The men of Dan were the great shipowners of Israel, hence Dan had the facilities for escape. "Why did Dan remain in ships?" The territory of Benjamin completely overlapped and protected Dan and Simeon. Benjamin *was at that time* part of the kingdom of Judah. The King of Assyria was not at war with Judah, therefore, could not touch Dan and Simeon without going through the territory of Judah. It is doubtful whether he would have been able to do this. So that, in many senses, these two tribes would have the opportunity for flight. It is not likely that Dan, having the means of escape, would leave Simeon behind, and it is utterly impossible for Israel to be anywhere, at the present time, without Dan being united with them; therefore, to find the tribe of Dan is virtually the same as finding the whole tribes of Israel.

THE IDENTITY is a very remarkable one. We have ample evidence of the tribe of Dan settling in Ireland about the period of the Assyrian captivity. This is a matter of history, and can be claimed as another *historical* link. The Tuatha Danian did this, which is no other than the Tribe of Dan, whose early marks exist to this day in the names of places given by them, which are purely Hebrew, such as "Dan Sobairse," pronounced Dan Sovarke, or Dan Swerick, near Carrick Fergus, and shown in Ptolemy's map of Ireland, and which is literally Hebrew for Dan's resting-place, Dan's habitation; whereas, Dan Sovar—also Hebrew—means Dan in exile. It is also a historical fact that with the Tuatha de Danna both the Hebrew language and words were introduced into the North of Ireland, and as there was no other Tribe of Dan who could introduce the Hebrew it clearly follows that this must have been the Israelitish Tribe of Dan, and, as at the same time, another people can be traced to have settled on the West Coast of Scotland, who also introduced very many Hebrew words, therefore, must have had intercourse with the East; and as the people gradually migrated southwards, ultimately settling in Wales, and from whom the Welsh are the veritable descendants, and who, to this

day, retain a vast number of purely Hebrew words, gives us the more than probability, as the Tribe of Dan is clearly traced, that the Welsh people may come out as identical with the Tribe of Simeon, settling on the eastern coast, while Dan took the western coast, that the tribeships might remain separate, by virtue of the custom of their nationality. The ethnology of the Welsh clearly prove that they cannot claim to be the descendants of the Ancient Britons in any other light than that of being the first of the Israelitish Tribes who arrived in Great Britain, making their debut with Dan about B.C. 720 ; whereas, it can be proved that the other tribes did not arrive until A.D. 449. There are many reasons that prove the Welsh people could not possibly have had their cradle in Britain, which shall be advanced in due order. The great thing to be maintained here is, that having proved ourselves to be allied with the Tribe of Dan, we must be the other Tribes of Israel, because Dan could never be allied with a Gentile people. To find Dan, as we have done, is the same as finding Israel.

ISRAEL EXHAUSTED WHEN THEY ARRIVED IN THE ISLES.

IDENTIFICATION THE NINTH.

SCRIPTURE plainly relates that Israel, between the time of her leaving Media, to the time of her arrival in the isles, would go through much exhaustion, and become diminished in strength. This was because she could only make her way through the north-west passage by the prowess of warfare ; she would have to force her way through the different States and peoples. It would be a long series of marchings and encampments ; and no doubt St. Paul had his eye upon the troubles they would have to go through when he advises them to abstain from marriages, telling them he did not speak with authority, but from his knowledge of times of "distress." Hence, we find the Almighty addressing Israel upon their arrival in the isles, saying, "Keep silence before me, O islands, and let the people renew their strength" (Isa. xli. 1). It would be absurd to accept this as meaning the Church, because God has his Church on the Continent as well as the islands, everywhere ; but as showing God addressed the nationality of Israel, he makes it more plain, saying, "Thou Israel, my servant, Jacob whom I have chosen, the SEED of Abraham, my friend. . . . I have chosen thee, and not cast thee away. Fear thou not. . . . I will strengthen thee" (the same chapter, 8-10). So that, when Israel had arrived in the islands, we have this testimony from God that he had not forsaken his "righteous," *i.e.*, his "chosen" people, and

as showing that the isles were in the West, and not in the East. He calls Israel to "speak" with him. "Let us come near together," near to him "who raised up the righteous *from* the East," v. 2. If the isles had been to the east, they would have been *raised* from the west, so that their isles must have been to the west, or they could not have been raised *from* the east. Why did Israel require to renew their strength? Because of the long season of warfare they had passed through. God had given "the nations before him, and made him rule over Kings. He gave the nations as the dust to his sword, as driven stubble to his bow," and he had now "called him to his foot," therefore he required to renew his strength.

THE IDENTITY gives the exact counterpart of our case. The British, as proved, were "raised from the east." We passed through the exact ground that Israel must have passed through. The nations were given to us, and their kings were ruled over by us. It was not with gun and cannon, but before our "sword" and bow" that they were to us as "dust" and "driven stubble," and we "passed safely" through by a way that we had not gone before with our feet (see ver. 3), until we reached these islands, where we did "renew our strength," and have ever since been strengthened by the Lord. This is a very beautiful Identity; and if Bible students would only apply to the 41st chapter of Isaiah this natural signification, they could not fail to be struck with its many interesting and telling effects; if, on the other hand, they apply this chapter to the Church, or to Christ, it would be easy to show that the whole chapter would be full of inaccuracies.

ISRAEL WAS TO BEAR "ANOTHER NAME" IN CAPTIVITY.

IDENTIFICATION THE TENTH.

It would be contrary to the teachings of Scripture, when Israel had settled down in their new Island Home, to be found retaining their old name of Israel. God plainly declares that from the time that the curses came into operation upon the Jews, and the prophecies of Israel began to take effect, that Israel should lose her old name and be called "by another name" [Isa. lxxv. 15]. It is impossible to find Israel anywhere upon the earth bearing her old name. Scripture is not contradictory, if we only apply ourselves to understand the contexts, and properly compare Scripture with Scripture; there is always a beautiful harmony. We are told of Israel, through Hosea, that for her sins she should not be known by the name of "Ammi," or my nation, my people, which the name of Israel implied, but that this name should be

taken from her, and she should be known as "Lo-ammi," *i.e.*, not my nation (Hos. i. 9). So with her name and ancestry lost to recollection, not only to themselves, but also to Judah; hence Israel says, "Doubtless thou art our father, though Abraham be ignorant of us, and Israel (*i.e.*, the Jews who are of Israel) acknowledge us not, thou, O Lord, art our Redeemer; . . . return for thy servants' sake (a term always applied to the ten tribes) the tribes of thine inheritance" [Isa. lxiii. 17.] Hence so lost, no wonder it is said of her, "She shall not find her paths" [Hos. ii. 6]. It is in this way, her old name being withdrawn from her, that "Blindness in part is happened to Israel" [Rom. xi. 25]. Yet God, in many scriptures, pledges his word in this state to bless them, saying, "I will bring the blind by a way they knew not [Isa. xlii. 16]."

THE IDENTITY declares that with the many proofs, undeniable and conclusive, given in these pages, that the British are identical with Israel, we only, of all the nations of the earth, bringing forth literally the works that Israel only could accomplish; that the "Another Name," could only be the name of "The British Nation."

ISRAEL IN EXILE TO SPEAK "ANOTHER TONGUE," NOT HEBREW.

IDENTIFICATION THE ELEVENTH.

THE Almighty expressly tells us that He would not speak to Israel, when in their captive or exiled state, in the Hebrew tongue, but that He would address them in "another tongue;" because, addressing Israel, He says "With stammering lips and another tongue will He speak to this people" [Isa. xxviii. 11]. This would be untrue if applied to Judah, the Jews almost universally using the Hebrew; and it follows, as we have proved, that, it being the design of God that Israel should be lost, that if they still retained their old tongue, this in itself would frustrate the design of God; because, to find any great people upon the earth using the Hebrew language, would immediately lead to their identity.

THE IDENTITY again maintains: That we only, of all the nations of the earth, are doing the works of Israel, therefore must be Israel; thus the fact of our adopting the English language, and not the Hebrew, therefore using "another tongue," is a proof of our identity. Yet this question has to be approached ethnologically and anthropologically, both of which sciences declare language to be a principal agency in the tracing of peoples. The declared opinion of eminent scholars is, that the English language contains the roots of no less than eight hundred Hebrew words.

It is not our purpose to give them here, yet we insert a few by way of illustration :

ENGLISH.	HEBREW.	ENGLISH.	HEBREW.
Sever	Shaver	Crocus	CRoCum
Sabbath	Sabbath	Balsam	Ba Sam
Scale	Shakal	Garner	Ga Kan
Kitten	Qui To N	Garden	Ge DaR
Goat Kid	Gi Di	Hob	Ha B
Doe	Tod	Tar	Tar
Gum	Ga M	Light	LaHT

PHYSIOGNOMY.

IDENTIFICATION THE TWELFTH.

It is most clear that the physiognomy of Israel was to materially differ from that of Judah, because the Jews were destined to be KNOWN throughout the world, when their curses had overtaken them, as a mocking, a taunt, a bye-word [Jer. xxiv. 9]; and this was to be effected in the words of Scripture by "the show of their countenance witnessing against them" [Isa. iii. 9]; whereas Israel was to be unknown in their exile, and, of course, if their countenance was to witness against them, as well as the Jews, then Israel could never have become lost; therefore, anthropologically, it would be impossible that Israel could be found with the same physiognomy of the Jews. This is so conclusive as to need no further comment; yet a volume could be written upon this subject.

THE IDENTITY is supported by the fact that the physiognomy of the British materially differs from that of the Jews.

ISRAEL TO BE A MULTITUDE IN EXILE.

IDENTIFICATION THE THIRTEENTH.

WHEN Israel arrived in the isles, and was promised a renewal of her strength, Scripture promises an increase of her population. The Almighty tells us that "in the place where it was said unto them, ye are not my people"—*i.e.*, where they are called by "another name," this was not effected until they became reunited in *the isles*. Therefore, when in their isles, "the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered" [Hosea i. 10]. The increase to the seed of Israel would be given to them when in their exile, and not in Palestine after their return. Isaiah, alluding to the return of Israel to their land, quotes from Hosea, and says, "For though thy people Israel be as the sand of the sea, a remnant of them shall return" [Is. x. 22; Rom. ix. 27], which means that, on account of the largeness of their numbers and the comparative smallness of their land, a

portion only would return ; the Almighty gives the proportion, saying, "I will take you one of a city and two of a family and bring you to Zion." Hence, Israel must, whilst in their exile, have become an immense multitude.

THE IDENTITY declares that since our location in the British Isles we have become a multitudinous people, and that no other island people can be compared with us.

ISRAEL WAS TO FIND THEIR ISLES TOO SMALL FOR THEM.

IDENTIFICATION THE FOURTEENTH.

WE take it that few of the birthright promises were realized to Israel when they were in the land of Palestine. Their seed was not then as "the stars of heaven" [Gen. xv. 3-6], or as "the dust of the earth" [Gen. xiii. 16] for multitude; neither had they become "a company of nations" [Gen. xxxv. 11]. These promises were not intended to apply to Israel when in that land, but rather when they were in exile, during which time all, excepting prospective ones, had their fulfilment. We are told that, after Israel had arrived in the isles, and had increased her population, she would find the isles too small for her people. Scripture is most explicit upon this point, as we find in chap. xlix. of Isaiah, where Israel is indicated as being within the range of the then prophetic forecast, dwelling in the isles, the chapter beginning with, "Listen, O isles, unto me;" and that the chapter applies to Israel may be known, because in the 3rd verse Israel is addressed by name: "Thou art my servant, O Israel, in whom I will be glorified." So that we plainly gather that the events narrated in this chapter could only happen when Israel was dwelling in the isles. When God tells Israel, "Thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants" [Isa. xlix. 19]—the isles would become too strait for them, so that they would require new territory. "The land of thy destruction" means the land of their exile; and this event must have been after they had broken away from the Assyrians, who alone were the people that had swallowed them up: "And they that swallowed thee up shall be far away"—*i.e.*, Israel would now be in the West, and the Assyrians about the East, with no power over them.

This Scripture could not intelligently bear a spiritual interpretation, and therefore must apply to the literal affairs of Israel: the Church never has been too small to hold her converts; and the love of Christ is so abounding as to hold "who-soever will." It is equally certain that it cannot apply to the

Jews, because so directly contrary to all their experience, so that to apply it to them would be to falsify the "Sure Word."

THE IDENTITY is easy to substantiate. The British are the only people who found their isles too small for them "by reason of the inhabitants." If we had had no possessions to have emigrated to, we should have been so over-populated that Great Britain would have been as one great charnel house. Whether we look for Israel East, South, or North, it matters not; nowhere else on the earth can we find them.

ISRAEL MUST BE IN POSSESSION OF COLONIES.

IDENTIFICATION THE FIFTEENTH.

COLONIES seem to be the next step in the order of Identification. Israel must have them. Scripture would be at fault if this were not the case; prove the jots and titles of Scripture to be true—prove the iotas of prophecy to be living powers, and you substantiate God's Word. We maintain that Colonies must now be an institution of Israel's, because the prayer that Israel raised when in the isles was heard by God; Israel prayed to God, saying, "The place is too strait for me; give place to me that I may dwell" [Isa. xlix. 20]; and we are told in the same chapter, "Thus saith the Lord, in an acceptable time have I heard thee, . . . and I will preserve thee and give thee . . . to establish the earth, to cause to inherit the desolate heritages" [ver. 8]. These "desolate heritages" are Colonies. Israel never could become "a nation and a company of nations" [Gen. xxxv. 11] without them; neither could that Scripture be fulfilled that declares of Israel, "Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" [Isa. liv. 3]. It would be untrue to apply these Scriptures to the Jews. They never have possessed inheritances. They never have been over-populous—they were not to be; on the contrary, they were to be few in number [Jer. xv. 7].

They are not now much over five millions in all parts of the earth. It would be equally untrue to apply the spiritual term, and to maintain that Christianity in itself causes "desolate cities to be inhabited," because it has not this effect. These Colonies are part of the 'covenant' God made with his people, they are included as a portion of their blessings, and the blessings of Israel were to take effect at the very same time that the curses upon Judah were taking effect [Isa. lxv. 13-15], they were to be contemporaneous; and as the curses upon the Jews are now having effect, it follows that Israel must be realizing her blessings now; so that it would be folly to assert, as some have done, that Israel must return to

her land, and then receive her increase, and then go out again from her land in quest of Colonies; because, if so, then Judah must go back again, only to go forth once more from her land to share her curses: both conditions must go together. But as it is impossible that Israel can ever return, except according to "the consumption decreed" (Isa. x 22), *i.e.*, "one of a city and two of a family" (Jer. iii. 14); and as this must be the condition of their return "the second time" (Isa. xi. 11), the "first" return being from Egypt, and "the second" not having yet taken place, it follows that they must be in possession of their Colonies before this return. This position receives further testimony from Scripture, which says, "The house of Jacob [*i.e.*, Israel] shall possess their possessions" [Obad. 17]. so that once having their Colonies in hand, it is impossible that they should give them up.

THE IDENTITY fixes upon us the fact that the British nation does possess Colonies. That since we have been in these isles we have, by them, broke "forth on the right hand and on the left;" that all the "desolate heritages" that were in existence when we went forth to colonize have come into our possession. That they were only promised to Israel, but have all come to us, *ergo*, we must be Israel; and by virtue of our being identical with Israel, we can declare we are the only nation upon the earth that has succeeded, and that we cannot help succeeding in colonizing. The Dutch nation once tried it, but woefully failed. The Spanish nation also tried, and gave promise of succeeding, but have ignominiously failed, and what paltry possessions they now hold must very soon cede away from them. The French virtually have none. The Germans have tried, and failed, but the British nation has flourishing Colonies in all parts of the World, and urgently require more yet.

ISRAEL'S COLONIES MUST BE IN ALL ZONES.

IDENTIFICATION THE SIXTEENTH.

THIS Identification may be considered unimportant, yet anthropologically it is essential. When the Colonies were promised to Israel, it was that they, "the prisoners," *i.e.*, in their lost and captive state, might "go forth;" that they who were then "in darkness," *i.e.*, blindness in part having happened to them [Rom. xi. 25], might "show themselves," and their "pastures" or possessions be 'in all high places.'" Unlike Judah in captivity, who were to be "hungry" and "thirsty" [Isa. lxxv. 13], Israel should "not hunger nor thirst;" their different pastures should provide them with all things needful, "neither shall the heat nor sun smite them" [Isa. xlix. 10], for

the Lord would "have mercy upon them." So that from "the isles in the Western Seas," in the cool and balmy shades of the Temperate Zone, to their Colonies under the Tropics, God would be with them.

THE IDENTITY has only to state the fact that the Colonies of the British nation answer exactly to these particulars, are in all the Zones, and provide all things needful; and that though we may at times have forgotten God, yet we inherit this promise given to Israel, "yet will I not forget thee" [Isa. xlix. 15].

ISRAEL'S COLONIES MUST BELT THE EARTH.

IDENTIFICATION THE SEVENTEENTH.

To encircle the earth, occupying the outside boundary, is a most important mission that the Almighty has given to Israel to accomplish. It is a work of sublime magnitude, and could not possibly be given to two nations. It has only been allotted to Israel to carry out. We are distinctly told, "When the Most High divided to the nations their inheritance—when he separated the sons of Adam, he set the BOUNDS of the people [*i.e.*, the Gentile nations] according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot [*i.e.*, girdle, belt, cord, measuring line, outside circle] of His inheritance" [Deut. xxxii. 7-9]. Hence Jeremiah, referring to the Gentiles, says, "The portion of Jacob is not like them, for Jacob is the former of all things, Israel is the rod [measuring rod] of His inheritance" [Jer. x. 16; li. 19]. The Psalmist says, "Remember thy congregation which thou hast purchased of old, the rod of thine inheritance which thou hast redeemed" (Ps. lxxiv. 2). Hence St. Paul was justified in telling the "men of Athens," that God "hath determined the times before appointed" (*i.e.* for the Gentiles), "and the BOUNDS of their habitation" (Acts xvii. 26), so that we get at the amazing fact, that the Colonies of Israel must be so situated as to form a direct circle, outside girdle, so as to completely surround all other nations of the globe; so that it cannot but be seen that if Israel is to occupy this outside position upon the earth's surface, then they must mainly possess the "sides of the earth," "the coasts of the earth," the ends of the earth," "the uttermost parts of the earth," all these descriptions being applied in Scripture to Israel when in exile.

THE IDENTITY declares, that "upon the sceptre of Queen Victoria the sun never sets"—"The Queen's morning drum beats all round the world," and that our Colonies are so placed as positively to encircle all the nations of the earth. We most literally occupy the outside boundary of the earth. The very

descriptions the Scriptures only apply to Israel, alone apply to us, because nationally we do occupy "the coasts," "the sides," "the ends," "the uttermost parts of the earth." The outside circle being specially bequeathed to Israel, it follows that two nations could not occupy it; therefore, find a nation occupying this position, and you immediately find Israel; and the fact that the British nation only does so occupy, at once establishes her Identity with Lost Israel. Nothing can be more conclusive than this. Our Colonies, some fifty-six in number, form a belt right round the world. We literally encircle all the Gentile nationalities of the earth; in fact, our Colonies form two distinct circles, for we go round each hemisphere. Let the reader refer to a map of the world, and trace these possessions of ours, and see how beautifully they girdle in each half of the world. It is wonderfully interesting when seen, for the hand of God is in it. He has been accomplishing His own Word in us, in the very face of ignorant men who have been scoffing. This Identity is a powerful weapon against infidelity. We surround the Eastern Hemisphere with British islands, Heligoland, Gibraltar, Malta, Gambia, Sierra Leone, Gold Coast, Lagos, New African Protectorate, St. Helena, Cape of Good Hope, Natal, Mauritius, Aden, Straits Settlements, India, Ceylon, Labuan, Western Australia, South Australia, Victoria, Queensland, Tasmania, Hong Kong, and other Chinese ports, and then West Canada, thus completing the circle. The same thing is done round the Western Hemisphere, by our Hudson's Bay territory, Canada, British Columbia, United States (our own race), Islands in the Pacific, Fiji Islands, New Zealand, Falkland Islands, British Guiana, Trinidad, Winward Islands—Grenada, Barbadoes, St. Lucia, St. Vincent, Tobago, Leeward Islands—Antigua, Montserrat, St. Christopher, Nevis, Virgin Islands, Dominica, Jamaica, British Honduras, Turks' Islands, Bahamas, Bermuda, United States (east coast), Nova Scotia, Prince Edward Island, New Brunswick, Newfoundland, when we again complete a second circle. This is a grand fulfilment of prophecy by us—a perfect marvel in itself. Thus we become in ourselves, our national history, a living power to prove God's Word inspired. The whole thing forms a complete, a thorough, if not the only answer to the abominable and mischievous "Essays and Reviews." Essays of darkness and ignorance. Once let the masses be brought to see the speaking splendor of these fulfilments in their pure and natural signification, and they could not fail to recognize the power and the wisdom of the Creator, and to give forth their verdict, that their entire submission unto Him is due.

ISRAEL MUST HAVE A NATION FROM HER, BUT INDEPENDENT OF HER.

IDENTIFICATION THE EIGHTEENTH.

IT would be impossible to find Israel unless we found a great nation having sprung from her that had become independent of her. This will be a sure clue in the identification of Israel; and, in order to see this, we must impress upon the minds of the reader the fact that there can only be "twelve tribes of Israel." These tribes are Levi and Judah, which, at the present time, comprise the "House of Judah," destined ultimately to reunite with the Ten Tribes, which now comprise—1, Reuben; 2, Simeon; 3, Dan; 4, Naphtali; 5, Gad; 6, Asher; 7, Issachar; 8, Zebulon; 9, Joseph; 10, Benjamin. These comprise the "Ten Tribes," and form the "House of Israel," in distinction to the "House of Judah." The Tribe of Joseph has never ceased as a tribe. It must exist to the time of the Sealing, which is yet future [Rev. viii. 8]. Manasseh forms a thirteenth tribe, yet there are not thirteen tribes in Israel. Ephraim is not a tribe, otherwise there would be fourteen tribes of Israel, which could not be. Ephraim is sometimes spoken of as a tribe, but when so alluded to it is invariably as being synonymous with the tribe of Joseph. In Joseph was invested the birthright; he had two sons, who were to become the representatives of two distinct nations. In Ephraim, the younger, was consolidated the Ten Tribes of Israel. Hence, again and again, we find the Almighty alluding to Israel under the name of Ephraim. Ephraim and Israel are synonymous terms. Therefore, Ephraim being the representative of a nation, Manasseh also becomes the representative of another, and distinct nationality. This is most plain. It is Joseph's fruitful branches running "over the wall" [Gen. xlix. 22]—*i.e.*, extending beyond the veritable boundaries of the kingdom of Israel, even to the creation of another nation. The fact of Israel becoming "a nation and a company of nations"—*i.e.*, a nation with colonies—is in no sense due to Joseph being fruitful. Joseph, as a part of Israel, had no power in himself, apart from the rest of the tribes, to form this "company of nations"—*i.e.*, this work did not consist of his fruitfulness, but the forming of a separate and independent nationality made up his fruitfulness. It was this great fact that sent his branches over the wall. Hence it was said of Manasseh—"He also shall become a people, and he also shall be great" (Gen. xlviii. 19). What is it to become "a people" but to become a nation? And his becoming "great" was the creation of himself into a GREAT NATION. Hence we get hold of the fact that Manasseh was to

become a great nationality; but, then, it was expressly said of his younger brother Ephraim, who became the embodying—the focusing, as it were—of the Ten Tribes into one kingdom, that “truly his younger brother shall be greater than he” (same verse). A greater what than he? Why, of course, a greater nation should be made of Ephraim than would be made of Manasseh. So that we have in these two boys the creation of two distinct nationalities, yet both of the same stock. Hence it is that later on we have the express promise that God would bless “Ephraim as Manasseh and Manasseh as Ephraim—*i.e.*, though as nations they would be separate and independent of each other, yet both should be under equal favors from God, notwithstanding one would be a greater nation than the other. A good deal is made of the two half tribes of Manasseh; they simply made up the one tribe of Manasseh. When Israel entered Canaan under Joshua, provision was made for thirteen tribes, because, though Levi had no territorial division, it was yet a tribe, and fared the best of all the tribes; and it, too, must be yet in existence *as a tribe*, because, when the time of Sealing shall come, 12,000 shall be chosen from her tribeship (Rev. vii. 7).

After the separation of the two Houses, Jeroboam had ten tribes under him, nine tribes of Israel and one of Manasseh, while Rehoboam had three tribes, the “one tribe” of Israel (Benjamin) and the two tribes of Judah (Judah and Levi—2 Chron. xi. 12-14), making thirteen tribes in all. At the time of the Assyrian captivity ten tribes did go into captivity, because the tribe of Manasseh, this thirteenth tribe, was one of them. Then comes the question—When did Manasseh become separated from Israel? God never intended this independence to be effected until after Israel—as ten tribes, including Benjamin, who must then have become separated from Judah (Jer. vi. 1)—had settled as “a nation” in “the Isles.” Not until the Isles had become “too strait” would Manasseh become an independent nationality; because in the very chapter where God promises to give Israel colonies on account of the isles being “too narrow by reason of the inhabitants” (Isa. xlix. 19), the Almighty, alluding to these very colonies, says—“The children which thou shalt have, after thou hast LOST THE OTHER” (verse 20). Who is this “other” but Manasseh? who had raised the cry of “THE PLACE is too strait for me; give PLACE to me that I may DWELL;” and who had found a large colony, and had gone forth to it, and had become strong, and had declared her independence of Israel, and had become a distinct nationality, and so become “lost” to Israel. Thus we are told that, even after this “declaration of independence” on the part of Manasseh, Israel would still

continue to multiply, because "The children which thou shalt have, after thou hast LOST THE OTHER, shall say AGAIN in thine ears, The PLACE is too strait for me." The cry had been raised before, and was to be raised "AGAIN." It had to do with locality. "Place," therefore, referred to colonies. So it is plain that, having lost one, they were to gain others, which they would retain and never lose. Hence we get in the 49th chapter a beautiful clue to the fact that the blessings poured upon the heads of Ephraim and Manasseh have been literally carried out; that the two did become independent, the one becoming a "great people" the other "a nation and a company," and truly the "greater" of the two, yet both under equal blessings, and pre-eminently under Divine favors, which will continue, because, when the time arrives for Israel and Judah to return, God has provided that the land shall be divided in thirteen parts, and that one should be allotted to Manasseh (Ezek. xlviii. 4).

THE IDENTITY is substantial and plain. There is much reason to thank God that America can celebrate year by year her "Declaration of Independence." Truly she is from us, though quite independent of us; and quite true it is that she is "a great people," and must continue so until the end of time. That is a remarkable Identity, causing the

NATION OF AMERICA

to stand forth as a brilliant witness to the truth of God's "sure word." How marvellously this view shows the Word of God to be inspired. What a power it gives to the Bible. For of what value would God's promises be, to intelligent, thinking minds, if they could never be traced as having a real fulfilment? Let it only be seen that all His words come to pass, and we immediately beget substantial confidence in the same; but cruelly wrong these words by placing needless spiritualizing and "private interpretations" to the sure destruction of their literal signification, and we destroy all faith in His promises. Would to God that we had real intelligence in the Christian Church! What wonderful strides would the Gospel make them. Come, Lord, help us to follow thee, and not our blind guides! Then shall "Thy *Kingdom* come," and "Thy will be done IN EARTH"—St. Matt. vi. 10. What a libel upon truth, to allude to Christ's *Kingdom* as being in heaven. It is His kingdom "*on EARTH*" which can never "come" until our Identification with lost Israel is nationally established.

Look at this Identity. The Americans are of our stock, they came with us from Media, settled with us in these Northwest Isles, found "the place too narrow" for them; and from these Isles went forth, colonized the United States, declared their independence, and in this sense became "lost" to us.

ISRAEL'S ISLES MUST HAVE BEEN FOUND TOO NARROW MORE THAN ONCE.

IDENTIFICATION THE NINETEENTH.

We need not dwell upon this fact, as it is really brought out in the foregoing, that the people when in the isles should "say again in thine ears, the place is too strait for me." We name it separately, to bring it out more forcibly.

THE IDENTITY, that after the Americans became independent of us, we did have to raise this cry "again"; and notwithstanding the vast Continent of America being opened up to our seed, and the immense numbers that have left for their shores, yet that outlet was not adequate for our overflow, making it incumbent upon us to acquire other possessions; because our people, after we had lost America, was obliged by the increase of "the inhabitants" to "say again," "the place is too narrow," "give place to me that I may dwell." Hence we acquired Australia, New South Wales, New Zealand, &c. This is a most telling Identity.

ISRAEL MUST PUSH THE ABORIGINES OF HER COLONIES TO THE CORNERS.

IDENTIFICATION THE TWENTIETH.

We have seen that Israel must possess Colonies; by the superior power of her people, by the immense increase that God would give to her seed, she would become so populous as every now and then to require the extended use of these Colonies, and thus from time to time the aborigines should gradually give way, and so be pushed to the ends or corners of what was once their own country. It is a prerogative solely belonging to Israel, a covenant between God and them, that could not be violated. The emphatic declaration of the Almighty embodied in the following Scripture must apply to Israel at the present time—"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns, with them he shall push the people together to the ends of the earth; and they are the ten thousand of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii. 17, Ps. xlv. 11). By which we see that not only Israel would do this thing, but Manasseh as well: leading us to observe in

THE IDENTITY, that this is the very thing that both the British and the American people are doing, as all our Colonists know. We have done it to the Tasmanians, the aborigines of Australia, to the Maories of New Zealand, the Caffres of the Cape, indeed in every Colony where we place our foot; and the Americans, who are Manasseh, have done the same to the

Indians, who are pushed to their backwoods. How intensely valuable the Bible becomes when we are able to trace the Word of God being fulfilled! It is worthy to note that this Scripture cannot refer to the Jews, because they are not complying with it; neither could it have referred to them when in the land, because we are told "the children of Judah could not drive them (*i.e.*, the Jebusites) out" (Josh. xv. 63). Neither could Ephraim or Manasseh when they were in the land (Josh. xvi. 10; xviii. 12). So this pushing Identity must be in operation now

THE ABORIGINES OF ISRAEL'S COLONIES WERE TO DIE OUT.

IDENTIFICATION THE TWENTY-FIRST.

WE are expressly told that the aborigines of Israel's Colonies should die out, of course gradually; this promise was given to Israel about 120 years after they had been ejected from their land, so of course must apply to them now. "Therefore, fear thou not, O my servant Jacob, neither be dismayed, O Israel; for I, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord to save thee; though I make a FULL END of ALL NATIONS whither I have scattered thee, yet will I not make a full end of thee, but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. xxx. 10, 11; also xli. 27, 28). So that God declares that he would make a full end—a dying out of the people of Israel's Colonies, but that he would not suffer them to die out or become extinct; and mark, this was to be done BEFORE they returned, therefore they must have Colonies and be a great people NOW. It must be a false statement that some people make when they state that these prophecies will not begin to take effect until AFTER Israel have returned. Observe that this description cannot apply to the Jews, because no where in any part of the world are people dying out before them; nor can we accept the *learned* statement of Dr. Cumming, who publicly declared when the Shah visited the country, that the Ten Tribes were then hid away in some part of Persia. If the Doctor is right, then this Scripture would become dreadfully false; the Persians are not known to be dying out before any foreign people hid away in their land.

THE IDENTITY brings this Scripture out clearly, that wherever we have Colonies the aborigines are dying out before us. The thing is not in operation by our own act, but by the act of God: the Almighty declared it should be so, and it is so.

It has been observed that this is a cruel thing; but this is a wicked observation to make, because it is God's own design. When we find that two large tribes have already disappeared from Tasmania, that at the present death-rate, twenty years will exterminate the Maories of New Zealand, that forty years will render the Indians of Manasseh extinct, that in many of our smaller Colonies they are already totally extinct, we must submit to the will of God, and accept the fact as a further proof of the infinite supremacy of his sure word.

This leads us to observe that

THE WELSH PEOPLE ARE A TRIBE OF ISRAEL,

and cannot be the descendants of ancient Britons, by the fact that they are not dying out. If the Welsh were of the ancient Briton stock, no power could have prevented them from dying out. The very fact that they increase is evidence that they cannot be a Gentile people, but must be a tribe of Israel; and the fact that their language contains so much Hebrew is a further corroboration of this truth.

THE CANAANITES MUST BE ABOUT ISRAEL.

IDENTIFICATION THE TWENTY-SECOND.

It was the will of God, when Israel was in their land, that they should drive out the Canaanites (Judges xi. 3). Israel—finding themselves sufficiently comfortable, and the work of driving out somewhat difficult—disobeyed the command, and suffered them to dwell among them. This displeased the Lord, who decreed that “henceforth,” as a punishment for their disobedience, they should continue with them as their troublers, declaring that these Canaanites should be “pricks in your eyes, thorns in your sides, and shall vex you in the land wherein ye dwell.” [Num. xxxiii. 55]. “They shall be snares and traps unto you, scourges in your sides” (Jos. xxiii. 13). So that these Canaanites must be troublers to Israel to this day.

THE IDENTITY declares the people of the South of Ireland to be descendants of the Cannanites, who spoke the Phœnician language, having an alphabet of sixteen letters. The Irish language is identical with the Phœnician, containing the veritable sixteen letters. They themselves boast of this descent. There are many ethnological proofs that they are so descended. They, and they only, are “thorns in our sides,” as Fenianism, Home-Ruleism, Party Processions, Manchester and Clerkenwell testify.

In connection with the foregoing Identity, it is interesting to observe that these Southern Irish must be a Gentile people, for it is a fact of the late census that they have diminished to

the extent of one million during the last twenty years, and that after making every fair average for emigration. What a splendid lesson should this Identity convey to the

AMERICAN NATION,

who very much suffer these Canaanites to take the ell for the inch given them. Manasseh, God designed them to trouble you, but never to master you. Be firm in your duty.

ISRAEL MUST HAVE BEEN WITHOUT A KING
MANY DAYS.

IDENTIFICATION THE TWENTY-THIRD.

WE are distinctly told by the Prophet Hosea, that a time would come to Israel when, for some time, they would be without a king. "For the children of Israel shall abide many days without a king, and without a prince" (Hos. iii. 4). This prophecy was issued against Israel when they were in their land, and at a time that they had a king, some sixty years before they went into captivity. It was given them B.C. 785, at a time that they had grieved the Spirit of the Lord by their exceeding wickedness, when the sentence of exile was pronounced against them, and could only have received accomplishment from the time they became a vassal people under the Gentile Assyrians, to the time of their arrival in the isles, a period of time that would make "many days." But that this desolate state could continue to them after their settlement in "the isles" would be impossible, because it would so directly contradict many prophecies that are known to have already been accomplished. Moreover, we must never forget that the bulk of Israel's prophecies could never begin to take effect until they had re-united in the isles, a point which must be manifest from the ground we have already passed over; so that the time of their having been many days without a king must have long since run out.

THE IDENTITY presses upon the reader the great historical links that were given at the commencement of these Identities, that the British ancestors came from the spot where the Assyrians carried Israel captive; were found there at the very time of the captivity; that this region was not their cradle; and the important point that they are known not to have been there prior to this captivity. These grand points, taken with the many Scriptural proofs since given, that we are identical with Israel, and coupled with the fact, that we all know our ancestors came over here as wandering tribes, without government, and under temporary and unsatisfactory headships, yet possessing almost a perfect knowledge of what things should be,

comparatively a rude people, yet with the most refined and highly cultivated language under the sun, in itself utterly precluding the idea that we had sprung from a barbarous or unrefined ancestry, are amply sufficient to establish the fact, that we also were for many days without a king. Hence a telling Identity.

ISRAEL MUST NOW BE UNDER A MONARCHY.

IDENTIFICATION THE TWENTY-FOURTH.

NOTHING can be clearer that Israel must now be under a monarchy. If this were not an established fact, we might to all intents and purposes throw the Bible to the winds. It would be weak and idiotic, childish and absurd, to pin our faith to the promise of salvation through the blood of our Saviour, if we could not also accept the special promise of the Almighty, His Holy Covenant to Israel, that their kingdom should continue even in their exile; reason must show to us how thoroughly unchristian it would be for us to select through our own whim and fancy what promises of God we should believe in, and what we should refuse. If we reject one, we are bound logically to reject all; if we accept one we must receive all. Hence we maintain that all sincere Christians who can see their salvation through Christ the Lamb, are bound by their fidelity to God to believe that Israel must now be serving under a monarchy. The Almighty would have broken his oath to Abraham, if this were not so; because He promised Abraham, "Kings shall come out of thee" (Gen. xvii. 6). "A nation and a company of nations shall be of thee, and kings shall come out of thy loins" (Gen. xxxv. 11). By which we see that attached to this decree is the promise that he should be "a father of many nations," his wife "a mother of nations" (Gen. xvii. 5, 16); and as Israel, when in their land in days of old were never "a nation and a company of nations," it follows that this promise could only be realized to them in its fulness when in their captivity—the time when we are distinctly told that "the shout of a king should be in their midst" (Numbers xxiii. 21), the veritable time when they had settled in the isles, when we are told that "Kings shall be thy nursing fathers, and their queens thy nursing mothers" (Isa. xlix. 23; see verse 1). The position of the monarchy is really established by so many Scriptures that it is needless to insist upon the point. Thus, "there shall not fail thee a man in thy sight to sit on the throne of Israel" (1st Kings viii. 25). "I will build up thy throne to all generations" (Ps. lxxxix. 4). "I will establish the throne of his kingdom over Israel FOR EVER" (1st Chron. xxii. 10).

THE IDENTITY will be satisfied by the mere mention of the

glorious fact, that the great British Empire is under the most powerful and enduring monarchy that has ever been founded in any age of the history of the world—a monarchy that carries with it true liberty, and that has lifted us up to be the happiest, the wealthiest, and the most highly privileged of all the peoples of the universe. God be thanked for the British Monarchy!

ISRAEL MUST HAVE THE LINE OF KING DAVID RULING OVER THEM.

IDENTIFICATION THE TWENTY-FIFTH.

“GOD is not a man that He should lie, neither the son of man that He should repent. Hath He said and shall He not do it, or hath He spoken and shall He not make it good?” It therefore follows, from the clearest of Scripture evidence, that the seed of King David would be perpetuated purposely to provide rulers over the kingdom of Israel. “The Lord has sworn IN TRUTH unto David, He WILL NOT TURN from it: of the fruit of thy body will I set upon thy throne” (Ps. cxxxii. 11). “I will establish the throne of his kingdom FOR EVER. Thine house and thy kingdom shall be established FOR EVER” (2 Sam. vii. 12-16). “I will establish the throne of thy kingdom UPON ISRAEL FOR EVER” (1 Kings ix. 5; 1 Chron. xvii. 11, 12). “Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David FOR EVER, to him and to his sons by a covenant of salt?” (2 Chron. xiii. 5; xxi. 7.) “Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then (mark, not without) may also my covenant with David my servant, that he should not have a son to reign upon his throne” (Jer. xxxiii. 20, 21). Of course we do not accept the teaching sometimes offered, that these Scriptures apply to Christ, because they would be totally false if they did. Christ has never reigned upon earth as yet. He will do, but the time is yet future. He cannot reign unless all give to Him allegiance, and all enemies are cast under His footstool. This has never yet been the case. Take the converts from millions of people, the heathen and idolators of all climes, and in comparison they would resemble but a thimbleful of water out of the ocean. This state of things is existing to this very day. Hence honest intelligence can only maintain that they refer to the literal seed of David, God’s servant, and not His *Son*. David’s sceptre ruled over the people up to the time of the Babylonish captivity, when Zedekiah the King had his eyes put out, his sons killed before him, and he was taken

to Babylon; but though his sons were slain, his seed, the legitimate ruling seed, was not extinct, because he had daughters, "the King's daughters" (Jer. xliii. 6), and they escaped. They were specially entrusted by the Almighty to the care of Jeremiah the prophet. God distinctly promises that "the remnant that is escaped of the House of Judah (which was David's house) should again take root downwards and bear fruit upwards" (Isa. xxxvii. 31). It was especially given to the prophet Jeremiah, by prophesying to destroy the then kingdom, because he was bid "to root out, and to pull down, and to destroy, and to throw down" (Jer. i. 10); and, having done this rooting, he was given a second commission "to build and to plant" (same verse)—*i.e.*, rooting it up in one place, he was to re-establish it in another, God declaring to Jeremiah that "it shall be well with thy remnant," and that he would cause everybody, while in the execution of his mission, "to entreat him well in the time of evil and in the time of affliction" (Jer. xv. 11)—*i.e.*, notwithstanding difficulties might arise, yet he should pass safely through them all—nothing should prevent him carrying out the instructions the Lord had given him; so that we have the plain statement by God that the thing should be done; so that, even if we could not trace Jeremiah executing his work, fidelity to God requires that we should believe it was literally and successfully done, for God could not break through His word. All Christians must be quite certain that the kingdom, with this particular branch of the royal seed, "the King's daughter," was replanted, because we are so expressly told "the zeal of the Lord of Hosts shall do this" (Isa. xxxvii., 32). The prophet Ezekiel, who lays hold of the substance of the foregoing and embodies the matter in "a riddle," speaks of the royal seed under the figure of its proper emblem, "the high cedar," where we are told that the Lord would take "the highest branch"—*i.e.*, the legitimate succession of the ruling line, and that this branch should be "a tender one"—*i.e.*, of the feminine, and not of the masculine gender, or, in other words, "the King's daughter," and would "plant it upon an high mountain and eminent, in the mountain of the height of Israel will I plant it" (Ezek. xvii. 22), where the kingdom should "bring forth boughs," "branches, and shoot forth sprigs"—*i.e.*, beget colonies; and that "under it shall dwell all fowl of every wing"—*i.e.*, that every nation should trade with it, and consider it essential to be represented by their ambassadors and consuls, because the kingdom was to be replanted in "a land of traffic," "a city of merchants," "a fruitful field," "planted by great waters," therefore in an insular or island position, where, from that time, "it grew and became a spreading vine," or a great nation.

THE IDENTITY has the advantage of claiming all these descriptions, as really only applying to the British nation; and, with the conclusive proofs already given that we are identical with lost Israel, we have the right to claim our Queen as descended from David. If the above Scriptures have been carried out this must be so, even if we could not trace the connection. But we have the proofs. We possess all the links. There are none missing. There is not a flaw. History comes honestly and majestically to our help. It is an undeniable historical fact, that about B.C. 580 *i.e.*, the very time of the Babylonish captivity, that a "princess from the East" did arrive in the north of Ireland. Her name was Tephi, purely a Hebrew word, a proof in itself that she must have had Eastern extraction, and she was accompanied by a guardian known as the Ollam Fola, another Hebrew word, showing Eastern origin, and which means a Revealer, which is the same as a Prophet. This Prophet was accompanied also by one Brug, no doubt Baruch, because Jeremiah and Baruch were undoubtedly together (Jer. xliii. 6). From this time many new things were introduced into that part of Ireland of a clear Hebrew origin; thus the name of the place, Lothair Grofinn, was changed to Tara (TAURA), a Hebrew word, signifying "The Law of the Two Tables." The Mur-ollamain was established, Hebrew for College of Ollams, or School of the Prophets. The Iodhan Moran was created, also Hebrew for "a Chief Justice." The Rectaire, Hebrew for the Judge. The king of Ireland then reigning, one Eochaid, we are informed, by historical record, married this Tephi by the consent of the Prophet, who imposed upon the king that he should renounce his false religion, Baalism, and worship the God of the Hebrews, with many other conditions. The king accepted them all, hence the Law of the Two Tables. The Ten Commandments was accepted as the law of the land from that time, and a whole system of new things, having direct Hebrew origin, appeared at Tara at the same time, the very time of the Babylonish captivity, B.C. 580; and, taking these in connection with the commands of God to Jeremiah, that they should be accomplished, we surely must be slow of heart to believe the words of God, if we cannot accept these historical proofs, that the Almighty's great plan was worked out in this way. This Tephi, the "Princess from the East," the veritable "king's daughter," was married, and from her we obtain a direct and unbroken line of ancestry to Fergus the First, who went from Ireland to Scotland, and from Fergus the First of Scotland, we get the same unbroken line to the time of our James the First; and from James the First of England, we get the same unbroken line to our beloved Victoria, the present glorious Queen of Great Britain and Ireland; for

though our George came from the Continent, he married the grand-daughter of King James the First, and so the line was preserved intact. The seed came in by a woman, was preserved in a woman, and the declaration of our Lord that He will make the great work of our Identity and restoration a "short work upon the earth," "cutting it short in righteousness" (Rom. ix. 28), coupled with the promise that we shall have longevity restored to us upon the work being completed, it will not be strange if the seed goes out by a woman. We cry, "God save the Queen." May it be so.

NOTE.—Our great work is to fill these pages with as many Identities, in a terse way as we can, therefore we cannot be expected to supply all the historical proofs and references that can be produced. This branch of the subject is in the hands of the Rev. F. R. A. Glover, M.A., who is pursuing in a vigorous and scholarly way, through the pages of our monthly serial, "Life from the Dead," a journal devoted to the subject of our Identity with Israel. Several papers from Mr. Glover's pen upon this subject have appeared, in which all the Hebrew and historical references are given; and all readers having the interest of God's Word at heart, anxious that the same should receive substantiating testimony to its truth, that the voice of infidelity, now rampant, may be silenced, are earnestly requested to subscribe to this serial.

ISRAEL MUST HAVE JACOB'S STONE WITH THEM.

IDENTIFICATION THE TWENTY-SIXTH.

It is impossible to suppose that Jacob's Stone can be actually lost, because it must exist as a signet ring to the Almighty, *i. e.*, as a seal of witness that the promises He made to Israel through Jacob should be verified; therefore, wherever Israel may be at the present time, they must have this Stone in their possession. Jacob was out late at night, too late to enter the city of Luz, the gates of the city, like our Temple Bar, and other gates found in nearly every town, being shut. He had to stay outside, took a stone, laid his head upon it, and slept. God met him here, told him about the future of his seed, that they should be ejected from the land, become for numbers "as the dust of the earth;" should "spread abroad," or beget Colonies, in "the west," "the east," "the north" and "the south;" and that while occupying these positions, in his seed should "all the families of the earth be blessed;" a clear proof that this could not apply to the Jews, because, though they are dispersed everywhere, they are not known to be the means of blessing to the Gentiles, neither are they as "the dust" for multitude, but the reverse in each case (Jer. xi. 12; xv. 7).

It can only refer to Israel, the ten tribes, God telling Jacob that after his seed had gone through this work, they should be brought back to their land again, saying through him of Israel, "Behold I am with thee; and will keep thee in all places whither thou goest, and will bring thee AGAIN INTO THIS LAND; for I will not leave thee until I have done that which I have spoken to thee of" (Gen. xxviii. 15), and the stone was afterwards converted into a pillar of witness, that the pledges God had given should all be fulfilled; therefore, as Israel have not yet returned—as the work has not yet been accomplished—and as the stone is to be a seal of witness when all has been completed—it follows that the stone must be in existence, otherwise it could not give its witness. This stone was known to be in the Temple at the time of the Babylonish Captivity; it was "The Eben Schethia," or Chief Corner Stone of the Temple in the sense of testifying to the presence of Jehovah. Jeremiah the Prophet knew its value. He was a royal high priest—must have valued every article he knew his Lord to be interested in—he did not go to Babylon—he was allowed to do as he pleased—enjoyed free access to the Temple—and was afforded ample time to secure everything in his judgment that was required to be preserved. Hence it is most reasonable to suppose that he secured the stone when he had ample means to do so.

THE IDENTITY is really an important one. We have a stone which, long before our identity with Israel was thought of, has been known for years and years as "Jacob's Stone." It is an object of interest to thousands who visit Westminster Abbey, as seen under the Seat of the Coronation Chair, the Chief Seat of the Empire, and ever since its introduction to this country it has been used in the Coronation Services, our Queen being the last who was crowned upon it. Its history is historical, giving us another of the very many historical proofs we possess in support of our identity. It was taken to Ireland by Jeremiah and Baruch at the time that they took Teph there, and replanted the kingdom of David. It was received into Ireland under the name of the "Lia Phail," signifying a "precious stone," or, as the word "Phail," which is Hebrew, implies, "The Stone Wonderful." Teph, herself, who became the Queen of Eochaid, was crowned upon it; so were all the monarchs to Fergus the First of Scotland, who had the stone taken there, and so were all the monarchs from Fergus to James the First, and from James the First to Victoria; and should there ever be another coronation with us, this "wonderful" stone will inevitably be used. Dean Stanley, who may be accepted as an authority upon this point, says of the stone in his "Memorials of Westminster Abbey," "The chief object of attraction,

to this day, to the innumerable visitors of the Abbey is, probably, that ancient Irish monument of the Empire, known as the Coronation Stone."—p. 66. So that, as Israel must have with them a precious stone, it is interesting to know that we have such a stone; hence an identity.

Some of the Irish have said that the original stone brought by the prophet is still there; and Dr. Petrie points to a stone now in Ireland as being the one, which is nonsense, because the stone so shown is fourteen tons in weight, too heavy for the ships of those days. Moreover, the ship bringing it from the east was disabled on the coast of Spain. The King of Spain, hearing it was a ship of "goodly store," seized the stone; whereupon, when the ship was properly caulked, two men (Jeremiah and Baruch) regained the stone, made off with it to the ship, and escaped. Had it been this fourteen-ton stone, two men could not have done it, by any means of transit in those days. Its shape, weight, and *visible use*, are entirely against Dr. Petrie's theory, his stone being a stone of Baal, which "the law of the two tables" was to displace.

We must again refer the reader to the Rev. Mr. Glover's articles upon "Jacob's Stone," found in the early numbers of *Life from the Dead*, for the historical authorities and Hebrew proofs of this most interesting question.

ISRAEL MUST BE "A NATION AND A COMPANY OF NATIONS."

IDENTIFICATION THE TWENTY-SEVENTH.

ISRAEL must be "a nation and a company of nations" (Gen. xxxv. 11). Our wish in bringing this point out is, to show that Israel must be a nation with colonies, and that these colonies would form a company of nations, governing themselves, controlling their own local affairs—not in the sense of Manasseh, who must have declared her entire separation and independence of Israel—but as having separate legislative parliaments, and yet having a bond of connection, an affinity that would bind them over to the "a nation," or parent country, and

THE IDENTITY shows that this is just the connection that our great colonies maintain with England. Australia has a Parliament of her own, the same as is enjoyed by our own kinsmen of Canada; our great empire of India has a separate legislative Government; and the same is found to exist in New Zealand;—yet they all have alliance with the mother country, who has power to exercise sufficient parental control as to prevent these dear children running in excesses or adopting changes that would violate the Constitution; so that they liter-

ally assume the dignity of being "a company of nations," with power to regulate their own affairs. We meekly suggest to them the wisdom of managing their own business without permitting any undue interference on the part of the Canaanites, and think it the more needful to offer it from what we have observed has befallen Manasseh.

ISRAEL COULD NEVER BE MAINTAINED A REPUBLIC.

IDENTIFICATION THE TWENTY-EIGHTH.

FROM the clear proofs we have from Scripture, Israel was to abide under kings (Gen. xvii. 6-16, xxxv. 11; 2 Sam. vii. 16; Isa. xlix. 23), and that the sceptre was to be in a direct line from David (1 Kings ix. 5; 1 Chron. xxii. 10; Jer. xxxiii. 25, 26), and that God would have broken his oath if this were not the case (2 Chron. xiii. 5), that, therefore, Israel could never remain under a Republic; and the great lesson which

THE IDENTITY of the British nation with lost Israel would teach is, that we have no men in our country who could now have any hope of succeeding in making England a Republic—*i.e.*, the Commonwealth of Cromwell could never be repeated; and the only reason that we can offer why this was permitted to exist for the short time that it did, was that then we had Manasseh with us, and it was perhaps needful that he should be represented in his tribeship, a thirteenth; because though it is true he was to be "a great people," yet *Scripture declares* that Israel should "truly be greater than he;" and the fact of America being under a Republic, and not having, as we have, the line of David, would place America upon an inferior footing with England. It is singular to observe, that from James the 1st, who first introduced the seed of David as reigning in this country, to Victoria, we have exactly twelve crowned heads, so that Cromwell comes in as a thirteenth State; and as three are twelve tribes of Israel and one of Manasseh, or thirteen in all, why, all the thirteen would appear to have been represented, counting Cromwell to Manasseh; and should the "short work" that the Lord declares he will make of the Identity, and the promise of the days of God in contradistinction to the days of man be given, so that longevity should preserve the life of our Queen, the above view would receive corroboration.

ISRAEL MUST HAVE THE EMBLEMS OF THE LION AND THE UNICORN.

IDENTIFICATION THE TWENTY-NINTH

It could end in nothing but vanity unless we are agreed to draw our conclusions about Israel from Scripture, therefore we

maintain that the Almighty has Himself fixed upon Israel the emblems of the Lion and the Unicorn. Thus it is said of Israel, "He hath, as it were, the strength of an unicorn" (Num. xxiii. 22); and in the next chapter the same thing is said of them when in captivity, where we are told, "He hath, as it were, the strength of an unicorn, . . . he coucheth, he lay down as a lion, and as a great lion: who shall stir him up? . . . Israel shall do valiantly" (xxiv. 8, 9, 14, 18). "His glory is like the firstling of his bullock, and his horns the horns of unicorns: with them shall he push the people together" (Deut. xxxiii. 17). "But my horn shalt thou exalt like the horn of an unicorn" (Ps. xcii. 10). And then through Micah we are told, years after their exile, therefore, certainly, applying to them now, "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion" (Mich v. 8). These passages are pointed to Israel; they could not apply to Judah; they must have significant meanings, otherwise they would be useless.

THE IDENTITY reasonably supplies the meaning. We have, and we alone of the nations, the emblems of the lion and the unicorn; they are integral parts of the heraldry of the British nation. We have the rampant lion of Judah, of King David's house, which came to us through the proper channel at the proper time through James I., when it was definitely re-united to the unicorn of Israel; and without any straining, the "firstling of his bullock," the ox being oftentimes applied to Israel, may fairly be said to emblemise the world-famed power of "John Bull."

THE ARMY

IDENTIFICATION THE THIRTIETH

THERE are many different points in connection with the army of Israel, needful to bring out in separate identities, in order that their intrinsic import may be fairly seen. Israel, from the first, was a strong war power, and they could not have been this without an army. When in exile, they were to be "as though they were not cast out," *i.e.*, to be exactly the same kind of people out of the land as they were in the land, so that, as they were with an army then, they must have an army now. The Lord said to Israel that "All the people of the earth . . . shall be afraid of thee" (Deut. xxviii. 10). "Happy thou, O Israel, . . . thine enemies shall be found liars unto thee, and thou shalt tread upon their high places" (Deut. xxxiii. 29). "He increased his people Israel greatly, and made them stronger than their enemies" (Ps. cv. 24). These Scriptures were said of Israel, with scores more to the like effect,

when they were in the enjoyment of the land, but the following were issued to Israel *after* their captivity, so that they must apply to them at the present time, and establish the position we have laid down of their being in possession of a powerful army. "Therefore shall the STRONG PEOPLE glorify thee" (Isa. xxv. 3). "They that strive with thee shall perish, . . . they that war against thee shall be as nothing" (Isa. xli. 12). "The nations (Gentiles) shall see and be confounded to all their (Israel's) might" (Micah vii. 16).

THE IDENTITY indicates the world-known fact, that the British nation has the most powerful army in the world: Israel's was to be the most powerful: *ergo*, we must be Israel

THE NAVY.

IDENTIFICATION THE THIRTY-FIRST.

ISRAEL could not be powerful in the army without being well supported in her navy; because she had to occupy the best part of the time of her exile in an insular position, in the "coasts of the earth" and the "isles of the sea." Therefore, if strong in one, she must be strong in the other. Her very training in times of old would fit her for maritime affairs, because the whole Mediterranean coast was occupied by Israel. Judah had no sea coast, except the worthless border of the Dead Sea. Israel knew seamanship, because "Hiram sent in the navy his servants of Solomon" (1 Kings ix. 27). The tribe of Dan were ship-owners, also Zebulun. God speaks of Israel as those who "go down to the sea in ships, and do business in great waters" (Ps. cvii. 23). We also have clear historical evidence that Israel did trade with Britain for tin, which could not have been done without ships, and after their settlement in the isles. Their naval prowess is recorded in Scripture, "Ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof" (Isa. xlii. 10). "His seed shall be in many waters, and his kingdom shall be exalted." And when in search of Colonies, God promised to "lead them, even by springs of water shall He guide them" (Isa. xlix. 10). So that we have clear evidence that Israel, wherever they are, must know the use of ships, and be powerful by them; and it is enough for

THE IDENTITY to say that "Britannia rules the waves."

ISRAEL CANNOT BE CONQUERED IN THEIR ISLES

IDENTIFICATION THE THIRTY-SECOND.

WHEN once Israel had become located in the isles, it would be an impossibility for any Gentile nation to defeat her. Scriptures tell us this, but it is not said of any other people.

God gives this promise only to Israel, therefore the work of discovering Israel lies in a nutshell. Immediately we find an island nation in the northwest undefeated, we get the equivalent of finding Israel. This is expressly said of the descendants of Israel, after they had gone into captivity, therefore applying to them *now*, that "the remnant of Jacob shall be among the Gentiles as a lion, . . . who, if he go through, both treadeth down and teareth in pieces, and none can deliver." "Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off" (Micah v. 9). Israel is described after their exile as the people "terrible from their beginning *and* hitherto" (Isa. xvii. 7). This was Israel's birthright: "Let thy seed possess the gate of those which hate thee" (Gen. xxiv. 60). It follows, that if the promises given to them before their exile are repeated to them after their exile, that they were not forfeited to them by their exile; thus again after exile it is promised to them. "Thou art my servant; I have chosen thee and not cast thee away . . . they that war against thee shall be as nothing, as a thing of nought" (Isa. xli. 9-12); "No weapon that is formed against thee shall prosper" (liv. 17). If they prevailed only once, there is a prevailing; whereas the Scripture says there shall be none.

THE IDENTITY shows beyond all doubt that they have been literally verified, the British nation being identical with the nation of Israel, to whom these Scriptures were given. We are the only undefeated nation upon the earth. We never have been defeated since the Norman Conquest, and the Normans were a tribe of Israel. The last of the Ten Tribes arriving in this country, it was necessary to receive them into our constitution, otherwise Israel could never have become re-united and consolidated into a "strong nation," in compliance with the will of God. We believe the Normans to correspond with the tribe of Benjamin, who, as we have before shown, must have separated themselves from Judah (Jer. vi. 1.) Thus from that time no weapon formed against us has prospered; all who have warred against us have been as nothing, and no other existing nation can say this. This must be verified in Israel; it is verified in us. It can only be verified in Israel; it is only verified in us, *ergo*, we must be Israel. The French—The Russians—The Spanish—The Dutch—The Chinese—The Indians—The Germans—The Austrians—and The Italians, cannot, any of them, be Israel, because they have been defeated. The British stand out alone as a nation never defeated, a fact, in itself which establishes our Identity. Some Identities may be common to other peoples; yet string them all together, and they are common to none. But this Identity is peculiar to Israel, is solely her property, and only found in the British.

ISRAEL CONQUERS AGAINST ALL ODDS.

IDENTIFICATION THE THIRTY-THIRD.

It is the peculiar prerogative of Israel to obtain decisive victories by the use of only a small force. The privileges of Israel were not forfeited by the event of their captivity. Hence one of the seals of God's favor upon them that they hold to this day, is, that "Ye shall chase your enemies, and they shall fall before you by the sword; and five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword" (Lev. xxvi. 7, 8). "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people MORE than thou, be not afraid of them, for the Lord thy God is with thee [Deut. xx. 1]. "Thou shalt not multiply horses to thyself" [Deut. xvii. 16]. We cannot introduce all the Scripture references that could be given, otherwise for every text we have advanced we could produce ten more to substantiate it. Not texts apart from the subject matter, *i.e.*, applying to Gentiles, and to Israel, having no connection with each other, and mixed up together, but we could produce texts applied by God only to Israel, whose contexts would brilliantly support the propositions laid down.

THE IDENTITY. We are the only nation that can dare to face fearful odds. This seal of Identity with Israel was verified in the Peninsular War, when the Duke of Wellington bravely withstood, by a small army, nearly the entire forces of the Continent. We withstood the people of China, computed by millions, with only a few boat-loads of men, and prevailed against them. We hold India, with her teeming millions under the power of a few white men. We prevailed against Russia at the Crimea with but a very small force. We went into Abyssinia with but a handful of Englishmen, and put their millions to the right about without scarcely striking a blow; and only recently Captain Glover, now Sir John Glover, who played perhaps the most difficult part in the subjugation of the Ashantees, had only ten white men in his company, including himself. Thus again we produce a seal only given to Israel, and which Israel must have with her this very day, proving that we must be Israel. This Identity comes out more beautifully, seeing that we have never had the advantage of meeting the enemy in our own country, but have always performed the most difficult and costly task of transporting our army in ships, suffering the great disadvantage of having oceans intervening between the battle-field and the resources of the mother country.

Persons have raised an objection to this Identity, by asking how it would stand if applied against united Germany of the

present day; but this is no objection at all. God only applied it to our "enemies." The Germans are *not* our *enemies*, therefore the objection cannot hold good. If they became so, we have faith to believe that God would be faithful to his promise; but there are evidences to prove that Germany could not become our enemy. They have other work in store.

ISRAEL MUST ADOPT THE NON-INTERVENTION PRINCIPLE.

IDENTIFICATION THE THIRTY-FOURTH.

ISRAEL must enjoy the position of supremacy among the nations; she must be the "Chief of the Nations," and to attain and maintain this exalted state, she must be jealous of her power, and use every care to hold her own. France, for three hundred years, devised means to keep Germany a divided nation, thinking that if it allowed her the privilege of becoming united, she would gain mastery and dominion over France. So Israel would use the means to obtain her supremacy in the "balance of power," and would make her protests, and interfere with every movement that she thought calculated to give one Gentile nation more power than was wont, as we are plainly told in Scripture, "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them" [St. Mark, x. 42], and surely it is the prerogative of Israel to do this. "Thou shalt reign over many nations, but they shall not reign over thee" [Deut. xv. 6]. She could not, throughout her history, have enjoyed unbroken peace, but must have taken her proper share in interfering with the internal affairs of the other nations. Prior to her Identity being manifested, and prior to the great changes that are to come over Gentile nations at the time of her Identity, *i.e.*, in the time we have entered upon, Israel would adopt an entirely new principle to her, that of the non-intervention with the Gentile powers. The Almighty enjoins this action upon her. She who previously would be foremost in every warlike movement, now would be passive, neutral, non-interfering, hence the Scripture, alluding only to Israel, "Lord thou wilt ordain peace for us" [Isa. xxvi, 12]. "Come, my people [a term only applicable to Israel], enter thou into thy chambers, and shut thy doors about thee [non-intervention], hide thyself as it were for a little moment, until the indignation be overpast; for behold, the Lord cometh out of his place to punish the inhabitants of the earth" [*i.e.*, the Gentiles—Isa. xxvi. 20, 21]. Thus, before these dreadful things are to fall upon the Gentiles, Israel is bid by the Lord to keep themselves quiet, to adopt a new system—a thing in

itself showing that they must have been interfering before. Our Saviour knew this truth, when He, speaking to Israel in the prospective, said, "When ye hear of wars and rumors of wars, be ye not troubled" [St. Mark xiii. 7]. Of course if they were to take a part in these troubles they could not help being "troubled;" besides, these times will be contemporaneous with the return of Israel. "Jacob shall return and be in REST and at EASE" [Jer. xlvi. 27].

THE IDENTITY: We are "the Chief of the Nations;" we have been foremost in every squabble; we have exercised lordship over the nations; have always been protesting, insisting upon being consulted in every movement, using the watchword "Balance of Power;" and yet all at once, without any tangible reason being assigned, at the very time of our Identity with Israel becoming nationally known, *i.e.*, at the veritable time appointed by the Almighty, we have suddenly turned round and have raised a new cry—Neutrality! Non-intervention!—and by this cry have positively reduced the strength of our army, have shut up and sold dockyards, lessened defence expenses, reduced by thousands the employed of our arsenals, and all this in the very face of the fact, full well known to us, that all the other nations upon the Continent are increasing upon an enormous scale their different armies—arming to the teeth, so as to be prepared for a strife they see looming in their very front, and that any day or any hour may cause to burst with dreadful fury upon them. Israel only is bid to do this. We alone have done it, *ergo*, we must be Israel.

ISRAEL MUST BE ABOVE ALL OTHER NATIONS. IDENTIFICATION THE THIRTY-FIFTH.

GOD promises that the nation of Israel shall be high above all other nations upon the earth for ever: this only shows the folly and wickedness of those who insist that the nationality of Israel is destroyed, and that God has substituted the Church of Christ in its place. It is said of Israel, "God hath chosen thee to be a special people unto himself, ABOVE ALL people that are upon the face of the earth." (Deut. vii. 6; xiv. 2). "The Lord hath avouched thee this day to be his peculiar people as he hath promised thee . . . to make thee HIGH ABOVE ALL NATIONS" (Deut. xxvi. 18, 19). "The Lord thy God will set thee on HIGH ABOVE all (Gentile) nations of the earth" (Deut. xxviii. 1). "Thou hast confirmed to thyself thy people Israel to be a people unto thee FOR EVER" (2 Sam. vii. 24). "For thy people Israel didst thou make thine own people FOR EVER" (1 Chron. xvii. 42). "Samuel said unto Israel . . . the Lord will not forsake his people" (1 Sam. xii. 22).

"I will dwell among the children of Israel, and will NOT FORSAKE my people Israel" (1 Kings vi. 13). "I will NEVER break my covenant with you" (Judges ii. 1). "The Lord loved Israel FOR EVER" (1 Kings x. 9). And again, as showing that the captivity did not alter in any way God's covenant with Israel, after this event it is said, "Thou Israel, my servant, I have chosen thee, and NOT cast thee away" (Isa. xli. 9). "These things will I do unto them (good things), and not forsake them" (Isa. xli. 16). "I will make an EVERLASTING covenant with them, that I will not turn away from them to do them good" (Jer. xxxii. 40). "They shall be (*i.e.*, when in exile) as though I had not cast them off" (Zech. x. 6). The blessed Gospel of our Saviour was never intended to supercede or to destroy these everlasting covenants made to Israel as a nation. It is the spirit of infidelity only that would insert this. Christ said—"Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil" (St. Matt. v. 17), reminding us that this dreadful infidelity inside the Church is far worse than that outside, because professedly they are of the "household of faith," whereas the others are not.

THE IDENTITY declares that, by the acknowledged acquiescence of all the other nations, this is our just position. Israel only was to attain to it. The British nation have attained it, *ergo*, we must be Israel.

ISRAEL TO BE A SEPARATED PEOPLE FROM THE GENTILES FOR EVER.

IDENTIFICATION THE THIRTY-SIXTH.

ISRAEL was not only to be high above the Gentiles, but, as a nation, a separate people from the Gentiles, and that for ever. "I am the Lord your God, which have separated you from other people" (Lev. xx. 24). "I have severed you from people, that you should be mine" [verse 26]. "You only have I known of all the families of the earth" [Amos iii. 2]. "Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob and I hated Esau" [Mal. i. 2]. Hence it becomes an utter impossibility for the seed of the lost Ten Tribes to have become amalgamated with any Gentile people. There must ever exist a marked and well-defined line of difference between them and the Gentiles. Gentiles may amalgamate with Gentiles and lose all trace of their nationality, but the seed of Israel must ever remain separated; they must exist a people that cannot become naturalized among other nations—*i.e.*, of course to any appreciable extent. There may be individual exceptions, as in the case of Esau, who took to wife Judith, the Hittite, "which was a grief of mind unto Isaac and to Rebekah" [Gen.

xxvi. 35]. But Israel, even in their separate tribeships, must exist as long as time exists. This is sufficiently proved by the fact that upon their return the land is already apportioned with divisions for each tribe [see the 48th chapter of Ezekiel], where the land is divided in a way, by the Almighty, that it never was before. The sealing has not taken place. When it does, 12,000 from each of the Twelve Tribes mentioned by name will be settled [Rev. vii. 4-8], showing that the tribes, therefore the nation, must yet exist, separated from the Gentiles. The gates of the New Jerusalem prove this, for each gate is named after a tribe [Rev. xxi. 12], so that it must be a violation of truth, to assert that the tribes of Israel are non-existent.

THE IDENTITY maintains that the British people are a separated people—that neither Scotchmen, Englishmen, nor British can ever lose their Identity—that it is not our custom to naturalize elsewhere. Hosts of foreigners do with us; but we, as a rule, never with them. There may be Esaus, but they are the exception, and generally regret it. Gentiles may merge with other Gentiles and lose trace of their nationality, but a foreigner can never merge into the British stock so as to become unknown as being of foreign extract.

This is surely an Anthropological Identity.

ISRAEL MUST BE A CHRISTIAN PEOPLE.

IDENTIFICATION THE THIRTY-SEVENTH.

WITH the open Bible in our hands, and the marked distinction of Israel the Ten Tribes, from Judah the two tribes made known to us, nothing could be more perplexing in the study of Scripture than to suppose that lost Israel must be now under the Mosaic law, retaining the seal of circumcision and the rites of the Temple Service, because it follows that a people destined by God to be as the dust of the earth for multitude never could have become a lost people if they had preserved the Levitical Service in their midst. This would have become impossible. That they should be lost, scores of Scriptures testify to. The Jews, themselves, as an entire body, confess it. The whole routine of the Mosaic law was a training school to bring Israel to Christ. St. Paul, who wrote to the Israelites in Galatia, told them—"The law was our schoolmaster to bring us to Christ" [Gal. iii. 24]. He could not have been addressing Gentiles, because they were never under the Mosaic law, therefore could not have been under the training. "But now we are delivered from the law, that being dead wherein we were held," "being dead to the law by the body of Christ" (Rom. vii. 4-6). It was Christ's great mission to redeem Israel, as Cleopas said when unknowingly talking to Jesus, "We trusted

that it had been He which should have REDEEMED ISRAEL" [St. Luke xxiv. 21]. Christ himself said, "I am not sent but unto the lost sheep of the House of Israel" [St. Matt. xv. 24]. Simeon, the devout man, was "waiting for the consolation [redemption] of Israel" [St. Luke ii. 25.]. Anna, of the tribe of Aser, was one that "looked for redemption" [verse 38]. Hence, how beautifully comes out the instruction, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel" [St. Matt. x. 6]. So that it becomes plain that the redemption of Israel must have taken place during the time of their exile, and not when they were in possession of the land. Hosea testifies to this, "And it shall come to pass, in the place where it was said unto them, ye are not my people"—*i.e.*, in the very place where they became called "by another name," which we have already seen was only really effected upon their settlement in "the isles," so that in that place, during the time of their exile in the isles, "there it shall be said unto them, Ye are the sons of the living God" (Hosea i. 10). St. Paul tells us the same thing (Rom. ix. 26), and both associate the event as to take place in exile, and prior to their return to the land being effected. Hosea saying that "then" *i.e.*, when Israel are identified and not discovered a Christian people—"then," not before "shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head" (Hosea i. 11), a Scripture proof that they must now exist in two divisions; and St. Paul tells us that, when this work of identifying Christian Israel shall be effected, the Lord will make the whole thing a "short work" "upon the earth" (Rom. ix. 28). This "gathering together," appointing "one head," and the return, has not yet taken place; therefore it must be a yet future event, and it must be preceded by the identity of Israel as a Christian people, which is the great work we have put our hands to. The Bible would be utterly valueless if the Old Testament was contradicted by the New. It is not, there is a perfect harmony between the two; and it is most evident that the Old Testament supports the declarations of the New, by speaking of lost Israel as being a Christian people during their exile. "The people that walked in darkness have seen a great light" (Isa. ix. 2). "The Lord sent a word into Jacob, and it *hath* lighted upon Israel" (Isa. ix. 8). Glorify "the Lord God of Israel in the Isles of the Western Sea" (Isa. xxiv. 15). "Israel shall be saved in the Lord with an everlasting salvation. . . . I said not unto the seed of Jacob, seek ye me in vain" (Isa. xlv. 17-19). "In the Lord shall all the seed of Israel be justified, and shall glory" (Isa. xlv. 25). "The Lord *HATH* redeemed his servant Jacob" (Isa. xlviii. 20). "Thou art my servant, O

Israel, in whom I will be glorified" (Isa. xlix. 3). "The isles shall wait upon me, and on my arm shall they trust" [Isa. li. 5]. "Truly in the Lord our God is the salvation of Israel" Jer. iii. 23]. "Thou shalt know the Lord, . . . and I will sow her UNTO ME in the earth" (Hosea ii. 20, 23). "The remnant of Jacob shall be in the midst of many people, as a dew from the Lord" [Micah v. 7]. "Israel shall blossom, and bud, and fill the face of the world with fruit" [Isa. xxvii. 6]. The many Scriptures given to Judah are all so contrary to these that they cannot in any way apply to the Jews. We have not to fear man but to reverence Scripture. Therefore Christ, talking to the Jews, said, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to A NATION bringing forth the fruits of righteousness"—*i.e.*, Israel's nation [St. Matt. xxi. 43]. "Therefore let all the house of Israel [*i.e.*, the Ten Tribes] know assuredly that God hath made that same Jesus whom ye [*i.e.*, the Jews] have crucified both Lord and Christ" [Acts ii. 36]. The Ten Tribes were to come to a knowledge of the wicked deed of the two tribes. Hence, Christ, speaking to the representatives of the Ten Tribes, says, "It is given unto you to know the mysteries of the kingdom of heaven, but unto them [*i.e.*, the Jews] it is not given" [St. Matt. xiii. 11]. "That seeing they may see, and not perceive; and hearing they may hear, and not understand, lest at any time they should be converted" [St. Mark iv. 12]. "If I tell you [*i.e.*, the Jews] ye will not believe" [St. Luke xxii. 67]. "Ye believe not because ye (*i.e.*, the Jews) are not of my sheep. . . . My sheep [*i.e.*, the Ten Tribes] hear my voice, and I know them" [St. John x. 26]. The prophets and the whole integrity of the Bible would have been destroyed if the Jews, as a people, had received Christ; as Christ, our best guide, said of the Jews, "They could not believe, because that Esaias said" [St. John xii. 39]—*i.e.*, if they had believed, the prophet would have been false—a thing impossible. So that Israel, the Ten Tribes, must be Christians, under Christ. The Jews, or Judah, must be under the Mosaic law, God having made "one vessel unto honor," the other "unto dishonor" [Rom. ix. 21].

THE IDENTITY finds us a Christian people, having the Jewish people about us still under the Mosaic law, and who must remain under that law until they can say, "Blessed is He who cometh in the name of the Lord" [St. Luke xiii. 35]. Until this time Judah and Israel will constitute God's two witnesses—Judah the standing witness; Israel the discovered, the overwhelming, witness of the latter times. The Almighty must have both. Thank God, he has them.

GOD MUST BE TO ISRAEL, WHEN IN THEIR EXILE, A LITTLE SANCTUARY.

IDENTIFICATION THE THIRTY-EIGHTH.

GOD, who cannot fail in his word, promised to be to Israel during their exile a little sanctuary—their refuge, their helper. “Thus saith the Lord God: Although I have cast them far off, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come” (Ezek. xi. 16). This was said to “all the house of Israel wholly,” in a verse where the distinction of Israel from Judah is beautifully shown, “They unto whom (*i.e.*, the Ten Tribes) the inhabitants of Jerusalem (*i.e.*, the two tribes) had said, Get you far from the Lord.” If God had promised to be this sanctuary to the Jews, then, of course, he would have been, whereas we know he has not. But it is well to show that if, with some who err in judgment, we say that it does apply to the Jews now, then how exceedingly illogical would it be to interfere with them, for God would never be their sanctuary unless he was pleased to accept them under Moses; and if he is so pleased, why should any one of us seek to disarrange God’s appointed plans? Judah’s Scriptures are contrary to those of Israel; here is one as a sample—“Is it a light thing to the House of Judah that they commit the abominations that they commit here? . . . Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them” (Ezek. viii. 18).

THE IDENTITY has only to speak with the voice of gratitude. God has been to the British people a sanctuary; and though we have often left the Lord, yet he has never left us. The stereotyped phrase used at prayer meetings, “We are more highly privileged than any other nation,” is true. It is but substantiating what the Psalmist has said, “He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any other nation: and as for his judgments, they (the Gentiles) have not known them”—(Ps. cxlvii. 19)—“Praise the Lord.”

ISRAEL’S CHILDREN MUST KNOW THE LORD.

IDENTIFICATION THE THIRTY-NINTH.

ISRAEL in captivity must be distinguished from all other nations by her solicitude that her children should be taught in the Lord. Israel went into captivity 725 B.C. In 698 B.C., or 27 years after the captivity, while Judah was still in the land, the

Lord sends this after Israel, "As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isa. lix. 21). Similar passages were given before the children possessed the land, but this shows that the promise was not cancelled by the captivity. "I will pour my spirit upon thy seed, and mine blessing upon thine offspring" (Isa. xlv. 3). "All thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. liv. 13). Israel only is addressed here, not Judah; the very next verse says she should be established in righteousness, and be far from oppression, whereas Judah was to be oppressed. Israel must be a nation that brings up her children in the knowledge of the Lord.

THE IDENTITY can be spoken in a few words. The Bible has always been a text-book in our schools throughout the land. Sunday Schools are an institution peculiar to Great Britain and America; and, as if to signal the approach of triumphant times, it is the law of our land that every child shall receive instruction.

ISRAEL MUST BE A SABBATH-KEEPING PEOPLE.

IDENTIFICATION THE FORTIETH.

IT is impossible to find Israel unless you find her a Sabbath-keeping people—*i.e.*, a people who keep the Sabbath legally and nationally. God has bound the Sabbath to them as an institution in a way that they could not be able to loose themselves from it. "Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a PERPETUAL covenant" (Exodus xxxi. 16). No avowal from God could be more emphatic than this.

THE IDENTITY declares that the British and American nations are really the only Sabbath-keeping nations upon the earth. We carefully preserve our Sabbath by legislative enactments, it being impossible for any individual to carry on his trade by opening his shop without violating the Sabbath law.

ISRAEL CAN NEVER BE FOUND WITH A CONTINENTAL SABBATH.

IDENTIFICATION THE FORTY-FIRST.

THE keeping of the Sabbath becomes a mark, a sign upon Israel, from which they could never be released. It is God's

own designed mark, possessing in itself such intense signification as to constitute "a sign," by which God undertakes to know them from the rest of the nations. "Wherefore the children of Israel shall keep the Sabbath. It is a SIGN between me and the children of Israel FOR EVER" (Exodus xxxi. 17). It therefore follows that the Ten Tribes, after their captivity, should be found fulfilling God's word by preserving the "sign" that God declared should exist between himself and them, so that it becomes impossible to find Israel with a Continental Sabbath.

THE IDENTITY asks, When did Israel become a re-united nation? and answers, Not until the sceptre of England passed into the hands of an hereditary successor of King David—*i.e.*, when England and Scotland became united in James I. From that time the most stringent Sabbath laws came into operation; hence it is that the Sabbath laws of Charles still govern this country; a Divine power has retained them; and in 1874 hundreds of prosecutions have taken place in our police courts against persons who had infringed the Sabbath laws. The new Government under Mr. Disraeli has most unequivocally pronounced against the slightest introduction of the Continental Sabbath in this country, for when the motion for opening museums on Sundays was proposed, there were 271 "noes," and only 68 "ayes." This Parliament will retain its power for seven years, by which time we are so plainly taught by the marvelous teachings of the Great Pyramid that our identity with Israel will be nationally established, and our country issued into most glorious and righteous times, so that there is literally no possibility now of the Gentile Sabbaths ever having foothold in this country. Israel was not to have this. We cannot. Hence an identity.

ISRAEL MUST BE FOUND WITH A STATE CHURCH.

IDENTIFICATION THE FORTY-SECOND.

ISRAEL must be found with a State Church. But it may be objected that Russia, France, and a host of nations have State Churches, so would be Israelites on this principle. Not so. We simply name it because this kind of objection has been raised. We insist again that all these identities must be taken together, and that Israel could not be identified unless all of them were found with her, as showing that the objection would not stand. France has a State Church, but she has a de-secrated Sabbath by her Nation's consent—*i.e.* she has one identity, but not the other. This is clearly recognized in the 43d

chapter of Ezekiel, where allusion is made to their burying "the carcasses of their kings in their high places," verse 7. Their high places are their great places set apart for the worship of God, and the fact of these being used for the burial of their kings is a clear indication of a State Church. When Israel had possession of their land they used to bury their dead in sepulchres away and apart from their synagogues. The Jews are so thoroughly wedded to the Mosaic rites that they would scornfully repudiate the act of burying their dead in their high places: from the time of the Babylonish captivity they have had no kings to bury. We have the fact of the Chief Rabbi of England not being present at St. Paul's on the Thanksgiving-day, because his religion forbade him entering a building whose roof covered the dead; and that this Scripture could not apply to the Ten Tribes after their identity and restoration is most sure, because the custom is alluded to as being against the will of the Almighty; and then they will all have so much of the grace of God as to find it impossible to do the least thing displeasing to Him. These considerations conclusively fix the time that this Scripture refers to as applying to Israel at the present time. Hence, they must be found with a State Church.

THE IDENTITY is established by the fact of the British nation having a State Church.

ISRAEL WOULD BURY THEIR KINGS IN THEIR CATHEDRALS.

IDENTIFICATION THE FORTY-THIRD.

THE foregoing chapter recognizes the fact of Israel burying her kings in her high places or cathedrals (Ezek. xliii. 7-9), and we introduce the matter separately, to emphasise the fact, and to serve another purpose—that of showing, through

THE IDENTITY, that we have had the same custom: That St. Pauls, Westminster Abbey, St. George's Cathedral, and elsewhere, have been made the receptacle of the carcasses of our kings.

ISRAEL MUST BE WEDDED TO THE TEN COMMANDMENTS.

IDENTIFICATION THE FORTY-FOURTH.

WE have shown in articles in *Life from the Dead*, that the ten commandments have never been given by God to any other than the people of Israel. They were given to the twelve

tribes; and the ten tribes must be found with their laws and their church based upon them.

Because certain clauses of the ten commandments are found standing laws with Gentile peoples, by no means proves that these commandments were ever issued to the Gentiles. Other nations have laws against murder and theft, without making provision for other things forbidden by the decalogue; but because they have these it does not follow that the whole ten have been issued to them. St. Paul tells us, alluding to the Gentiles, "For when the Gentiles, which have NOT THE LAW, do by nature the things contained in the law, they having not the law, are a law unto themselves" (Rom. ii. 14). So that we have his distinct testimony that the Gentiles "have not the law," and if they provide for the two we have named, it is simply through the instinct of their "nature." Indeed, it is impossible that they should, because the commandments were given to Israel as "a sign" to distinguish them from other people. If all the nations had the same sign, the object would be destroyed; there would be nothing special in the covenant. "He wrote upon the table the word of THE COVENANT, the ten commandments" (Exo. xxxiv. 28). "He declared unto you His COVENANT, which He commanded you to perform, the ten commandments" (Deut. iv. 13). God's *covenants* with Israel are *everlasting*. "Thou shalt bind them for A SIGN upon thine hand" (Deut. vi. 8, xi. 18). Israel was commanded to write them upon their posts, to rehearse them to their children, that it might be well with their children "FOR EVER" (Deut. xii. 28).

THE IDENTITY: Britain is the only country whose laws are based upon the ten commandments. We do write them upon the posts of our National Church, we do diligently teach them to our children, and rehearse them before the nation every Sunday morning. We alone possess this "sign" which is the covenant of Israel's heirship. The Latin Church has not the ten commandments. It destroys the second; and to destroy one is the equivalent of destroying all (James ii. 10). To the Greek Church, and to all other nations they are secondary in importance. Israel was to stand upon them; we alone as a nation are doing so; *ergo*, we must be Israel.

ISRAEL MUST REGARD AN EASTERN ASPECT.

IDENTIFICATION THE FORTY-FIFTH.

THE custom of turning to the East in national worship is really to Israel a very important point. The gist of this matter is not so much turning to the East as it is praying in the land

of their captivity with their faces toward their own land. Israel's exile has not yet been turned, and the land of their captivity must be in their islands; and these must be in the West. Therefore, being West of Palestine, to pray to the Almighty with their faces toward their land, would require them to assume an Eastern position in prayer. It therefore becomes impossible for Israel to value any other position in her national worship. Whatever conclusions some Christians may arrive at who are indifferent to the letter of the Scriptures, this much is certain, that Solomon's prayer for Israel, which was accepted by God in its integrity, demands of Israel that when in captivity they should in prayer turn their faces toward their land. "If they bethink themselves . . . in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly. If they return unto thee with all their heart, . . . and PRAY TOWARD THEIR LAND, which thou gavest unto their fathers, . . . then hear thou from the heavens," &c., &c. (2 Chron. vi. 36-42). And as showing the importance with which this Eastern position was regarded, the same clause is inserted and insisted upon by Solomon again and again in the same chapter (see verses 21, 26, 34; 1 Kings viii. 30, 35, 42, 44, 48), and as often accepted and consented to by the Almighty.

THE IDENTITY declares that the British are the only people upon the Earth who, in their National worship, face the East. Our National Churches are required to have the Eastern Window; and a Bishop would be false to his office who would consecrate any newly-constructed Church where this essential was not complied with. It is important to see that the Roman Catholic Church, the Greek Church, the German National Church, and the Continental Teutonic Peoples, have no such conditions imposed upon them by their national laws. God only commands it from Israel, and we only respond to the demand—*ergo*, we must be Israel.*

ISRAEL TO BE CALLED IN ISAAC.

IDENTIFICATION THE FORTY-SIXTH.

THE promise is distinctly given to Israel, that in Isaac shall thy seed be called (Gen. xxi. 12; Rom. ix. 7; Heb. xi. 18);

*Prejudice creates many excuses, thus many denominational Christians have written me, saying, that God does not sanction looking "toward the East," quoting Ezek. viii. 16; but surely a candid reading of this verse shows that the thing so displeasing to the Almighty was not the Eastern aspect, but that "they worshipped the sun." It is God's protest against idolatry, and in no way affects Israel's worship in exile.

and we have so strong a desire to maintain that all Scripture shall be fulfilled, even as Christ has declared, to the jots and the titles, as to insist that this Scripture must have received fulfilment, though in our blindness (Romans xi.) we have hitherto failed to discover in what way, therefore, we boldly declare that

THE IDENTITY conclusively proves the truth of this Scripture, and that we Saxons inherit this very name of Saxons from Isaac. It is entirely in accordance with the old usage of cutting off the prefix and adding an affix : that of taking away the prefix "I" in Isaac, and adding the affix "ons" we obtain in the word Saxons nothing more than the "Sons of Isaac;" so that we, being identical with lost Israel, fulfil Scripture by our Saxon name, which is a standing testimony that our seed has been called in Isaac. This was to be only Israel's lot; it is only ours; *ergo*, we must be Israel.

ISRAEL MUST BE GOD'S INHERITANCE.

IDENTIFICATION THE FORTY-SEVENTH.

AN inheritance is a possession. With us the term is confined to property; each person's inheritance is something localized separate and distinct from properties adjoining. But the Lord has been pleased to apply the term to a people. He careth not for funds, or estates; but, in looking down upon the different nations, He has selected one—only one—out of the many, to become his peculiar possession—His inheritance. It pleased him to accept the prayers of one man, to take the people of Israel as His own inheritance; for Moses said, "If now I have found grace in Thy sight, O, Lord, let my Lord, I pray thee, go among us, for it is a stiff-necked people; pardon our iniquity and our sin, and TAKE US FOR THINE INHERITANCE" (Exod. xxxiv. 9). The Lord did this; for Moses told the people that the Lord had brought them out of Egypt "to be UNTO HIM A PEOPLE OF INHERITANCE, as ye are this day" (Deut. iv. 20). Thus Israel became the special property of the Lord, and when they sinned and the Lord was angry with them, they still continued his inheritance, for Moses prayed, "O Lord God, destroy not Thy people and Thine INHERITANCE." . . . "They are Thy people, and Thine inheritance" (Deut. ix. 26, 29). And Solomon, whose wisdom led him to glory in the fact, said to the Lord, "For Thou didst separate them from among all the people of the earth to be THINE inheritance." "For they be Thy people, and Thine inheritance" (1 Kings viii. 51, 53). And a "wise woman," at a time of civil war, said to Joab, "Why wilt thou swallow up the inheritance of the Lord?" (2

Sam. xx. 19). David prayed the Gibeonites that they might "bless the inheritance of the Lord" (2 Sam. xxi. 3). "The people whom he has chosen for His own inheritance" (Ps. xxxiii. 12). That the captivity could have no power to destroy God's covenant with Israel as His inheritance, long after this event the prophet prays the Lord to "Return, for thy servant's sake, the tribes of thine inheritance" (Isa. lxiii. 17). That the Lord has no intention of discarding His possession, He distinctly tells us of a time when three peoples shall become blessings in the midst of the land; three separate peoples, "Whom the Lord of Hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and ISRAEL, MINE INHERITANCE" [Isa. xix. 25]. Thus, no people can be considered the inheritance of the Lord but the nation of Israel; and that it is a misconstruing of Scripture to apply this term to Church, or any section of professing Christians.

THE IDENTITY is a very valuable one. The British people, in a national sense, have been led to accept this term as being applicable to themselves. They have not yet considered it as solely applying to themselves—*that matters not*. God applies it to Israel, and we have agreed to apply it to ourselves. God has done what he said he would do: He has led us by a way we have not known [Isa. xlii. 16], and caused us to accept in ignorance what was really a truth. Thus we have been led to a distinct avowal that we are the Lord's inheritance—consequently, the people of Israel. This avowal on the part of our nation is made every Sunday when we pray to God: "Lord, save thy people; and bless THINE HERITAGE. Govern them; and lift them up for ever." So that the British have for ages been confessing before God their Identity with Israel. True, it has been done in blindness; but all who open their minds to receive this truth will go to our National Church with entirely new feelings of joyfulness; and as they make their confession to the Almighty that they are his "inheritance," his "chosen people," new rays of glory will illuminate the soul—new hopes will inspire the mind—that will tune the heart to sing for gladness, touching those chords of emotion that alone can render worship adequate, satisfying, and delightful. Reader, may this be your experience, and I am rewarded.

Our task is not completed. There are many telling and conclusive identities needful to bring forward before many Scriptures become intelligible. We therefore propose to issue a second part to this work, giving *Thirty* additional identifications, making in all, *Seventy-Seven* Identifications of the Anglo-Saxon Race with the Lost Ten Tribes of Israel.

EDWARD HINE.

FLASHES OF LIGHT,

BY

EDWARD HINE,

BEING THE

SECOND PART

OF

Forty-Seven Identifications

OF THE

ANGLO-SAXONS,

WITH THE

LOST HOUSE OF ISRAEL.

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INTRODUCTORY EPISTLE.

THE following pages form the Second Part or Supplement to my "Forty-Seven Identifications of the Anglo-Saxons with the Lost House of Israel," a subject that I knew full well to be important and second to none; yet my faith did not reach so far as to expect that it would make so rapid a progress in so short a time. Some 200,000 copies have been sold; the sale being the more noteworthy, because, conscious I had a great truth, I preferred that this truth should make its own way, as great truths always will. Therefore I refused to use the ordinary methods commonly used for securing reputation and worldly success—to wit, advertising, soliciting reviews, placing the Book in the way of influential persons, &c., &c. These methods I have carefully avoided, notwithstanding the many remonstrances I have received from the public for doing so. My answer is, the subject is National, the only one that will really serve the National welfare, the one subject that the Anglo-Saxons, everywhere, cannot do without, and which they must accept when the set time arrives. Therefore, when the set time comes, this Truth will be all the more respected for having made its way with becoming dignity, and in the prowess of its own might.

Again, I reject the usual mediums of publicity, because, being emphatically the Lord's Great and Marvellous Work, He will use His own means to make it known. It is generally the Divine method, when a glorious benefit is set in store for us, to pull us down by distress and care, by trial and suffering, that, by the contrast thus created to the good in store, we may be made anxious to escape the misery and secure the glory. This is generally the plan our Father employs for us individually, and there is wisdom in all His plans; so, I believe, in like manner He will deal with us Nationally.

There is a grand, a really Grand Glory contained in our Identity with Israel. We can never be a truly happy, prosperous, contented, and really religious people until we have Nationally acknowledged our Identity. It carries the greatest National boon that can be conceived, bestowing upon us unsurpassed joyous times immediately upon its National reception. The glory is herein set before us, but God will not give it to us without our asking Him for it. Ezek. xxxvi. 37. We must show anxiety on our part to receive it, and in order to create this anxiety God may chastise us, giving us unrest by commercial commotions. It could not be by warfare, for it is most certain that we cannot be defeated by a foreign foe for

reasons stated within these pages ; for if we are defeated, God would have broken his promise, which He never can do ; therefore, God can only put us to trial by internal troubles.

By thus "stirring up our nest," we shall be made to see our need for relief, when it will be given to the Nation to remember that an entire release from these sufferings can be had, and the realization of a new and vigorous life enjoyed, by the simple acknowledgment of our Identity with Israel. There are numerous passages of Scripture that testify to this fact, so plainly and openly set forth in these two passages : "WHEN the Lord bringeth back the captivity (*i.e.* by the Identity) of His people, (Israel, *then*, not before) Jacob shall rejoice, Israel shall be glad." Psalm xiv. 7. "In that day (*i.e.*, after our Identity) shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me. . . . Shout, O Israel! be glad and rejoice with all the heart. Zeph. iii. 14. . . . Thou shalt not see evil any more. The Lord thy God in the midst of thee is mighty : He will save, He will rejoice over thee with joy : He will rest in His love, He will joy over thee (Israel) with singing. Zeph. iii. 17. . . . At that time (after Identity) will I bring you again, even at the time that I gather you, for I will make you (Israel, after Identity) a name and a praise among all people (Gentiles) of the earth (simply meaning Missionary Glory). WHEN I TURN YOUR CAPTIVITY BEFORE YOUR EYES (*i.e.*, by the knowledge of our Identity) saith the Lord." Zeph. iii. 20. I care not to write a Book, but I earnestly desire to instruct our people, and I say again, that it is utterly impossible for us to be really happy, until we see the Marvel and the Grandeur embodied in the great Fact that we are, positively and literally, lineally and legitimately, by a pure hereditary descent, God's ancient, and always-to-be-favored people, the TEN lost tribes of Israel, composing the House of Israel—distinct and separate from the TWO TRIBES, or the Jews, who have never been Lost, and who simply compose the House of Judah.

Since the issue of my First Part (The Forty-Seven Identifications) I have received many thousands of letters, containing most kind and encouraging sympathy. I sincerely thank these friends for this cheering on the road ; it has done me good. It is as bracing air to nerve for the future. These many post-ages have not been vainly spent. I appreciate the gratitude of those who, having received good, tell of it. I could give a very long list of Testimonials, but the following must suffice. C. J. Haddenham says, "I have been deeply interested in your pamphlet, and am quite inclined to believe you are right." A Corporation Deputy says, "I think your proofs selected from

the Bible, and your historical illustrations, afford convincing evidence that there is a powerful element of truth in your 'Identifications of the House of Israel with the Anglo-Saxons.' A. W. says, "Your Identifications are so clear that you are in a high position to have been permitted to do so much for the Master of Israel." M. M. I., "I never saw before the distinction between Jew and Israelite; it really throws a new light on the reading of the Sacred Word." W. T. G., "As a member of the Church of England, I beg to state my firm belief in the arguments advanced." C. H. W., "Your Pamphlet seems to me the key to Providential mysteries." Rev. T. I. T. says, "I continue to be deeply interested in the 'Identifications.' Would you deliver another Lecture in our School-room?" R. B. says, "I think the proofs are so well authenticated that it becomes desirable that some ostensible, public Demonstration be made by our good and learned men in the Ministry, in order to promote a more extended or universal acceptance of so Scriptural a discovery." M. C. S., "The perusal has been intensely interesting to me, raising my soul to a higher enjoyment." M. A. T., "I humbly beg to say I believe it to be true." Captain—, "In Christ's name, I thank you. It is impossible to bring out the harmony of Scripture without placing Israel in her own place." Vicarage, "I have read with interest your Pamphlet." G. B. S. says "I am now reading the Word, and am understanding it with much more satisfaction. A brother told me that he had never read a book that had set him to thinking so much in his life." A. G., "The subject strikes me very much with the force of truth." S., "Your Pamphlet is a storehouse of instruction upon a most important subject." Lieut.-Colonel—says, "I have given away many dozens of your Pamphlet, some of which I have posted to friends in both the East and West Indies, America, France, etc., etc." S. S. C., "I wish it could be read by every man in the land." T. S., "I certainly think your proofs are more satisfactory than any other matter or argument produced by Eldad the Danite, Dr. Wolfe, Dr. Grant, etc., etc." Rector, "I have read with the greatest interest your 'Forty-seven Identifications.'" A Professor, "I wish you success in the establishment of your wonderful and all-important work, a result which, it appears to me, your minute, pains-taking talent, and, above all, your earnestness, have already gone far to attain." E. N. I. says, "The study of your little work has produced a peculiar exultation and joy, for the whole Bible appears to me to reflect a new and brighter light. It is to be regretted that Clergymen, in their preaching, so confound the spiritual with the literal, and the seed of Israel with that of

Judah, that their hearers only gain confused and indistinct ideas." Vicarage, "I have lately met with your Pamphlet, 'Forty-seven Identifications,' etc., and feel impelled to write a few lines to tell you how much pleased I have been with it, and to wish you God speed in the good work in which you are engaged. I believe it is truth that ought to be known." *Church Opinion* says, "Let us add that his aim is a noble one, and his view of the future of our race extremely cheering." *The Pall Mall Gazette* says, "We cannot wholly deny the accusation of 'pushing,' so it might perhaps be as well to consider our Identification with the lost tribes of Israel as clearly made out." *The West Middlesex Advertiser* says, "The question now becomes interesting—What nation of the present day will be recognized as the descendants of the Lost Ten Tribes? The answer may be found in a pamphlet recently published*—the Author of which proves indisputably that it is no other than the British nation with other branches of the Anglo-Saxon Race."

Nor can I close this introductory chit-chat without publicly expressing myself as deeply sensible of the indebtedness I am under to the learned friends who have so kindly and spontaneously come forward to assist me with Links and Identities from their own pens. I receive it as a condescension on the part of these highly gifted intellects, that they should consent to help a mind so far below their range of thought, and see their greatness in their humility. The Rev. F. R. A. Glover, M.A., kindly assists me in the following pages, by a chapter upon Jacob's Stone, now in Westminster Abbey, under the Coronation Chair, and upon which Her Most Gracious Majesty Queen Victoria was crowned. The Astronomer-Royal for Scotland, Professor Smyth, supplies me with a most telling and beautiful Identity in Weights and Measures, in three chapters, containing a mine of rich thought—chapters full of surprises; for I am sure few of our people have thought there was so much importance, romance, and stirring interest embedded in what most of us have conceived to be a dry subject. And Professor Carter, of Cheltenham College, furnishes me with a most important Link in Sanskrit.

EDWARD HINE.

* Forty-seven Identifications of the Anglo-Saxons with the Ten Lost Tribes of Israel. This Pamphlet, with all other works on the Ten Lost Tribes, proving the Identity of the Anglo-Saxon Race with the Lost House of Israel, and books on the Great Pyramid of Egypt, may be had of James Huggins, Printer and Publisher, 372 Pearl St., N. Y.

THE "ANGLO-SAXONS THE ONLY NATION UPON
EARTH PRESERVED BY AN OATH FROM GOD.

THIS is one of the great results of our people being identical with Israel. An Incumbent of one of our Churches, South of London, recently remarked, that, "even supposing we really were Israel, there would be no importance in the fact, as it would make no difference to us." I say, that, by the very fact of our being Israel, we thereby possess one of the most glorious blessings that could possibly be bestowed upon a Nation, that of a secure preservation, conveyed to us directly by AN OATH from God Almighty, and we are the only Nation upon the earth that possess, and claim the power and security of this OATH. In saying the ONLY Nation, I wish always to be understood as including the Americans, Anglo-Saxons, whom we never can forget are the same race as ourselves, and are one with us, and will most assuredly share in the glories we shall possess by being Israel. This OATH is still in force; it is still binding, and it is an impossible thing for God to break his OATH. He cannot violate the oath He took in His own Name because He could not swear by a greater. The Oath He took three times over to Abraham, Isaac, and Jacob, therefore possessing this day a threefold power. When our forefathers were under Moses, they were so wicked and rebellious that God sorrowed that he had selected our race for His special favors, and wished to cast us off, and utterly destroy us, but Moses immediately brought in the fore-ground the Oath: he came before God, and said, "Remember Abraham, Isaac and Israel, Thy servants, to whom THOU SWEAREST BY THINE OWN SELF." Exodus xxxii. 13. And what was the result of the Lord remembering His Oath? Why this, "The Lord repented of the evil which He thought to do unto His people." v. 14. Also see Num. xiv. 13, 24. Nay more. That we may be assured that this Oath would not be cancelled by the fact of Israel's captivity, God expressly arranged that it would be still binding, even when they were cast out of their Land, and, having habitation in these "Isles," binding to this very day. Thus saith the Lord, "Then (*i.e.*, when in captivity) will I remember my COVENANT with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember; and I will remember the Land (*i.e.* the land when "desolate without them," just as it is to-day). . . . And yet for all that, WHEN they be in the land of their enemies (in captivity) I will NOT CAST THEM AWAY, neither will I ab-

hor them, to destroy them utterly, and to **BREAK** my Covenant with them; for I am the Lord their God, but I will for their sakes remember the covenant of their Ancestors."* Lev. xxvi. 42-45 Moses knew the value of this Oath, because he thus instructed Israel, "The Lord did not set His love upon you, nor choose you, because ye were more in number than any other people; for ye were the fewest of all people. But because the Lord loved you, **AND BECAUSE He would KEEP THE OATH** which He had **SWORN** unto your fathers." Deut. vii. 7, 8, 12. "Nor for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations (Gentiles) the Lord thy God doth drive them out from before thee, **AND** that He may **PERFORM THE WORD** which the Lord **SWARE** unto thy fathers, Abraham, Isaac, and Jacob, not for thy righteousness, for thou art a stiffnecked people." Deut. ix. 5, 6, and 27; Deut. xxix. 13. "**I WILL NEVER BREAK MY COVENANT WITH YOU.**" Judges ii. 1. "The Lord will not forsake His people (Israel as a Nation) for His great Name's sake" (*i.e.*, the oath He swore by His Name). 1 Sam. xii. 22. "And the Lord was gracious unto Israel, and had compassion on them, and had respect unto them, **BECAUSE OF HIS COVENANT**" (and yet at this time twelve wicked kings in succession had reigned over them from Jeroboam to Jehoash.) 2 Kings xiii. 23. "Be ye mindful **ALWAYS** of His **COVENANT**; the word which He commanded to a **THOUSAND** generations: even of the Covenant which He made with Abraham, and of His **OATH** unto Isaac, and hath confirmed the same to Jacob, **FOR A LAW TO ISRAEL**, for an **EVER-LASTING COVENANT.**" 1 Chron. xvi. 15, 17. "Because thy God loved Israel to establish them **FOR EVER.**" 2 Chron. ix. 8; Ps. cv. 8, 10. "He will **EVER** be mindful of His Covenant." Ps. cxi. 5. "He hath commanded His **COVENANT FOR EVER.**" v. 9. And again, God tells us, at a time when our forefathers actually were in captivity, after we had become a lost people, "For mine own sake, even for mine own sake, will I do it (*i.e.* keep His covenant with Israel); for how should my Name be polluted (which would be the case if He had broken His Oath to us, sworn in His Name), and I will not give my glory (*i.e.* the glory He had given Israel) unto another" (*i.e.* a Gentile people). Isaiah xlvi. 11. Surely there is enough here to prove that we being Israel are secured from destruction as a Nation, by the virtue of this **OATH**; which, being now active, makes it an utter impossibility for our Nation ever to humble itself before the power of a Gentile Nation, however powerful it might be, and which supplies us with

the only intelligent reason, why, since we have been settled in these "Isles," we have never yielded to another people or owned a superior power to that possessed by ourselves, and we NEVER SHALL. It is one of the impossibilities. We shall ever be able, as a nation, to pray, with assurance the prayer of Micah, "Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast SWORN unto our fathers from the days of old. vii. 20. And to exclaim with the father of John the Baptist, "Blessed be the Lord God of Israel: for He hath visited and redeemed His people. . . . To perform the mercy promised to our fathers, and to remember His Holy COVENANT; the OATH which he sware to our father Abraham." Luke i. 68, 72, 73. Hence it becomes a very material thing to England to be identical with Israel, for while all Gentile Nations may, and most of them must, in a few years collapse, we Israel, on the contrary, never will, because, if so, God would be unfaithful, and blessed be His great Name, that, He never can be.

**"SPIRITUAL ISRAEL," A PHRASE INVENTED BY
MAN WITHOUT THE SANCTION OF THE BIBLE.**

THE term "Spiritual Israel" has no foundation in the Scriptures. It may have answered the purpose in the past; but, in these present times, it involves a misapplication of words that has a most mischievous tendency; and though apparently simple, their usage in these days would become really a power to prevent our fully understanding the Scriptures; therefore, it is important to notice the mistake. The term "Israel," throughout the Judges, Kings, and Prophets, denoted a Nation, applied distinctly, to a Nationality; it distinguished the tribes of Israel from the Moabites, the Amorites, the Ammonites, and all the other Nations that were round about them. When any members of these Nations chose to worship the God of Israel, though actually in Israel's Land, and almost part of them, yet they were not considered, or called thereby, Israelites. Though one with the Israelites in worship, yet they were known only as "strangers." Exod. xii. 19, 43, 45, 48; Lev. xxii. 13, 18; Num. ix. 14; Deut. xvii. 15. And to this day, whenever Israel is referred to, either in the Old or the New Testaments, the reference is always to Israel, as a Nationality—as the positive, legitimate, lineal descendants of Israel of old, even though they have been Lost so long. The prevailing notion of the present day is, that an Israelite means a believer in Christ. This is wrong. Frenchmen, Spaniards, Italians, or

people of any other Nationality, who are sincere disciples of Christ—are Christians; but they are not Israelites, in any sense Englishmen, devoted lovers of Jesus, are Christians, and *also* Israelites; because, without doubt, the English Nation is identical with Lost Israel. British people, who are unbelievers, are not Christians; but they are Israelites, because belonging to the Nation. When Israel possessed their land, there were believers and there were unbelievers among them. It is the same now. Christ has not altered this Nationality. "Israel" means "prevailing with God." Christ means, "anointed." Israelites, in a National sense, have prevailed, and now are prevailing, with God. But to be "Christians," is to be the "anointed of Christ," which, individually, is far better, because it relates to Eternity as well as Time. But, to be both, is the highest favor of all. And, thanks be to God! that, both Nationally and Spiritually, this is our lot. I fail to find that when Christ was on the earth, He called His followers—individual believers—Israelites. Christ called them "Friends," John xiv. 15: "Disciples," John xv. 8. Elsewhere they are called "Heirs of God," Gal. iv. 7: "Faithful," Ephes. i. 1: "Believers," 1 Tim. iv. 12: "Brethren," Heb. ii. 11: "Christian," 1 Peter iv. 16: and Paul tells us they were first called "Christians," at Antioch. Christ called Nathaniel "an Israelite," not because He knew him to be a man of God—not because he was prevailing with God in prayer, under the fig tree; but because Christ knew he was not of Judah, but that he belonged to Israel—of that tribe of Benjamin—the one tribe of Israel that was left in the Land, on purpose to be a light in the days of Christ: in this sense only, was he "an Israelite indeed." Why should we depart from Bible usage, and coin a term inconsistent with the Holy Book?—which we do, when we nonsensically talk about "Spiritual Israel." The only purpose it has served, is to take us off the right track in searching for Lost Israel. It has perpetuated "the blindness" that was to happen "to Israel." Rom. ix. 6; for many of us have, by this error, concluded that literal Israel were never to be found—that Christians were a spiritual Israel, substituted in its place. But a greater wrong could not be inflicted upon the word of God than such a supposition; the Bible being plenteous in emphatic promises that Israel—the ten tribes—should be found, and Palestine restored to them.

In this sense, any who use this term belonging to the Church of England, are especially without excuse, when we consider the emphatic call that the Clergy of that Communion are *compelled* to make to their Congregations, as they administer the service of their sublime Liturgy, by special—by especially

specific—command, on the Awakening Lord's Day of the year, *viz.*—Pre-Advent Sunday, called in the Rubric, "The Sunday next before Advent." For, on *that* Sunday, wherever the Service of the State Church is administered *all round the World*—an Empire on which the sun never sets, under rule of 50 Viceroy, over and above the Indian Empire and the Dominion of Canada—*this* is the message, the Epistle to the Church—especially guarded for ever, by our great Reformers, against a single year's intermission, until Christ comes (Ezek. xxi. 27), to whom the Service of the Day and its exceptional *Old Testament* Epistle most especially point. For, whereas it is the Epistle for the 25th Sunday after Trinity, which does not occur, on an average, above once in two years, the Rubric enjoins, *that this Collect, Epistle and Gospel, shall always be used upon the Sunday next before Advent.*" And these are the words:—

"Behold, the days come, saith the Lord, that I will raise unto David a Righteous Branch, and a King shall reign, and prosper, and shall execute Judgment and Justice *in the earth*. In His days, Judah shall be saved, and Israel shall dwell safely: and this is His Name whereby He shall be called. THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the Children of Israel out of the Land of Egypt: but, The Lord liveth, which brought up, and which led the Seed of the House of Israel out of the North Country, and from all Countries whither I had driven them; and they shall dwell in their OWN LAND." Jer. xxiii. 5: xxxiii. 15, 16, 26."

Does the trumpet sound thus, in silver tones of the most interpenetrating powers that words of inspiration can command, and is the sound "uncertain"? Is "the Earth" here, sky? Is the "North" "no where in particular," because it means, as some pretend, wherever Christians are, all over the World? So that, by the same rule of interpretation the "own land" of Israel is everywhere on the face of the earth, but where it actually is. Is the "Egypt" that *was*, a geographical myth? And the people who came out of it, Those, who never were in it? Is the whole illustration a deception! a mockery? And, as they were *not* driven to the Countries into which we are informed by the Prophets, that they *were* driven, are we to look for them in "their own land," wherever that may be—since everything seems to be the very contrary to what the words so strangely convey?—we beg pardon—"seem to convey"—from which they never *were* driven?

Is it thus that Learning shows its gratitude to God for the talent which has been given it so richly to enjoy by using

terms, tending only to confusion of ideas, and leaving nothing certain but the profaneness which dares to throw contempt on the Seal that the God of Abraham, and of Isaac, and of Jacob, "the God of the living, not of the dead," has set to the truth of His own providing of the things on earth (Isa. xli. 22, 23): things which are to verify the reality of His *Being* to the endless generations throughout the duration and existence of eternal worlds; (Heb. 1, 2.) that so, Truth may be understood so soon as it is proclaimed from the steps of the Altar of Mercy? Eph. iii. 9.

What! Do they not know that *this* World is "the Metropolis of Grace," and that, what takes place *here* is ORDAINED by God that *through His Church* ON EARTH, the "principalities and powers in the *Heavenly* places *may learn*," as well as ourselves, and appreciate "the manifold wisdom of God"? Ephes. iii. 4, 11. And are these things to be preached among the Gentiles as part of "the manifestation" of "the unsearchable riches of Christ," and do we think, in our arrogance, that *we* can improve the method of God, for "the clearing up, and making all men see, what is the fellowship of the Mystery, which from the Beginning of the World has been hid in God," and is now on the eve, and by this very means, of being brought home to all who have the faith to believe, recognize, and do homage to "the eternal purpose, which He purposed in Christ Jesus our Lord," by our reversal of *every word* that these most magnificent and gracious sentences declare? I say, and I know, that there are thousands, *even hundreds of thousands*, who do, and will, say with me, that *this* is the message, *the providential and especial message* to the Crown Church of this Empire: however a Prime Minister, has endeavored and succeeded to remove the Crown Witness for God and Truth, from the Irish Field of the same. I say, that this is the Herald Witness, yearly declared by the Church of England as "by Law Established" for God and Truth, and *God's Truth*, and *this this* is the witness to and *for* "The Lord our Righteousness" — "Behold the days come, SAITH *this* LORD," "THE FAITHFUL and TRUE," "that they shall no more say, The Lord liveth, which brought up the Children of Israel out of the Land of Egypt, but the Lord liveth, which brought up, and which led the Seed of the House of Israel out of the North Country, and from all Countries whither I had driven them, AND THEY SHALL DWELL IN THEIR OWN LAND."

Let us now see the man, clothed in the White Livery of Almighty God, with which the Church so hopefully bedecks her Officiating Ministers (Rev. xix. 8; Ps. cxxii. 9), that will dare to deny the substantial and unsophisticated and literal truth of

what is the wording of the Epistle to the Church on *Signal Sunday*, as these words come out of the Epistler's mouth, or the Priest's when he prays—is it without meaning it?—that God will “Stir up” the wills of His “faithful people,” that they may, what?—*not believe that*, which is immediately to be uttered as the *Voice of the Church* to the faithful? No! but *believe and act* as if they did, by “plenteously bringing forth the fruit of holiness in good works,” that they being clothed with the same, and with *faith especially and before all things*, make ready themselves, and their flocks, now famishing for want of food at their hands, for the Day, for the Hour of His Appearance, to inaugurate the reign of “Justice and Judgment on the Earth,” and the realization of the closing hour of Israel's heavy punishment of more than five times 490 years' duration; and of their plenteous reward for well doing in participating in the manifestation of pardoned Israel's own great Epiphany, the glorious and purifying jubilee of that Israel “whose iniquity shall be sought for and there shall be none, and the sins of Judah, and they shall not be found.” Jer. l. 20. Again, I say, the nonsense talked of about a “spiritual Israel,” has no place in the Bible, it is an absurdity. The present state of the land is a standing protest, that such an idea springs from the dictation of a cruel and wicked infidelity: and alas! there is far too much of this within the so-called Church. If literal Israel are not to be restored, why should the Land itself be now lying waste, waiting their return, in obedience to the declarations of Scripture? How utterly absurd to suppose that any Nation, because *called* Christian, would have a right to inherit the Land! “Hath Israel no sons? Hath he no heir?” Jer. xlix. 1. Yea, verily he hath! And the shout of a King is amongst them. Nor will the star of Jacob be dimmed. Num. xxiii. 21; xxiv. 17.

A LARGE STANDING ARMY FOR ISRAEL NEEDLESS.

I not only supply, under this heading, a “Flash of Light,” but also another “Identity.” The promises given to Israel, by God, have not been withdrawn. Any diligent student of the Word would find it easy to discover that most of the favors bestowed upon Israel, when they were in possession of Palestine, were also to be enjoyed by them when in another land, during the full term of their captivity; that just as they were the strongest people then, so now, they must be the most powerful war-power upon earth. This promise was given to Israel, and still belongs to them. I maintain that no nation can be Israel, or any part of Israel, unless they verify it in their

midst; to wit: "And ye shall chase your enemies, and they shall fall before you by the SWORD; and FIVE of you" (Israel) "shall chase an HUNDRED" (of Gentiles), "and an hundred of you shall put TEN THOUSAND to FLIGHT; and your ENEMIES shall fall before you by the SWORD." Lev. xxvi. 7, 8. The same promise was reiterated to Israel when under Joshua, strengthened by the declaration of the Almighty: "For the Lord your God, He it is that FIGHTETH for you, as He hath promised." Josh. xxiii. 9, 10. And years after Israel had gone forth into captivity, from which they have not yet returned, God was mindful of this promise, showing that it had not been cancelled on account of their sins or their punishment, saying, "Fear thou not;" "They that WAR against thee shall be as nothing, and as a thing of nought. Fear not, thou worm Jacob, ye men of Israel; I will help thee, saith the Lord." Isa. xli. 11, 14. And most interesting and important is it to note, that this was said for them when in possession of the "islands"—yes, these British Islands; and WE are this Israel, because we are the only nation whose five has been equal to the Gentiles' hundred—whose hundred has put their ten thousand to flight. Our wars almost uniformly have been based upon this arithmetic; we have never known it to fail. We sent but a few boat loads of men to China, against their teeming millions, and the Lord verified His promise. Not the Nation, but men forming themselves into a mere Public Company, subjugated India, with all her millions. We have a notable instance under our old Duke—the Duke of Wellington—with his 14,000. True, we have had wars when we have not paid heed to these fractions, but that has arisen on account of our "blindness;" we have not known we were Israel, therefore were ignorant that we were in possession of such a promise: hence we have made, sometimes, larger preparations than were necessary. But how has God rebuked us? Just as He did in the Crimea, where we took a large force. He suffered the flower of that army to waste, to starve, half naked, and, in the very cruelty of wretchedness, to die—not through the prowess of the enemy, but through the wicked mismanagement of our foolish war officials at home. God had several times before rebuked our forefathers, for relying upon numerical strength, and not upon Himself. Once he said: "Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? Yet, because thou didst rely on the Lord, he delivered them into thine hand." 2 Chron. xvi. 8. So I maintain now, should we ever be called upon to make war, which, for reasons shown hereafter, is an event that will not happen, but just for the sake of supposing it should,

then I declare that we need not thereby create a large standing army for the emergency; for, should it come, our hundred will always be equal to the enemy's ten thousand, wherever he may be. The promise is with us, and cannot be withdrawn. It has been verified in the lifetime of the boyhood of our country; even so recently as in Abyssinia, where a mere handful of our men travelled for miles over the ground of strangers, and then went into the very heart of a really dangerous and unknown country, where we, the Israel of God, fulfilled Scripture, by putting their ten thousands to flight without a blow; because the fear of us, and the dread of us, was upon all the land that we trod upon, as He hath said unto us. Deut. xi. 23. Hence, I must again fall upon the profound wisdom of the South London Incumbent, and, paraphrasing his question, ask: "If we are Israel, what difference can it make to us?" Why this: we learn thereby that we can safely and reasonably reduce our war expenditure. In the brave old Duke's time, we were content to spend £14,000,000 per annum upon war, and I am bold to say that, even then, £10,000,000 was ample; but now, in this year of grace, 1878, without any more real need for it—yea, rather, with positively less need now than there was under Wellington, we are spending £40,000,000!!! Here, then, is a difference that it will make for you. You could, by virtue of our being Israel, cut down this £40,000,000 into £20,000,000, and effect a clear saving, at one stroke, of £20,000,000. You can entirely abolish the Income Tax; and, expending a wise proportion of this saving upon emigration, give free passages, small grants of money, and plots of ground in our colonies (some of them ten times larger than the British Isles), you can thereby materially reduce pauperism, gain for yourselves a freedom from poor's rates, obtain the fertilization of our waste countries, create new townships; giving an impetus to trade, developing the wealth of our manufactures, removing complaining from our streets, dispersing happiness and contentment among our people; and find it easy, within five years from the commencement of action, to effect a clear saving of £250,000,000 in the taxation of the country. And the whole thing is at hand to come, and most surely will come.

THERE IS NEITHER JEW NOR GREEK.

GALATIANS iii. 28.

A Country Minister who prides himself in knowing much about the Scriptures, lays hold of this passage, to justify himself in maintaining, not only that the English are not Israel, but that Israel can never be recognized as a Political Nation-

ality, saying that, "in Christ there is neither Jew nor Greek." Such a thought can only show on his part a disregard to Bible declarations, for all the Prophets testify that Israel shall be re-found, re-possess their land, and obtain favors direct from God, far surpassing in glory their former blessings; and that, as a national people, they shall be distinguished by blessings from the Gentile Nations, who have to pass through the ordeal of scourging. Such a thought is indeed to profess to be wise above Christ, and to credit our Saviour with an untruth, for He says, "Think not that I came to destroy the Law, OR THE PROPHETS. I came not to destroy, but to fulfill, For, verily, I say to you, till heaven and earth pass, one jot, or one tittle shall not pass from the law, till ALL BE FULFILLED." Matt. v. 17-18. Therefore it is an utter impossibility for Israel not to be recognized as a separate Nationality from the Gentiles. The passage quoted simply says, that in Christ, salvation is secured both by the Jew and the Gentile; that, as far as salvation is concerned, Nationality will make no difference, Christ will receive and save the Gentiles who believe in Him just the same as He will His Chosen People. But what is salvation? It is Eternal life through Christ. In the great Eternal Kingdom yet in store for us, we shall be one family without distinctions: not so here. In this life, there will always be Jew and Gentile; but here only, can each of us secure Salvation and Eternal life. As to this passage doing away with the rich political favors of Israel, the idea is nonsense; facts which can never be trampled down, are against the thought. We have just entered upon "the time of the end." During the dreadful siege of Paris, has there been no difference in the favors of the Almighty between us, the Israel of God, in London, and throughout our United Kingdom, and those Gentile Christian Frenchmen? (for there are many loving Christ throughout Paris and their Land). Shortly, Spain, Portugal, Italy, France, Austria and Germany, will be embroiled in warfare. We have real brother Christians in each country; but, when they are engaged in the agonies of strife, will there be no difference in them, from Israel, who will be in peace and comfort for some time, and be free from the convulsions of war; or, without waiting for the full time when God has threatened to pour out His fierce wrath and indignation upon the Gentiles? Zeph. iii. 8; Matt. xxiv. 7. Have the Christians in Spain, Madagascar, Italy, France, and elsewhere, been enabled to worship God in the "simplicity that is in Christ," according to their religious convictions? or has there been no difference between them and ourselves, who have been enabled to sit "under our own vine and fig tree, none daring to make us afraid?" I say that in political favors there have been, and always must be,

differences and distinctions, between Israel and the Gentiles, but that, in the matter of salvation—being saved from Eternal death through the merits of our Redeemer—Christ will save alike those who believe, both Jews and the Gentiles, and this passage can be understood in no other sense, unless we cancel much of the Bible, and destroy the prophetic declarations, which *cannot* be done. God has promised Israel these distinguishing special favors from the beginning. They do not come to us through the Mosaic Law, but were given to us long before; they are Covenants confirmed by God, and cannot fail. The Mosaic Law was given “four hundred and thirty years after,” Gal. iii. 17, and was not able to “disannul” them. In the promises relating to the affairs of this life, there will always be Jew and Greek; but in the inheritance of the Eternal Kingdom, in the everlasting glories of Heaven, there will be no distinctions; then we shall be one family and share alike in the eternal promises, and to secure which is the great object of this life. The blessings of these eternal promises are as much for the Gentiles as for Israel. They were given to Abraham “that the blessing of Abraham might come on the Gentiles also,” who if they be Christ’s then are they Abraham’s seed and heirs according to the promise; heirs to the Eternity of bliss. Gal. iii. 14, 29. But it is only by the political distinctions of Israel from the Gentiles—only by our enjoyment of great temporal blessings in this earthly life; as contrasted with the perplexities to be poured out upon the Gentiles, that will be the means of bringing them to desire to be taught of the Lord. Micah iv. 2. That there should be Jew and Gentile in this world, is one of the providences of God; and is included in the programme of *this* life, and cannot be dispensed with: to be in Christ, is to be saved from the “wrath to come”—*i.e.*, a state yet future, and, both Jew and Greek, by believing in Christ, can avail themselves of this blessed enjoyment.

THE DEFEAT OF ENGLAND IMPOSSIBLE.— ANOTHER IDENTITY.

It is an utter impossibility for England ever to be defeated; and this is another result arising entirely from the fact of our being Israel; so that our Identity becomes a matter of much import, giving to us, politically, immense advantages that we should not otherwise possess. The entire immunity from the ignominy of Defeat, was a privilege given to Israel from their beginning; but the promises given to them at this period, and when they were in the land, were all of them conditional upon their obedience to God. If they were obedient, then it was

promised, "Thy seed shall possess the gate of his enemies." Gen. xxii. 17. "Ye shall possess greater nations, and mightier than yourselves." Deut. xi. 23. "Thou shalt reign over many nations, but they shall not reign over thee." Deut. xv. 6. "But he (*i.e.*, Israel's king) shall not multiply horses to himself" (*i.e.*, shall not keep up a large standing army). Deut. xvii. 16. "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee." Deut. xx. 1. "And the Lord shall make thee the head, and not the tail; and thou (Israel) shalt be above only, and thou shalt not be beneath." Deut. xxviii. 13. And God was faithful to all these promises, so long as Israel was faithful to Him. "He increased His people greatly; and made them stronger than their enemies." Psa. cv. 24. Nor have any of these promises been withdrawn. The only real punishment that Israel has undergone, has been banishment from their land. The promises are still with them, and, in a sense, have become more valuable to them out of their land than they were when in; because they have been re-issued to them, without the limit of condition. Hence, we find that, after Israel was given into captivity—after they had become a lost people—God gives them this promise unconditionally: "NO weapon that is formed against thee SHALL PROSPER." Isa. liv. 17. The literal and pure meaning of which is, that no foreign or Gentile nation should *ever* defeat them. Hence, if the Word of God be true, Israel must now be a Nation, never having suffered defeat by a foreign power; and more than this, she must be a Nation impossible to defeat. England is this Nation. We have reigned over many nations: they have not over us. We have never turned our backs: we have never been defeated; and I affirm, in the interest of my Lord, and in the pure interests of our Country, that we never shall be. It is an utterly impossible thing for England ever to be defeated by a Gentile force. "No weapon that is formed against thee shall prosper." This alone is our wall of fortification—the promise of God: the only wall we want. "Every tongue that shall rise against thee in judgment, thou (Israel) shalt condemn. This is the heritage of the servants of the Lord." It is not that the Gentiles would not try to triumph over us. God nowhere implies this; rather the contrary, for He says: "Behold they (the Gentiles) shall surely gather together, but not by me (*i.e.*, by God's direction). Whosoever shall gather together AGAINST THEE (Israel), shall FALL for thy sake." Isa. liv. 15. "Fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for lo, I will save great

thee." Jer. xxx. 10. "All they that devour thee (Israel) shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee, shall be a spoil; and all that prey upon thee, will I give for a prey." Jer. xxx. 16; Micah v. 8. "The nations (Gentiles) shall see, and be confounded at all THEIR MIGHT" (Israel's). Micah vii. 16. Thus, by the knowledge of our being Israel, we obtain most valuable information: we learn that we cannot be defeated, and, not having been defeated, we are supplied with another Identity.

And may I here remark, that this promise of immunity from defeat, was not given to one tribe of Israel only, but to the whole ten tribes—to the House of Israel. Hence, I maintain, that no nation, having been subjected or accustomed to defeats, could possibly lay claim to being Israel, or any part of Israel; because, if defeated, they fail to supply their Identity to this one great prerogative embodied with Israel. Therefore, I say that a nation, having been defeated twenty-five times within three hundred years by France, a Latin nation, therefore a Gentile nation—cannot be Israel, or any part of Israel. Also, if such an oft-defeated nation have not generally, by their hundred, put ten thousand to flight, they cannot be Israel, or any part of Israel. Also, if such an oft-defeated nation do not possess colonies and large possessions—which were given to Israel—they cannot be any portion of Israel. Hence, I come to the conclusion, that I have long held; that, the modern Continental nations, Northwest of Europe, are not parts of Israel; and I have many other reasons in support of this conclusion.

"THE BATTLE OF DORKING."

I take for granted that most of us have seen this little work, and also "The Row in Poor Dame Europa's School." I do not complain of these books, because, if written in ignorance of the Fact, that our great Nation is identical with that of Israel, the counsels therein contained are just the right and proper instructions to give, and the writers should be rewarded by being esteemed the very *creme de la creme* of our truest patriots. If we were not Israel, it would be madness and folly and wickedness not to throw up trenches and fortifications all round London, all along our Coasts, largely to increase our army, and multiply our ships of war and sailors. If we are not Israel, then, being the wealthiest country in the world, our war expenditure of forty millions should be more than doubled; because, if we are not Israel, then, we are Gentiles, and shortly—only in a few years—all the Gentile Nations, without ex-

ception, will be plunged into all the horrors of modern warfare, with all the refined appliances of destructive weapons. I know for a fact that Italy is already armed to the teeth, and that all the other Powers are preparing, therefore, if we are not Israel, not to be prepared, becomes a crime—a crime, the punishment for which, our Prime Minister and his Cabinet, should suffer imprisonment as galley slaves for life. But, being Israel, the whole theory of these books fall to the ground, the whole aspect receives immediately an entire change; not only what they advocate should not be done, but we should work directly the reverse way; we should by no means fortify; fortifications are not Israelitish. It is our mission, and our happiness, in all the future to live with “unwalled villages,” “carelessly in the Isles,” and none shall be able to make us afraid. I told Lord Palmerston this fact in 1859, when he proposed to fortify Portsdown Hills and Gosport. Had he listened to my counsel some twelve millions sterling might have been saved to the country; to this day they stand as a monument to “Palmerston’s folly,” for they will serve no purpose save waste.

Being Israel, not only should we not raise fortifications, but we should not increase our army, but vastly diminish it. Not that I advocate an entire disbandment. God forbid. It is the will of God that we should possess proper protection; which is secured by considering 1,000 of our men equal to 100,000 Gentiles; making 20,000 of us equal (if Scripture be true) to 2,000,000 anywhere! Therefore, I say, let us very considerably reduce our present overcharged strength, making a point of rendering the remainder more efficient. Make every man an Artillerist. Teach every man to ride by using the Land Transport Horses as a Riding School Equipment, so as to make them pay for the oats they consume in time of peace. Teach every man the duties of the stable, the management of horses &c., and in these ways increase the physical powers, and they will become more valuable when discharged from Service; capable of undertaking the higher vocations of life; and to command advanced wages in every department of labor. Let all boys, in all our schools, be placed by Law, under National Drill Sergeants, thus creating for the Country’s use, incidentally, a *standing force*, always at work, always available. So, our entire population, in a few years, together, with our invaluable Volunteer element properly disciplined, would become, in a thousand times intenser degree *than we already are*, an impregnable line of fortification, moveable and portable withal.

Thus, by these means, it may be seen that the millions recently voted for in the House of Commons was a blunder, which a wiser

set of men, by and by, will have to remedy. Our mission of the day is to reduce, to diminish all war expenditure, because, being Israel, for reasons given in the preceding chapter, we cannot be defeated, and, for reasons given in a future chapter, we shall be entirely exempt from the conflicts and wars of the Gentiles. Hence, in the sight of God, I thus use my talent to destroy the influence of the "Battle of Dorking," and thereby save the Nation needless expense!

WEIGHTS AND MEASURES.

PART I.—THE PAST.

Lost Israel discovered by its still retaining the Old Standards of Weight and Measure.

By C. PIAZZI SMYTH, F.R.S.S., &c., Astronomer Royal for Scotland; author of "Our Inheritance in the Great Pyramid."

NEXT in importance after language and religion, comes metrology, or systems of weight and measure, as a necessary practical method of justice between man and man, and a foundation for all social systems, organized civilization, and lasting human government on earth.

As religion may be of God, and true; or of man, and vain; or of, and to, the devil, and evil—and as each nation has something in religion distinctive of its own innate nature by creation, or historical experience, or divinely appointed destinies—precisely so is it in, and with, metrology. And as religion once received, strikes its roots deep into the inmost fibres of the hearts of both parents and children, generation after generation, and continues to characterize a people, not only from century to century, but from millenium to millenium, so is it with metrology, and perhaps, even in a still more intense degree; for though the language of Egypt has long since died out, and the idols of Noph have no more worshippers, yet the chief standard linear measure of the ancient and wicked Pharaohs of 4000 years ago, may still be seen in active use and reference for measuring off to the present inhabitants of the Coptic Land, those annual inundations of the Nile River, whereon all their agriculture depends.

Now the metrology of Israel commenced to be indicated under divine Inspiration to Noah, carried forward in details under Moses at the construction of the Tabernacle in the Wilderness, and fully established by Solomon at the building, and in the vessels, of the Temple—fixed, too, in its extreme importance for the people to respect by a multitude of prophets and inspired writers*—was, just like their religion, radically different from the contemporary metrologies of the idolatrous and Cain-like Nations around them, such as Egypt, Babylon, Assyria, Phœnicia, and others.

Nor is this grand distinction and feature in metrology, that there is a sacred and there is a profane system, any new discovery; for it was admirably pointed out nearly two hundred years ago by the greatest philosopher who has ever lived in England, viz., Sir Isaac Newton, in his "Dissertation on Cubits." But "blindness in part," had already deeply befallen our Nation; nor had the time for lifting the veil from their eyes *then* arrived. So that though Sir Isaac Newton's words were almost worshipped by his countrymen in all other subjects, his most earnest conclusions in *metrology* were simply set at naught; and the great Ecclesiastical Editors of our English and Scottish Bibles did not hesitate to go on printing, in their notes and commentaries attached to the sacred volume, the British equivalents, not of the *Hebrew* measures, but of those of *Egypt* and *Babylon*, as *being the Hebrew*. The real Hebrew measures, they said, were very difficult to determine exactly from any data they had before them, while Egyptian and Mesopotamian measures could be got at most easily by referring to still-existing buildings in those countries, and there did not seem to be the slightest suspicion on the souls of those men, Bishops and Doctors of Divinity though they might be, that they were thereby doing despite to the Spirit of God.

The resuscitation of Sir Isaac Newton's views was, however, recently performed by the now late John Taylor of London, in connection with his remarkable researches, fifteen years ago, into the objects and design of a special and most unique building, which, though it stands in Egypt, is not of Egypt; and, indeed, it preceded in point of time, every other architectural remain, either there or in any other part of the known world. This remarkable building, the Great Pyramid, whose plan and erection at that primeval date, can only be attributed to a certain amount of Divine interference in the affairs of men, having, with such a signal origin, the inestimable practical virtue of having lasted through all the history of man, presents us now with the very forms, sizes, and figures of weights and

*Levit. xix. 35, 37; Deut. xxv. 15; Proverbs xvi. 11; Ezekiel xlv, 9, 11.

measures communicated to the Patriarchs of old, when God spoke to certain men face to face, and gave their heritages to His chosen people, before He left all other nations free for a time, if they would, to follow after their own inventions. Hence it is, that without any of the ambiguous character of a mere verbal description, but from solid matter of fact of the date of the original time itself, the special sizes and proportions of the standard measures of the sacred people themselves have been securely recovered, even of those very measures concerning which Moses told all Israel in presence of the thunderings on Mount Sinai, that they were the measures of the Lord their God.

And what do we find, on comparing these sacred measures thus ascertained, with most of the Anglo-Saxon, and many of the Teutonic and Scandinavian measures of the present day?

Why, this, that all those Nations, but especially the British Nation's chief standards, and those more particularly which either for length, breadth, surface, weight or cubical contents have been the favorite rule of the Nation, and the traditional heritage of its people from time immemorial, are precisely those which were given to Israel by Moses as sacred, and under the most solemn adjuration to keep to them forever.

Hence our pound weight, old English pint measure, inch length, the ell length too, with these Nations such as Prussians and Swedes, where it is still twenty-five inches long, and our acre-surface of land, are what they are because they are the traditional representatives—through Divine Providence overshadowing and preserving—of the Israelite measures of old. While if the further question be also demanded, as to *what* was the original vessel of which our "quarters" (wherein corn, the staff of life, is so universally measured), the vessel, I say, of which our quarters are the fourth part, it has been found to be no other than that most sacred vessel of all the sacred Tabernacle of Moses, viz: the Ark of the Covenant,* wherein was kept the manna that had formed the miraculous bread of the Israelites during their forty years' sojourn in the Wilderness.

Thus Israel, clinging through all the strivings, strugglings, and unutterable woes of the still longer 2500 years of the *seconda* Wilderness sojourn in the Northern captivity, and though clinging latterly in mere blindness and unreasoning feeling to its popularly favorite and unaccustomed weights and measures, often, too, in spite of its perversely strenuous attempts by

*See pp. 463-467, Vol. 2; and p. 174, Vol. 3, of "Life and Work at the Great Pyramid;" also at p. 119 of "Our Inheritance in the Great Pyramid," by C. Piazza Smyth, 1864, with all other works on the Great Pyramid, sold by J. Huggins, 372 Pearl St., N. Y.

human governments and military despots to change them, has yet unintentionally, but no less successfully, preserved one of the most remarkable and admirably provable series of documents testifying to the genealogical origin of the entire people, its stem and descent for the last 3300 years.

THE DYING-OUT IDENTITY.

Referring to my "Forty-Seven Identifications of the British Nation with the House of Israel," to which this work is a Supplement, I here give another Identity. After Israel was cast out of her land, and had become a lost people, God gave her this important promise.—No Nation can be identified with her, unless carrying out its conditions in positive, and literal detail. "Fear not, O Israel, for I am with thee, saith the Lord, to save thee; though I make a FULL END of all Nations whither I have scattered thee, yet will I not make a full end of thee." Jer. xxx. 11. This is repeated in Jer. xlvi. 28, and simply means that, in scattering Israel after she was cast out of Palestine, when she was dwelling in "the Isles" [see Identification 2d], and, on account of the vast increase of her population she was finding them "too narrow, by reason of the inhabitants" [Is. xlix. 19], and thereby had to cry out for more country, saying, "Give place to me that I may dwell" [v. 20], that God, pitying her then straitened condition, gave her Colonies, including the whole of the "desolate heritages" [v. 8] that were then in existence [see Identification 7th], and that, as they would possess these Colonies one by one, the original inhabitants or aborigines found by Israel living within them should in course of time DIE OUT; there should be a "full end" made of them, they should not be able to thrive or live before Israel, but gradually become less in numbers, and finally become extinct races.

Now, it is utterly impossible to identify Israel, unless this trait being worked out in her history. Israel must have immense Colonies, and the aborigines must be dying out in them, or, the word of God is at fault, which is impossible. THE IDENTITY is supplied by our Nation only. Were it within our scope, it would not be difficult to prove that the Welch are not the descendants of the Ancient Britons, but are of the same stock as the English and Scotch; that the real Ancient Briton is an extinct race, having died out before our people: thus the "full end" is an accomplished fact in England. In Canada and the Hudson's Bay Territory, the aborigines are decreasing year by year. In Newfoundland, the last man died in 1858. In America, the Indians are dying out; the tribe among whom Brainard, the missionary, labored,

is extinct; not one remains to read the Bible he translated to them with so much pains. The Maories, a bold, stalwart race in New Zealand, who in 1830 were 180,000 strong, are now only 50,000; at their present death rate less than 20 years will insure their "full end." The aborigines of Tasmania are all gone, not a solitary soul remains; whilst those of Australia are fast dying out, and in many of our smaller settlements, like Newfoundland, the work is completed.

In India, we may have an exception to the rule, in the Brahmins, and account for it by the statement, that they are literally the sons of Abraham, not that they are Israel, but descendants of Abraham through his second wife, Keturah. Gen. xxv. 1. But, as far as Lower India is concerned, the decree of the Almighty is effectually working. Captain Rankin writes me from Bombay, calling my attention to the "wholesale dying out of the natives in Lower Bengal, and the Hooghly districts about Calcutta," saying, "This, to my knowledge, has been going on for two years." This is true, as the following extract from *The Bombay Gazette*, under date January 5, 1871, will testify: "Fever appears to be very prevalent at present in some districts near Calcutta." *The Indian Daily News* of Monday, says, "We learn from Serampore, that the ravages of fever in the Hooghly districts are very great, and, unless something be done shortly, or some change take place for the better, without anything being done, the population will soon be removed off the face of the earth. To mention one village only, Jehanabad, we are informed that sickness and mortality are so great from fever and cholera, that the people are scarcely able to dispose of the dead. Along the line of road, many houses are falling down, every member of the household having been cut off, the last being burned by the police. The fearful destruction of life threatens to leave the land without inhabitants—a wilderness within a few miles of the capital of India." Thus it is surely established that in all our Colonies and Possessions this "full end" process is being carried out in detail, and God's sure word will be verified in a short course of years; its effect can only be worked out by Israel—by no other Nation—and the English, being the only nation on earth to whom it applies, must surely establish to all intelligent minds another identity of our nation with Israel.

It is most important that the operation of this promise should be watched, if in existence, elsewhere. Denmark has Greenland, but the natives do not die out before them. Holland has small settlements in the East, but the operation does not exist there. Germany has no colonies, but their people, because of "the fulness" of their nation, abound here and there in

most countries, but natives do not die out before their presence; hence, *another* proof that these North-West Nations are *not* parts of Israel.

IRELAND.

Our plain-spoken, most eloquent, and much esteemed countryman, John Bright, has rendered very popular his pertinent question, "What is our Kingdom the better for Ireland?" I don't know that he has met with any reply, but I venture to answer, "Much every way." Ireland is one of our many possessions, fairly won by conquest, and it is absolutely impossible for England to lose any of her rightful Possessions, without doing violence to Scripture, which we cannot do in such a matter. Therefore, the notion of repeal becomes nonsense; agitation in its behalf purely beating the air; and even a separate Parliament, still retaining Ireland as a part of the United Kingdom, an impossible thing, for no Statesmen could ever achieve such a result. There are two distinct elements in the population of Ireland. The first is the so-called Norman element, which is part of ourselves; and most certainly as we are, so also they are, purely Israelitish. These, our kindred, have supplied us with some of the finest blood and talent our country has owned. Some of our best Statesmen and warriors have come to us from our own race in Ireland. But the second element most certainly is not Israelitish, but Gentile, neither are they the original inhabitants of Ireland. The *aborigines of that land are almost, if not wholly, extinct*; and this Gentile portion now in Ireland, and who swarm in certain parts of all our large cities, not only in the United Kingdom, but in America, and in all our Colonies, are literally and positively no other than the descendants of the Canaanites, the seven nations that were in Canaan prior to the possession of that land by our forefathers in times of old. There need be no doubt about this, their own history and legends fairly proving the fact, and not only so, but they confess it and make open boast of it to this day. Therefore, there is no need to strain this point, because, founded upon so much veritable evidence: and hence arises another and most complete Identity, as also giving a wonderful and truly interesting fulfilment of another portion of God's sure word. These Nations, the Canaanites, the Hittites, the Amorites, the Jebusites, the Hivites, &c. (who are even now, what they always used to be, "hewers of wood, and drawers of water"), our forefathers were commissioned by God to *exterminate*, but they disobeyed God by failing to do so, therefore, God in anger declared they should be left in our midst—that they should be left "to *prove* Israel." These people were given to idolatry, destitute of mind and reason,

with a sort of animal instinct, they vacantly gave themselves over to a foolish, trickey, and false system; and to this day they doggedly and persistently cling to the false and scandalous service, idolatry of another form, *i.e.*, the service of Rome, the "Mother of Harlots." God has placed them by our sides "to prove" us, and let us thank God that we have thus far stood the test, that only a small modicum of our people have fraternized with the error, and that even when the system was in use by our rulers in the dark, dark ages, that even then, the people, the masses, though under pains and penalties, groaned and sighed for freedom, and, with a Protesting Power, burst the bonds and gained the glorious liberty of the Reformation. And let us thank God that having tasted the sweets thereof, it becomes impossible for any mean Jesuitical Prime Minister ever to take us back to bondage. Such a man might try his hardest by prostration, by toe-kissing, by mass attending, by ritualistic priest, and "sister"-making, by all the wiles of artful cunning, to drag the Nation back to cursedom, but he will find it impossible. This-mill-stone can never more hang about our necks, and no mill-stone shall long roll in power along our Parliamentary floor. Thus, these Canaanites are still about us, and are fulfilling prophecy by being "thorns in our sides." True, they have given rise to much bad temper on our part, but they have brought forth some of the finest feelings of our fallen humanity. Our nature has been refined thereby. Our national religious convictions have been confirmed: hence, our Nation has been the better for Ireland. As before remarked, we have the same advantages out of the land as our forefathers had when in it, and as they required "proving," so do we; and it is one of the mercies of God, that we have them by us, and that the description He gave of them to our fathers applies to us. They shall be "pricks in your eyes, thorns in your sides, and shall vex you in the land wherein ye dwell." Num. xxxiii. 55. "They shall be snares and traps unto you, scourges in your sides." Josh. xxiii. 13. "Their gods shall be a snare unto you." Judges ii. 3. And surely no people in all the earth give so much vitality to this description as these Irish Canaanites do to us. Truly, are they "thorns in our sides," but mark, only thorns to Israel. They are thorns to our brothers in America, thorns in Australia, thorns in Canada, thorns in New Zealand—everywhere to us. But they are *not* thorns to the French, *not* thorns to the Prussians, to the Chinese, nor to Denmark, Sweden, Holland, and Germany. Hence, again, *these last cannot* be parts of Israel. This view of things becomes of use to us: we are not to tamper with them, and throw them sops as New York has done, and as Gladstone has done. We

are not called upon, *because of them*, to disestablish an Irish Church, or to give admission to their voice in our Parliament, or in our brother's Congress. We are not justified *because of them*, to endow Maynooth, to *imprison George Mackey*,* or to have suffered Murphy to forfeit the rights of Citizenship. No member of our Parliament is worthy of the Nation's confidence who would suffer these atrocities to be perpetrated by our Cabinet, without an indignant protest. No so-called Liberal should find a seat, after the next election, be he ever so much a religious braggart out-of-doors, who has, for commercial ends or social position, been a neutral "humbug" upon these points. Our mission, now, is as clear as it was to our forefathers. It is not to abolish Protestant Oaths and Tests. It is not toleration towards a false and wicked imposture, but we are called upon to do the same work that our fathers were called upon to do: "To destroy all their pictures and destroy all their molten images, and quite pluck down all their high places. Numbers xxxiii. 52. "Ye shall utterly destroy all their places, overthrow their altars, break their pillars, burn their groves, hew down the graven images of their gods (saints and relics), and destroy the names of them out of the place." Deut. xii. 3. Our Fathers raised the timid plea of religious toleration, which is the equivalent cry of "Catholic Emancipation," as their sons have raised, when no such wickedness was required of us, and God is still saying to us, I told you "to throw down their altars, but ye have not obeyed my voice; why have ye done this?" Judges ii. 2.

Again, these Irish Canaanites are to us as aborigines, and have to come under the "dying out" process. It is in positive operation, as shown by our last census, when fairly taking into account the thorns who have emigrated, to prick the sides of our brethren across the waters; striking an average of their births for a given number of years; the census of 1871 proves a diminution in their numbers, in the "dying out" sense, of nearly half a million of souls.

THE TRIBE OF BENJAMIN.

I am anxious to make much importance of the Tribe of Benjamin. A very great deal depends upon understanding this Tribe. Much error is in vogue respecting it, and the

*"The Confessional unmasked," simply gave godly and proper exposure to some indecencies and blasphemies extracted from books that are now in use in these Canaanitish Colleges. "Extracts" were given, accompanied by honest, useful, and dignified comments, and no two individuals could more nobly have carried out God's own instructions, as given above, than did George Mackey and Robert Steele, when they did their best to give circulation to

meaning of many books of the New Testament is hid from us, because of our blindness concerning Benjamin. I have not much space to spare, but in as few words as will be convenient, let me give a "Flash of Light" upon this Tribe. These are my chief points, upon which I challenge disproof. Benjamin is a tribe of Israel, one of the *ten*, and not a tribe of Judah, one of the *two*. The Disciples of Christ were from Benjamin, therefore Israelites, and not Jews. Paul was an Israelite, and not a Jew. The conversions at Pentecost included Israelites from Benjamin, and *not* Jews from Judah. I speak plainly, it being important to be understood.

The Theocracy of Israel consisted of twelve tribes, and when Israel first became a Kingdom it still contained twelve tribes. Of this there can be no doubt, as also, ultimately, prior to the Second Coming of Christ, the Nation of Israel will again comprise twelve tribes; but now, the House of Israel only includes ten tribes. Saul, David, and Solomon were kings over the whole twelve. It was because "Solomon did evil in the sight of the Lord" (1 Kings xi. 6), that the Lord said "I will surely REND the kingdom from thee, notwithstanding in thy days, I will not do it, for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit I will not REND AWAY ALL the kingdom, but will give ONE TRIBE to thy son, for David, my servant's sake, and for Jerusalem's sake, which I have chosen." (v. 12, 13.) The kingdom here referred to was that of Israel, as distinct from Judah, as subsequent events clearly prove, so that, though the twelve tribes were under one head, it is quite certain, that, from the very first, the divine government recognized the two divisions.

The kingdom of Israel was to be rent away from Solomon's son, not the house of Judah; yet, ONE TRIBE, even belonging to Israel, was to remain with Judah. Jeroboam, who was not Solomon's son, met Ahijah, the prophet; Jeroboam being dressed in a new garment, Ahijah caught hold of it, and tore it into twelve pieces, saying to Jeroboam, "take these 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, but he shall have ONE TRIBE,

these strictures. And yet, forsooth! both these honored men have been prosecuted by the English Cabinet of 1871. Mackey, as truly a martyr as any man has ever been, held in jail, because an English Court found the "Extracts" to be indecent. Mark ye, Israel! the "Extracts," not the Strictures upon the Extracts, were found indecent; and Steele, a worthy Secretary of a noble Protestant Society, has had his offices searched by a Royal Warrant, the exposing book seized, confiscated by the Government, while the filthy books, containing all the horrid extracts in their entirety, are STILL the lesson books of these Canaanitish Priests.

for my servant David's sake, and for Jerusalem's sake, the city which I have chosen, OUT OF ALL THE TRIBES OF ISRAEL." (1 Kings v. 31, 32.) This ONE TRIBE was to be taken out of the TEN, therefore, Israel would be left for a time with only NINE; and for a time Judah would possess THREE TRIBES. I say, only for a time; because, this one tribe was not a positive gift, but only as a loan, to serve a special service. God makes this an important point, by explaining the matter a third time in the 35th verse, "I will take the kingdom out of his son's hand, and will give it unto thee, even TEN TRIBES, and unto his son will I give ONE TRIBE, 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." Therefore the mission of the one Tribe was to be "a light"—it was to be separated from Israel, and to serve this purpose under Judah; nevertheless, though with Judah, it belonged to Israel. This tribe was Benjamin's, and was with Judah after the revolt 2 Chron. xxv. 5. Therefore it is plain that ten tribes of the House of Israel were not under Jeroboam—only nine tribes of this House were under him, because, after this captivity, Judah, Levi, and Benjamin were left in the land, and 137 years after, or B.C. 588, these three tribes went into the Babylonish captivity for 70 years. These three tribes returned also from Babylon. Ezra i. 5; x. 9; Neh. xi. 4, 7, 31; xii. 34. And Ezra even goes so far as to record the ancestry of the chief men who returned, but only mentions those of Judah, Levi, and Benjamin. It must be remembered that the original inheritance of Benjamin in the land, was a slip north of Jerusalem, including Bethel and Jericho, but after they returned from Babylon, Obadiah distinctly refers to Benjamin as possessing Gilead, a country extending very considerably northwards, and near to the Sea of Galilee. Obadiah 19. It would be in these parts that this, the only tribe of Israel, would be found in the time of Christ. The Jews, or Judah, were then still inheriting Judæa, southwards; and it is important to note, that when Christ came, He did not go in quest of His disciples in Judæa, although He did select Jerusalem as the city to place His name there. But why should He not have selected His disciples from the Jews of Judea? This could not be, because, having selected the city, He wanted "a light." He could not possibly get this from the Jews, because Christ—Himself from Judah—came to His own, but His own (tribe) received Him not—utterly rejected Him. John i. 11. How, then, could Judah supply the wanted "light," when they had no light? Therefore Jesus said: "Say I unto you, the kingdom of God shall be

taken from you (Judah), and given to a NATION bringing forth the fruits thereof" [Israel]. Matt. xxi. 43. Hence, Christ goes northwards, to the "country of Benjamin," after the ONE TRIBE OF ISRAEL whose especial mission it was to be "A LIGHT" before Him; and "by the Sea of Galilee," finds Peter and Andrew. Matt. iv. 18. In this region were His twelve selected, all of Benjamin, not of Judah—unless, may be, Judas represented Judah, and Barnabus Levi—which is further proved by his saying to Nathaniel: "Behold, an Israelite indeed" (John i. 47), meaning that he was not a Jew; and Peter, when in the hall of the High Priest, surrounded by Jews, was known not to be a Jew by his speech. Hence, I maintain it to be a very grave mistake to speak of these disciples as Jews, or to hold them up as specimens of Jewish conversions; and though done by some "'cute" ministers at a recent Jews' Meeting, they have not scripture warrant for such assertions, and simply hold, and perpetuate a delusion. This point is further substantiated by the fact, that, after the days of Christ, the great Apostle, the great Light, the mighty Paul, comes forth and avows himself, "an Israelite, of the seed of Abraham, of the tribe of Benjamin" (Rom. xi. 1), the One Special Tribe purposely left with Judah, until the days came when they could hold forth the glorious light of the Everlasting Gospel. This One Tribe was the remnant of Israel left in the land, to which Joel referred, saying: "In Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel ii. 32); bringing us to the day of Pentecost, when three thousand were converted, "and numbers were added to the Church daily." But Peter speaking of Pentecost, says: "This is THAT which was spoken by the prophet Joel" (Acts ii. 16); meaning, that Pentecost was but the fulfillment of Joel's prophecy: that Joel had foretold of this outpouring of God's Spirit, and which was but the foreshadowing of a still more glorious outpouring yet in reserve for us; immediately after our Identity, which Paul declares shall be to us "as life from the dead." But, upon referring to Joel, it is most evident that he does not prophecy of the Jews at all, in relation to this great event. His prophecy of Pentecost is directed entirely to Israel. He has nothing to do with Judah, excepting in his last chapter, and then, is chiefly referring to events yet to take place. His first and second chapters include Israel only, and as showing their political relationship with certain Gentiles. Properly understood, they are most important chapters of pure English History; therefore I maintain that the conversions at Pentecost were not Jewish, but em-

braced only the Seed of Israel, with a portion of the Gentile race, and that, as Benjamin only was in the land at this time belonging to Israel, so Pentecost only included this "One Tribe;" that, as the seven thousand men had not bowed the knee to Baal in Elijah's time, so now, in Paul's then present time, this "One Tribe" was "a remnant according to the election of grace" (Rom. xi. 5). and who were, as Paul said, "Israelites to whom pertained the adoption and the glory and the covenants" (Rom. ix. 4); in whose "seed shall all the kindreds of the earth be blessed." Acts iii. 25. And, as the promises can only be realized in Christ, and, as the Jews have not been, and are not yet, in Christ, therefore, they are not in "adoption;" neither have the kindreds of the earth been blessed through them. Hence, it is evident that the Jews, as a people, had no part in the conversions of Pentecost.

Lastly, we come to the fact, recorded by Josephus, that all the Christians of these times escaped from Jerusalem unhurt, immediately prior to the Siege of Jerusalem by the Romans. True it is that the Christians did escape; and true it is that Josephus refers to them as Christian Jews; but they were not. These Christians were Israelites, of the tribe of Benjamin; no harm was done to them; they escaped, leaving their brethren of Judah behind to suffer the punishment of their sins in rejecting their Saviour. Christ made overtures to them, but they resolutely denied Him. Paul preached to them—called himself a Jew, simply in order to be in common with them—but they would not hear him; some of them for a time received his good tidings; but afterwards they forsook him, and fell back again to Judaism. Hence it was that Paul turned his attention to the Gentiles instead. Therefore, the Jews were left behind for punishment, to suffer all the horrors of the Roman siege. But not so with Benjamin; they had now fulfilled their mission; they had been "a light alway" before Christ; they preached the great Light of the Gospel; they alone were used by God to proclaim the good Tidings to their brethren, the "lost sheep," the nine tribes who were then "scattered sheep" (Jer. l. 17) in the North-West region; and now, having accomplished the work they were given to do, the time arrived for them to depart. So, just as Pentecost was fulfilling prophecy given to Israel by Joel, so was their deliverance from Jerusalem the fulfilment of prophecy given to Israel by Jeremiah. This great prophet comes forth to their rescue, and says to this "one tribe," "O ye children of Benjamin, gather yourselves to FLEE OUT of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem, for evil

appeareth out of the north (the Roman siege), and great destruction" (Jer. vi. 1); from which, by the will of God, they, the "one tribe," were to escape. Hence, these were not Christian Jews, as Josenhus tells us they were, but Christian Israelites, composing the one tribe of Benjamin, and whose descendants are now numbered with us in Britain, and to whom we are indebted for the tidings of the Gospel. This tribe did not escape by the North-West, but took shipping by the Great Sea, hence, would come through Italy, by way of Rome; that though possibly we might receive the glad tidings through the medium of Rome, yet, never through the false Church of Rome, but through our kindred of Benjamin. They would then make their way through France, through Gaul and Normandy, simply directed by the finger of God to the one point of concentration, where, crossing the English Channel, they would meet in England the other nine tribes of Israel. These tribes had made their way to England from the North-West points, where their fathers having previously had the Gospel proclaimed to them, were the more ready to receive it, *via* Benjamin, by way of Rome. Hence, I say, our accepted notions of the so-called Norman Conquest become a great delusion, forming part of the "blindness" that was to happen to us. That these invaders were not in reality Normans, but positively our own kindred of Benjamin, adopting this means, by direction of God, to re-unite themselves with the main body. Thus we get, by this revelation, an entire harmony of Scripture, that can alone explain our Political National History, and shed light on National Events, as having been accomplished in accordance with Scripture Prophecy, and which, otherwise, can never become really intelligible, or truly comprehensible, compelling us to exclaim, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

WEIGHTS AND MEASURES.

PART II.—THE PRESENT.

Of the Internal Characteristics and Meaning of the said Sacred Measures, when found.

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Let it be conceded, then, as, indeed, facts show that it should, that *some* souls, though still resisting other proofs, shall yield to the arguments derived from *weights and measures*, as just detailed, and shall confess—at last, too, with the whole nation—that they *are* ^{the} of the sons of the prophets, though not Jews," and that long-lost Israel has been discovered at length (blessed, too, by the Almighty to an extent which never entered the most sanguine expectation of any mere human imagination when they disappeared on their north-western captivity);—that will surely be a mighty result to have been accomplished, and for which we ourselves cannot be too thankful. But yet the question may be asked, is that all that those sacred weights and measures were intended for, or capable of performing? Rash would it be for any human mind to reply from its own ideas; for when the Spirit of God has once moved in the affairs of men, who can tell the length, and the breadth, and the height of the thoughts therein contained?

The least, as well as perhaps the best, that mortal man can do, when told, in these latter days, of the standards which have so happily assisted in recovering Israel, and saving us, as a nation, alive, that they are the measures of the Lord—the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty, is for him, man, to regard them with all his mind as well as all his heart, besides fully believing that there *must* be much more in them on account of their origin, were his eyes opened to see it, than all that the mere mind or desires of men could have put into them *at the corresponding date*, when they were first manifested on earth. And so, precisely, it actually has been found by those who, armed with all the means and appliances of that exact mathematical and physical science which is the wonderful growth of the modern times in which we live.

have seriously examined the case. For these persons have actually stood appalled at the wisdom and exalted meaning of these ancient things, when tested in that severe and searching manner of modern scientists just mentioned—a manner whose accuracy and power Moses himself, as a man, could have had no idea of.

One length of stick to measure withal may appear, not only to a clown, but also to many a man learned indeed, but only in letters or mental philosophy, as good as another, and requiring little wisdom to choose originally. But to the *scientific* of modern times the case appears very differently; for they know that one of the leading characteristics that such a standard of measure ought to possess is, a round and easy numerical commensurability with the exact dimensions of that great earth-globe on whose surface all men live. But *who* was to tell man in early days what those dimensions were, seeing that they have really only been ascertained, with any exactness, by all the accumulated growth of 3000 years of science among men, or within the last few years of the history of the world? Well might the Deity put to Job (whether, according to older writers, that patriarch lived before Moses, or according to German neologists, during the Babylonian captivity of Judah) the confounding question, "Hast thou perceived the breadth of the earth? Declare if thou knowest it all;" for, in reality, none of the ancients knew anything about it. The wisest of them, even the Egyptians, reckoned the earth to be a flat plain, and had seen only a very small portion of its whole extent. Yet the cubit given in the Spirit to Moses, and exhibited by him to the Israelites, as the sacred *ammah*, or beginning, or predecessor of all measures, of the Lord their God, is now found by modern science—when it does know something of the size and shape of the earth—to be an admirably round and even portion, or the one ten-millionth of the one and only line through the whole globe, which both decides its size and regulates for man his days of labor and nights of rest throughout the year—viz., the axis of rotation, on or around which the whole globe revolves.

Nor does this reference to the grandeur of Nature—in a manner superhuman to mere man, acting on his own faculties at that historic time—and with that one *linear* example of the sacred cubit; for the measures of *capacity* and *weight*, as visibly presented in olden time by the Ark of the Covenant of Moses, and *still to be seen* in the long-hidden "coffer" in the interior of the Great Pyramid, symbolize the capacity and weight, or, in one word, the mean specific gravity of the whole world, with

all its wondrous contents of various chemical materials, locked up, for the greater part, even still in the central darkness unknown; though all men, in a manner, exist on those materials, the resulting outcome, both in the balancing of the earth in its annual orbit round the sun, and the metals, oxides, and salts of the various elements, as they are found on the surface, suited so happily to the progressive wants of civilized men.

Further still, too, modern science has discovered that this unique stone building, which *has* successfully preserved to our times its own edition of the capacity measure of that Ark of the Covenant, which, though most sacred, neither the Tabernacle of Moses or the Temple of Solomon were able to protect from *apparently** total destruction—viz., the Great Pyramid—stands in the *centre of all the land surface of the earth—i.e.*, of all that part of the globe where alone man can live and nations multiply; and this result only comes out when we include America, Australia, and Japan, though their dimensions, and even their very existence were utterly unknown to any or all the profane nations of antiquity. This same building, too—the Great Pyramid, the lasting and permanent casket of deposit for those sacred standards prepared in the beginning of the world for uses only to be fully manifested in the end of the same—is further found by its *height* (which is greater than any subsequent stone building that man has ever attained to, and there were none previous) to indicate, in another round and even series of numbers, the distance of the earth from the sun—that wonder-working luminary, which is the support of all *material* existence of any and every living creature upon this earth. An invaluable anthropological datum, therefore, is this sun-distance, yet not only never known to the ancients, but so far still from being actually ascertained that the Governments of Great Britain, France, Germany, the United States, and Russia, are spending large sums of money, even at this moment, in preparations for further observations to be made in 1882. In all which particulars, touching the data of the sacred measures of Israel, and the manner of their duplicate preservation, men may read, and will be enabled to read with increasing clearness year by year, as they themselves advance in accurate modern science—firstly, that those lengths, breadths, and sizes which Moses accepted by *faith*, as the measures of the

*The Abyssinians say that the Ark of the Covenant, saved from the destruction of the Temple at the taking of Jerusalem by Nebuchadnezzar, was carried to their country, and is still in *one* of their churches; which one is purposely concealed by *every* church having been furnished with a copy or imitation, declaring itself the true ark.

Lord his God, *must*, in that age, have come from the ineffably elevated Divine source; and, secondly, that they afford thereby—in these days, when too many men, intoxicated by their modern science and the material powers it imparts, are beginning to lose faith in all the spiritual and miraculous portions of the Scriptures, and are rashly asserting that man has risen to his present vantage-ground of modern civilization solely by his own progressive development of his own faculties out of a primevally lower than savage state—they afford an undoubted proof that God did, in early days of old, occasionally inspire some chosen men with wisdom direct from the source of all wisdom; and gave them, as noble heritages for their people for ever, some results of knowledge, grander and more complete in their way than any that man has worked out for himself, even up to these modern scientific times.

“THEY ARE NOT ALL ISRAEL, THAT ARE OF ISRAEL.”—Romans ix. 6.

Paul, in writing this Epistle, is expounding certain points that had been brought under his notice. Among others, was one to the effect, that though the Scriptures declared that Israel would receive the Gospel light, yet, that the Jews had not received it, but, contrariwise, had rejected it; therefore the Gospel had miscarried—had not answered its avowed purpose—thus was a failure. Paul knew that such a notion would be a source of evil, and combats it: he says, it is “not as though the word of God hath taken none effect,” it was to light upon Israel, but Israel, the ten tribes, are not the same as Judah, the two, for they are not “all Israel” that are “of Israel.” Paul here simply expounds the difference of the ten, from the two, or Israel from Judah. Judah or the Jews, who were then in the land, had both rejected and crucified the Saviour; it was manifest, therefore, they had not received the word, but the word was not a failure because of that; not being sent to them, it could not be said that it had “taken none effect,” because “the word was sent unto Jacob, and it lighted upon Israel.” Isa. ix. 8. Paul says in effect, you misunderstand your Scriptures by supposing Judah to be Israel, they are simply “of Israel,” but it was to the Lost Tribes that Christ came. Matt. xviii. 11. This was the special mission of Christ, Matt. xv. 24, and of his disciples, Matt. x. 5, 6, and these lost tribes were “All Israel.” It is evident from the following proofs that the “all” in “all Israel,” is not to be understood in the usual sense, *i.e.*, the adjective sense, as implying

completeness, including the whole number without exception ; it is wrong to understand it thus. The "all" must be linked to "Israel," and received together as a proper noun. The proper name of the ten tribes, or even any portion of the ten, was, and is, "All Israel," that, just as Benjamin Disraeli distinguishes a great man in our midst, so the proper noun, "All Israel," distinguish the ten, or any portion of the ten, from Judah. Thus, when Saul (who was king over the twelve tribes) was persecuting David, we are told that "All ISRAEL AND JUDAH loved David, because he went out and came in before them." 1 Sam. xviii. 16. Saul's son, Ishbosheth, was made king over ALL ISRAEL, "But the house of Judah followed David." 2 Sam. ii. 10. Afterwards the two houses were united, and David reigned "Thirty and three years over ALL ISRAEL and JUDAH." 2 Sam. v. 5. Upon the death of Solomon, his son Rehoboam, became king over Judah and one tribe of Israel (Benjamin). 1 Kings xii. 21. And Jeroboam, the son of Nebat, was, as before seen, king only over nine tribes, but when Rehoboam tried to triumph over him, and sent his Chancellor, Adoram, to exact tribute from him, it is said "ALL ISRAEL stoned him with stones that he died." 1 Kings xii. 18. The "ALL" here could not be an adjective, because their whole body was not then together, one tribe being with Rehoboam, he "having Judah and Benjamin on his side." 2 Chron. xi. 12. Again, Jeroboam had not the whole number, even of the nine tribes, with him, for some preferred to remain under Rehoboam, and these are distinguished even from Benjamin ; because Shemaiah, the man of God, was to speak unto "All Israel," "IN Judah AND Benjamin." 2 Chron. xi. 3. Again, when Jeroboam fell into idolatry, many of the pious of his Kingdom deserted him, and strengthened the Kingdom of Judah for three years, and yet those still left with Jeroboam were called "All Israel," verse 13. And, until this circumstance, many of the priests of Levi, purely a tribe of Judah, were ministering in Israel ; therefore Judah, oftentimes called "All Judah," could not employ this term as comprising their full numbers. Again, King Jehoram went out of Samaria and numbered "All Israel," but he did not include Israel under "Jehoshaphat, the king of Judah." 2 Kings iii. 6, 7. Therefore not an adjective. Again, Benjamin, though with Judah, is distinguished from Judah. King Asa had an army out of Judah, "and out of Benjamin." 2 Chronicles xiv. 8. The Spirit of God came, saying, "Hear ye me, Asa, and All Judah, and Benjamin." 2 Chron. xv. 2. Amaziah gathered "All Judah and Benjamin." 2 Chron. xxv. 5 ; xxx. 6 ; xxxiv. 9.

Even Levi, a tribe of Judah, need not be included in "All Judah," for we are told, "there was no passover like to that as Josiah kept; the Levites, and all Judah, and Israel (*i.e.*, Benjamin), that were present." 2 Chron. xxxv. 18. After the seventy years' captivity of Babylon, *i.e.*, 207 years after the nine tribes were lost, "All the men of Judah and Benjamin gathered themselves together unto Jerusalem." Ezra x. 9. And in Nehemiah's time, "at Jerusalem dwelt of the children of Judah, and of the children of Benjamin." Neh. xi. 4; xii. 34. From the days of Babylon there was only Benjamin belonging to Israel that kept with Judah, and yet this one tribe is repeatedly referred to as "All Israel." See Ezra ii. 70; viii. 25; x. 5; Neh. xii. 47. Indeed, there are scores of other instances, if we had space to produce them, in which "all" is not applied to Israel as an adjective, but as a noun, and it is in this sense only that Paul uses it, when he says "they are not all Israel that are of Israel," and elsewhere. "So all Israel shall be saved." Rom. xi. 26. Indeed, it cannot be understood in any other way, because, if received in the sense usually applied to it, it is, then, one, if not *the* most dangerous and mischief-making texts in the whole Bible. Apart from the explanation now given to it, it could be used only in malice, in the bitterness of hostility, in enmity, in a spirit entirely antagonistic to the peaceful teachings of Jesus, it would destroy all that is lovable and enjoyable in the Christian walk, for, then, we could only use this text as sitting in judgment over one another, thus usurping the Holy Prerogatives of God. Thus the bigotry of the Church sneers at Dissenting Christians using this text. Dissenters talk in the same impious strain of the good and the pure in the Church. Baptists there be that use the text as a weapon against the Methodists; and Wesleyans there be that hurl it as a two-edged sword against Calvinists; and Brethren, who hold they are of no denomination, have the effrontery and impiety to suppose that all others not of their persuasion are outside the pale of the Christian Church, each saying of each other, with an icy, suspicious shrug of the shoulders, and in the spirit of slander, "They are not all Israel that are of Israel." Christians! our Father never gave us such a weapon, and Paul never intended it to be so used. No one section of the Church is yet perfect, but true Christians are in all, and after our Identity, "ALL ISRAEL" shall have harmony What a prospect!

ANOTHER POINT FOR GERMANY.

There are a few of these within these pages, not that I have any ill-feeling towards this nation, but I have an anxiety to combat the idea that they form any part of Israel. The late John Wilson, to whom we are as a nation deeply indebted, first gave forth this thought, and it has, to a small extent, taken hold of the public mind. This may be the chief point on which I differ with Mr. Wilson, but it is a vital point, worth fighting about. The Astronomer-Royal for Scotland, writes me, saying:—

“Edinburgh, July, 1871.

“I have little to stand out for in defence of the present Germans, touching Weights and Measures; for in 1870, at the instance of the Prussian King, they adopted the permissive use of the Atheistical and Rationalistic French Metric System, and on January 1st, 1872, it is to be made compulsory to all Germans. If they allow that, together with its consequent destruction of their national, or hereditary, or borrowed and copied Israelite Measures, of course I must consider them to have forfeited the claim to be true Israelites; and must consider them as the subjects of the beast's kingdom.

“I remain,

“Yours very truly,

“C. PIAZZI SMYTH.”

The proofs already supplied by the Astronomer-Royal, that our own Weights and Measures are the same as in use by Israel in olden times, and which furnishes another Identity that we are Israel, render it an impossible thing for England to displace them. It simply cannot be done, and though we have a few misguided M.P.'s in our Commons foolishly given to change, who have attempted to alter, yet once let the country see that their movements are based upon ignorance, and then they will be permitted to stay by their own firesides, or give up the folly and wickedness—wicked, because an insult to God.

THE TEUTONIC DIFFICULTY.

The Teutonic notion has given rise to considerable perplexity, conveying to us the thought, that because the modern Nations North-west of Europe can trace their ancestries to a common point, therefore, they must be of the same stock; to this I demur.

In finding Israel, fresh fields for discovery are opened up. There are other lost nations besides Israel. And by what

light can they be traced? I maintain only by the line of Scripture. History must be a very unsafe and treacherous guide. Scripture is divine. History, at its best, is human. God himself has declared that He has cast a veil, a covering over nations; that He has shrouded their ancestry in mystery, and the Identity of Israel will become the key to solve the problems, the means to uplift the covering. Isaiah xxv. 7. Therefore, it is patent that the historical notions of some people cannot be correct; they are founded upon blindness; and this blindness, may be, has invented the Teutonic Theory. I say that, because the English and the Germans can trace an ancestry to the same region, we need not, therefore, be related as peoples. There must be now about the earth another great nation, besides our own, able to trace an ancestry to the Northwest of Asia or Assyria. Our forefathers were captive to the Assyrians, in the land of Assyria. 2 Kings xviii. 11. Both Israel and the Assyrians were together in the same land, at the same time, and that when last heard of; Israel is lost, *i.e.* until our Identity is revealed; and the Assyrians are lost; yet they are both somewhere; both great people; both war powers; but not the same people, though having a common ancestry, *i.e.* in the idea of each, up to the present time. For Israel is to be found, and the Assyrians are to be found, because Assyria is yet to become a THIRD power with Israel and Egypt. This is a Bible statement, therefore an established fact. "In that day (*i.e.* upon our re-possession of Palestine, let us hope by 1882), shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; whom the Lord of hosts shall bless." Isaiah xix. 24. I have been told that this applies only to the *land* of Assyria, as being under blessing, but this is nonsense, because "Israel" implies our people, therefore "Assyria" her people; besides, we are told in the 23d verse, "the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians"—serve Israel. The Egyptians have not been lost; they have fulfilled Scripture by becoming a "base kingdom" (Ezek. xxix. 14), but the Assyrians are lost, yet somewhere about, and as a power; establishing the incontrovertible fact, that there is another great nation, besides our own, supposed to have our own historical origin, and yet, not the same people with us.

Again, not only are the Assyrians a lost nation, yet to be found, but there are other lost peoples that have yet to come to light; there are the Philistines, the Edomites, the Moabites, and the Ammonites; all these have to come into distinct

recognition within a few years, because, when the selected of our people shall return to Palestine, "one of a city and two of a family," according to the consumption decree, return to take possession of the Holy Land, these peoples will be privileged to obey us. See Isaiah xi. 14. And again, there are yet other smaller tribes that were about the region of Palestine, now in obscurity, that have to respond to enquiry. Therefore, we get this great and important fact, that there must be a nest of nations and peoples, having, according to their historical theories, a common origin, but who are, in fact, totally distinct from each other. The great question is, Where are they?

I think I have done my duty and served my Country by Identifying the greater, and leave to others the distinction of bringing to light the lesser; suggesting, that as scores of proofs exist that Israel drifted Westward, and not Eastward, after the Assyrian Captivity; that the seven nations of Canaan did the same; and, from the fact, that the East was in full possession of ancient peoples, therefore, without waste country to occupy; that, therefore, the more than probability is, that all these people here brought under notice, set their faces to the West, where existed room for their purposes, as is proved by so many modern nations having sprung up contemporaneously with ourselves in the Northwest of Europe. This view supplies justifiable and reasonable ground to doubt, whether our long-accepted, and oft-times cherished, Teutonic Theory, after all, has any *bona fide locus standi*.

A CHAPTER OF IDENTITIES.

Most of my Forty-seven Identifications, as also those introduced in the Second Part, are peculiar to our Nation, and cannot be found as being supplied by any other people. Yet are there some scores of minor Identities that could be brought forward, many of which would not be peculiar to ourselves, only. Because other Nations could furnish a few similarities to Israel, that would not establish their claim to be Israel; to do this, they must not only furnish a few, but perfectly respond to *all* the characteristics given forth in the Scriptures of Israel. This is our strong point, giving to us the stronghold of claim, from which no power can dislodge us. We not only respond to a few, but to all. I fearlessly challenge the production of one mission, given by God to Israel in her lost estate, but what we have accomplished; not one is missing. The following Identities are simply brought forth, just to make the chain of evidence a little longer; as, also, to meet an objection raised against my theory by the "Friends' Quarterly Magazine,"

where I am told that the English are not sufficiently Conservative to be Israel, that strong Conservatism is a predominant element of all Eastern peoples, and would be an abiding principle in Israel, in dress, religion, customs, &c. The matter of dress cannot be of much value, inasmuch as the Jews in England do not adopt the Eastern dress, and they, of all people, lay claim to be most Conservative, though they are not; and, as to religion, there are hundreds of Scriptures to testify that Israel would now be Christians, and not be serving under the rites of the Mosaic Law. Indeed, the Christian faith is purely Conservative, because part and parcel, from the very beginning, of the Mosaic Law; whose very types and shadows were purposely designed to merge them, at a set time, into Christian fellowship. The Jews, therefore, in reality, are not Conservative, by clinging to an exploded age; because, inconsistent with the original mission of their rites; by so doing, they fall away from the design, therefore step off their own roadway. Surely there is nothing Conservative in so doing. But in the following customs belonging to ourselves, all of which prove separate Identities of our people with Israel, we most surely show by them that we are really a Conservative people, not given to change; altering only when circumstances render it imperative. I cannot devote much space to these Identities, so must give them in bare outline; they will speak for themselves, and can easily be filled up at pleasure.

I. Israel must, as a people, be found taking their National Oaths in the Name of the Lord. "Thou shalt fear the Lord thy God, and serve Him, and shalt SWEAR by His Name." Deut. vi. 13; 1 Sam. xx. 42. And after captivity they are recognized as doing the same, "Hear ye this, O House of Jacob, which are called by the name of Israel . . . which SWEAR by the Name of the Lord." Isaiah lxviii. 1. God "shall call His servants (Israel) by another name (*i.e.*, the English), that he who blesseth himself in the earth, shall bless himself in the God of Truth, and he that sweareth in the earth shall SWEAR by the God of Truth." Isaiah lxxv. 16. Thus we are found to this day, as a people, in all our Courts of Justice, taking our Oaths in the Name of the Lord. From the Monarch down to the meanest subject in the Police Court, we SWEAR as witnesses to speak the truth, each saying, "So help me, God," *i.e.*, the God of Truth; hence a Conservative Identity.

II. Israel was given a binding and everlasting law, viz, not to give false evidence against each other in social or legal matters. "Thou shalt not bear false witness against thy neighbor."

Exodus xx. 16. And perjury is a punishable offence to this day by our Law; hence a Conservative Identity.

III. Profanation of God's Name was forbidden. "Neither shall ye profane My Holy Name, but I will be hallowed among the Children of Israel." Lev. xxii. 32. This would not be allowed in any of our Law Courts, meeting with punishment. And, though among social life exceptional instances may be met with, yet, as a Nation, we are not addicted to such a sin; hence an Identity.

IV. Fallow Land. "In the seventh year shall be a Sabbath of rest unto the land." Lev. xxv. 4. This was an instruction to Israel, that every seventh year their fields should become fallow lands; and though it may not be a Law upon our Statute Books, yet our farmers observe the custom, and know the value of so doing. Hence an Identity.

V. Gleaning. This very beautiful instruction was given to Israel: "When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest; . . . thou shalt leave them for the poor and stranger." Lev. xix. 9, 10. "When ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor and to the stranger; I am the Lord your God." Lev. xxiii. 22. "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow, that the Lord thy God may bless thee in all the work of thine hands." Deut. xxiv. 19. Again, this custom may not be provided for by the National Statute Book, but, nevertheless, it is the usage throughout the land. I do not say there are not exceptions to this rule; there are, but such men invariably, in the long run, come to grief, their savage natures are tamed by blight and mildew, or by the bite of some swindling-Company, whose failure casts them as contributors upon their lists to the uttermost farthing. But, as a rule, it is the custom of our land, our farmers regarding it as a Law of God; an arrangement between the Almighty and themselves, upon which their very prosperity depends; hence an Identity.

VI. Landmarks. "Cursed be he that removeth his neighbor's landmark." Deut. xxvii. 17. This is an offence punishable by Law; hence an Identity.

VII. The Blind. "Cursed be he that maketh the blind to wander out of the way." Deut. xxvii. 18. It is one of the

finest sights in our large Cities, to see the compassion of our people towards the blind, the willingness displayed by Peers, Gentry, and Commoners to assist them across a busy road; hence an Identity.

VIII. Parental Homage. "Cursed be he that setteth light by his father or his mother." Deut. xxvii. 16. Of course there are exceptions, and wicked children exist with us. But, generally, no tie is so strong with us as the ties of our children towards their parents. Hence an Identity.

IX. Marriage Laws. Upon chapter xviii. of Leviticus our marriage laws are founded; hence an Identity.

X. Next of Kin. The ties of kindred were binding in Israel as recognized in Leviticus xxv. 49, and elsewhere, and also with us, although a poor relation is not esteemed a luxury with our people, yet the claims of poor relations are recognized by our country to a national extent. Hence another Conservative Identity.

SANSKRIT—A CONNECTING LINK.

By Captain CARTER, of Cheltenham College.

As corroborative of the wonderful and interesting theory of the English Nation being identical with the Lost House of Israel, and in special reference to the quotation from Sharon Turner's history, to the effect that the original name of the Anglo-Saxons was Saka Suna, it is important to note that the words Saka Suna (the last word being an abbreviation of Sunya) are pure Sanskrit. These people formed part of the great Aryan race, who spoke the Sanskrit language, the fountain stock of Greek, Latin, and their derivatives. The cradle of the Aryan race is supposed to have been the very part of Central Asia to which Sharon Turner so ably traces the Anglo-Saxon origin, and from which point, according to Mr. Hine's theory, our people have so evidently realized all that the Prophetic Word testifies should be accomplished by Israel, while they were lost people.

Our national history, from the Saka Suna period, does certainly appear to give the only historical accomplishment of the predictions which were intended for Israel to verify—*i.e.*, for Israel, as a lost people, without knowledge of their true ancestry. It therefore becomes interesting to inquire what would be the procedure of the Israelites after the Assyrian captivity; for it was not only a fact, that, from this time they would become lost—entirely cut off from the associations of their

former history—which could only be effected by the annihilation, as far as they were concerned, not only of their name, but also of their language; the Divine decree being, not only that they should be “no more remembered by their name” (Hos. ii. 17), but also “with another tongue will I speak to this people.” Isa. xxviii. 11. Therefore, both name and language have been taken from them; thus, it is evident that they would soon find themselves in the midst of other peoples, without being able to give any clear or satisfactory account of themselves as to country or origin; and from this very circumstance, would gather around them some entirely new associations, that would give testimony to after ages, that they did positively inherit such an æra, and would also prove, that God’s Sure Word, on these two points, positively received confirmation. So, with a strong corroborative testimony, History does come forth with her undeniable proofs: and the very words, Saka Sunya, supply a most important Link to substantiate Mr. Hine’s truly wonderful theory. Saka Sunya, pure Sanskrit words, possess most telling signification. Saka, साक, means an æra, epoch, date. Sunya, शून्य, means void, destitute of, empty. Thus, the two words combined, form the name of a people without an æra or dating point; hence, a people lost, unknown to themselves, ignorant of their ancestry. This was the immediate state of Israel after their captivity. It would be difficult to understand what more appropriate name could have been adopted, so fitly handing down to us a proof of God’s far-seeing wisdom, and, at the same time, furnishing us with so remarkable a connecting Link. This was the intermediate state of the people, when they, in the goodness of God’s arrangements, became a lost race; being a name and language most eminently qualified to perpetuate that blindness that was designed to happen to them; a name that, as they passed through other countries in their continual movements, would supply in itself an apt reply to the natural interrogations, Who art thou? Whence comest thou? The reply being, Saka Sunya; without an æra, or dating point. Lost and unknown, साकशून्य, Saka Sunya!

A DILEMMA.

It is right to say that a few ministers have told me that the idea of the English being Lost Israel was too absurd to entertain. Such ministers are hardly aware of the corner into which they drive themselves: for, if we are not Israel, then we are a Gentile Nation, and, as a Gentile Nation, it will be our mission, when Lost Israel is found, to go to God, in the presence of

Israel, with this confession—that our fathers have inherited lies, vanities, and things wherein is no profit. We shall have to go honestly and boldly to confess that our fathers—*i.e.* the Archbishops, the Bishops, and Clergy; the Wesleyans, Presbyterians, and Congregationalists—have all through their Church histories inherited lies, vanities, and unprofitable things. This must be our painful position, if we are a Gentile Nation. Because the Bible declares—and no man can destroy its meaning—that “the Gentiles shall come unto thee from the ends of the earth, and shall say, SURELY our fathers have inherited lies, vanity, and things wherein there is no profit, . . . and they shall know that my name is the Lord.” Jer. xvi. 19. If we are not Israel, we cannot deny that this will be our case; and the logical deductions from this thought would operate so fearfully against the interests of the Church, as to be too dreadful to contemplate. Thank God, only a few have so said, and they, without supplying a single proof—it being beyond the power of man to prove that we are not. On the other hand, I know of several ministers who receive the identity; and am credibly informed that there are known to be eighty Clergymen of the Church of England, who hold it to be true that the Anglo-Saxons are Israel.

EVERLASTING PUNISHMENT.

It is impossible to read Deuteronomy xxviii. without coming to the conclusion that the blessings, and the curses, were pronounced as for, or against, Israel, as well as for, or against Judah. They were given alike to both Houses. The curses were so given that God could with justice have inflicted them immediately upon the first symptoms of disobedience, when they were in the Land. God told them from the first, before they had possession, what could, or would be; yet it is a positive fact, that, both people lived many years in the Land, in an almost chronic state of sin, without the curses overtaking them. And I have sometimes asked myself the question, May it not be much about the same in reference to eternal punishments? God has pronounced them; it is foolishness to cavil upon these points. The Bible is most clear. There is eternal life to every believer: happy holy life, in Christ; but miserable and eternal death to the unbeliever; but both pronounced eternal. This is the clear case set before us all; and if the latter is shared in by any, no one could possibly charge God with injustice. It would be a positive justice on His part to inflict the woe, if, WE broke the Covenant; therefore, let us not be found catching at thoughts antagonistic to the Scriptures,

by saying there cannot be eternal punishment, when God declares so plainly that there is. Let us leave the matter with our Father; for surely we have the precedent, that though the curses were pronounced against Israel, yet, though dreadfully disobedient, they have NOT shared them. Israel was not punished by the curses, but by captivity; such was the abounding mercy of our God, that, though we deserved them, they were not given. We always have been, and still are, under the blessings. This mercy was even extended to Judah, who remained 137 years in the Land, after Israel had been punished by captivity, and had become lost; therefore, they had the results of Israel's disobedience before them, and would thus become more guilty than Israel, if they fell into Israel's snares—and they did; yet, God did not then and there punish them by the curses; but simply removed them by the Babylonish captivity for seventy years; for, when in Babylon, they were not under the curses, but even like Israel still under blessings; such was God's forbearing mercy. Even this captivity did not reform them. Zech. vii. 5. They returned hardened, and yet God bore with them; and it was not until they had committed the enormity of crucifying our Saviour, that the curses given in Deuteronomy xxviii. overtook them. Surely a warning even to us, that if we persist in obstinately going into the full lengths of sin, that dire punishment, even of eternal torment, may overtake us, and with justice; that as the fearful curses have been literally carried out in the case of Judah, so may eternal wretchedness even be literally carried out in the case of sinners. "Cannot I do with you as this potter? saith the Lord. At what instant I shall speak concerning a nation; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them: or, if it do evil in my sight, then I will repent of the good wherewith I said I would benefit them." Jeremiah xviii. 6-10. It is far better to leave these matters in the hand of God, than to do as some divines are doing in the present time—destroying the very texture of the Bible, to gratify some little crochet of their fancy. I introduce the matter chiefly to show that Israel never has been under the curses, but only Judah, though pronounced over both; and proceed in the next chapter to give the present case of Judah, affording me the opportunity of showing the contrast of Judah, as set forth against Israel's blessings displayed throughout these pages.

THE CASE OF JUDAH.

The pages of my "Flashes" already show signs of being unable to contain all the matter that I purposed and wished to crowd into them, so that I must be sparing of my room. I will therefore condense as much as possible the case of Judah, or the Jews, which comprises the tribe of Judah, and the tribe of Levi, these two tribes only, forming the House of Judah. They are now, even to this day, under the curses given forth from the 16th verse of Deuteronomy xxvii. And any one acquainted with Jewish, as distinct from Israelitish, History, cannot fail to see how literally these curses have been verified among the Jews. "Thy heaven that is over thy head shall be brass. The Lord shall cause thee to be smitten before thine enemies. Shalt be removed into all the kingdoms of the earth. The Lord shall smite thee with madness and blindness. Thou shalt be only oppressed and spoiled evermore. Thy sons and thy daughters shall be given unto another people. Thou shalt become an astonishment, a proverb and a by-word, among all nations. Thou shalt eat the flesh of thy sons and of thy daughters, in the siege, and in the straitness, wherewith thine enemies shall distress thee. Ye shall be left few in number. The Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind. Thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life. Shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone." These are but selections from Deuteronomy xxviii., and being uttered before Palestine was possessed, would almost stand for nothing, unless effect was also given to them by the Prophets. These I call to my aid, for they testify very plainly that these curses have only been applied by the Prophets to the Jews, and not to Israel; also, that the curses spoken have their groundwork in Deuteronomy. Thus: "Judah is fallen; because their tongue and their doings are against the Lord. The show of their Countenance (*i.e.*, *the Jewish known physiognomy*), doth witness against them." Isaiah iii. 8, 9. But ye (Judah) are they that forsake the Lord. . . . Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because, when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not." Isa. xlv. 11, 12. "Declare ye in Judah. . . . I will bring evil from the North (the Roman Siege), and great destruction. When thou art spoiled, what wilt thou do?" Jer. iv. 5, 6, 30. "They said, We will

not walk therein. We will not hearken. Therefore, I will bring evil upon this people; I will lay stumbling blocks before this people." Jer. vi. 16, 17, 19, 21. "Therefore, pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee. Seest thou not what they do in the cities of Judah? The children of Judah have done evil in my sight." Jer. vii. 16, 17, 30. "Death shall be chosen rather than life." viii. 3. "I will feed them with wormwood, and give them water of gall to drink. I will scatter them also among the heathen." Jer. ix. 15, 16; xi. 9, 11, 14; xiv. 11, 16, 17. "I will cause them to be removed into all the kingdoms of the earth. I will bereave them of children. Thy substance and thy treasures will I give to the spoil without price." Jer. xv. 4, 7, 13. "They shall die of grievous deaths; they shall not be lamented. I will cause to cease the voice of mirth, and the voice of gladness. I will not show you favor." xvi. 4, 9, 13. "The sin of Judah is written with a pen of iron; thyself shalt discontinue from thine heritage. I will cause thee to SERVE thine enemies." xvii. 1, 4. "Let their wives be bereaved of their children, and be widows; and let their men be put to death; their young men slain." xviii. 21. "I will make void the counsel of Judah. I will cause them to fall by the sword before their enemies; I will cause them to eat the flesh of their sons, in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them." xix. 7, 9. "I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten." xxiii. 40. "I will deliver them to be removed into all the kingdoms of the earth for their hurt; to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them." xxxiv. 17. "I will bring upon Judah all the evil I have pronounced against them." xxxv. 17; xxxvi. 31. "Ye shall be an execration, and an astonishment, and a curse, and a reproach." xlii. 18; Lam. v. 8; Ezek. v. 12. "Is it a light thing to the House of Judah that they commit the abominations which they commit? Therefore, will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them." Ezek. viii. 17, 18. "Therefore have I made thee a reproach unto the heathen, and a mocking to all countries." Ezek. xxii. 4. "Thou shalt take thine inheritance in thyself, in the sight of the heathen" (*i.e.*, shall not possess any country). Ezek. xxii. 16. "I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent." Ezek.

xxiv. 14. "Judah also shall fall. I will pour out my wrath upon them like water." Hosea v. 5, 10. "I will send a fire upon Judah." Amos ii. 5; Obad. 12. "I will bring distress upon men; they shall walk like blind men. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. i. 17, 18. "Therefore, it is come to pass, that as He cried, and they would not hear; so they cried, and I would not hear, saith the Lord of Hosts." Zech. vii. 13.

Thus is given the testimony of the Prophets in reference to Judah. I do not pretend to have quoted the passages in full; space would not allow it. I have merely gleaned—the whole matter against them would fill two Pamphlets; enough is given for the purpose, and I now proceed to procure the testimony of the New Testament. Christ did not come to destroy the Prophets, but to confirm their sayings. Matt. v. 17. He knew that Judah would reject Him, and merely corroborated the Prophets, in saying, "It is given unto you (Israel) to know the mysteries of the kingdom, but to them (Judah) it is not given. Therefore speak I to them (Judah) in parables; because, they seeing, see not; and hearing, they hear not; neither do they understand, and in them (Judah) is fulfilled the prophecy of Esaias, which saith, by hearing, ye shall hear, and shall not understand, and seeing, ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should hear them. But blessed are your eyes (Israel's), for they see; and your ears, for they hear." Matt. xiii. 11-16; Mark iv. 12; Luke viii. 10; John xii. 40. Then answered the Jews (*i.e.*, Judah) to Pilate "His blood be on us, and on our children." Matt. xxvii. 25. God took them at their word, hence, their children to this day are under the curse. "Art thou the Christ? tell us, and He said unto them (*i.e.*, unto Judah, not unto Israel), if I tell you, ye will not believe." Luke xxii. 67. Christ "came unto his own (Judah was Christ's own tribe), and His own received him not." John i. 11. "He would not walk in Jewry, because the Jews sought to kill him." John vii. 1; viii. 21. "And Jesus said, for judgment I am come into this world, that they which see not (*i.e.*, Israel in their blindness) might see, and that they which see (*i.e.*, Judah) might be made blind. Therefore (Judah) your sin remaineth." John ix. 39-41. "Ye believe not, because ye are not of my sheep" (*i.e.*, of the sheep of Israel). x. 26. "This cometh to pass, that

the Word might be fulfilled that is written in their (Judah's) law, They hated me without a cause." xv. 25. This was not Israel's law, because, to Israel, "The law and the Prophets were until John" (Luke xvi. 16-18), when Israel was divorced from the Mosaic Law. "Weep not for me, but weep for yourselves (Judah) and for your children." Luke xxiii. 28. Christ appeared to Paul when in a trance, saying, "Make haste, and get thee quickly out of Jerusalem, for they (Judah) will not receive thy testimony concerning me." Acts xxii. 18. Paul himself testified that Judah would not receive the gospel, and quoted the prophets to corroborate his statement. Acts xxviii. 25, 27. This was partly the reason why the salvation of God was "sent unto the Gentiles," who would hear it. v. 28. Because Judah, who undoubtedly are "of Israel," therefore, are "natural branches," and these "branches" being "broken off," the Gentiles, being as wild olive trees, "were grafted in" among them. Among whom? Why Israel. The branches were not purposely broken off, that the Gentiles might be grafted in, but, "because of unbelief, they (Judah) were broken off." Romans xi. 17, 24. They "killed the Lord Jesus and their own Prophets," and "the wrath has come upon them to the UTTERMOST." 1. Thess. ii. 15, 16. Peter, who only wrote his Epistles to Israel, *i.e.*, and whose letters are sheer nonsense if applied in their entirety to any one Gentile Nation upon the Continent, testifies that Christ is precious, "unto you, therefore (*i.e.*, Israel), which believe," "but unto them which be disobedient" (*i.e.*, Judah) He is "a stone of stumbling, and a rock of offence, whereunto also they [Judah] were appointed." 1 Peter ii. 7, 8. John speaks of Judah as "of Antichrist" [not "the Antichrist"] saying, "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world." 1 John iv. 3.

Hence is given, very hurriedly, the case of Judah up to the present time, their history literally responding to the Scriptures. They are not a numerous people. The Jews most assuredly will return to Judæa, but not until we ourselves restore them. Most assuredly they will re-build their Temple, and re-establish the Mosaic Service within that Temple, because seven chapters from Ezekiel xl. are devoted to Judah, God Himself commanding and instructing them how to do it, and, if not done, these chapters would be devoid of meaning, a thought impossible to credit. It is also most certain, that not until they have been in their land some time, serving God under the

law, will they embrace Christ ; then, and not until then, will they become reunited with Israel, ourselves.

SEVEN-EIGHTHS OF THE BIBLE MISUNDERSTOOD.

Bible students would find it most useful, because greatly facilitating their reading and understanding of Scripture, if they would underline in *red ink* all parts of the Bible having a direct reference to Israel only, and to underline, in *blue ink*, those parts referring to Judah alone, and also, in *green ink*, those parts that refer directly to the Gentile World, apart from Israel or Judah. By doing this they would arrive at the readiest method of ascertaining the positive fact, that seven-eighths of the entire Bible have reference only to the literal, social, and historical affairs of Israel and Judah, that only about one-eighth of the whole Bible has any real bearing upon the Gentiles, and that those parts marked *red*, as referring to Israel, largely predominate. It follows that, not to understand the distinction of Israel from Judah, is positively to misunderstand seven-eighths of the Bible, and yet, it is an undeniable fact, that 99 per cent. of our people do not recognize any difference as existing between Israel and Judah, and that, when you speak to them about Israel, they immediately think you are referring to the Jews, and read their Bible with this same false impression. Nationally, to this day, both Oxford and Cambridge are under this delusion, as well as all the Dissenting Colleges of the land ; how, then, can we be surprised at the amount of stupid blundering and erroneous statements issuing from some of our pulpits, or wonder at the fact, that our pulpit ministrations do not gain the respect of the masses, so that, while the thousands regard the Church as a Divine appointed Institution, the millions are really outside its influence ?

Brethren ! is it not a lamentable assertion to make in 1878, that seven-eighths of the Bible are misunderstood ? yet it is, too truly, a fact. By not distinguishing Israel from Judah, we set all the prophetic books at variance with each other ; we make one prophet give the direct falsehood to another ; we make Isaiah call into question the prophecies of Jeremiah ; and Jeremiah impugn the statements of Hosea. We set Joel against Amos, Zephaniah against Zechariah, and make Ezekiel contradict them all. Hundreds of proofs are at hand to substantiate these statements, but a few must suffice. Isaiah, Hosea, and Christ, declare Israel to be Lost. Isaiah vii. 8 ; Hosea i. 10 ; vi. 2 ; Matt. xv. 24. Jeremiah and Ezekiel declare Judah to be Known. Jer. xxiv. 9 ; Ezek. xxii. 4. Hosea

declares Israel to be as the sand for Multitude. Hos. i. 10. Jeremiah declares Judah to be Few in number. Jer. xv. 7. Isaiah, David, and Micah declare Israel to be the Strongest War Power upon earth. Isa. xli. 11; Psa. cv. 24; Micah vii. 16. Whereas Jeremiah declares Judah to be Without Might. Jer. xix. 7. God Almighty, Samuel, David, Isaiah, and Jeremiah declare Israel to be a Monarchy. 2 Sam. vii. 12, 13; Psa. lxxxix. 4; Isa. xxxvii. 31; xlix. 23; Jer. xxviii. 26. Jeremiah states Judah to be without Government. xvii. 4. Isaiah and Obadiah state Israel to be an Island Nation with large Colonies. xlix. 1, 8; Obad. 17. Jeremiah and Ezekiel state Judah to be Strangers in all Countries, without Geographical Inheritance. Jer. xxiv. 9; Ezek. xxii. 16. Isaiah, Hosea, Micah, Habakkuk, and Paul declare Israel to be a Christian People. Isa. xlv. 23; Hos. ii. 19; Micah v. 7; Hab. iii. 13; Rom. vi. 14. Whereas Ezekiel, Nahum, Zechariah, Christ, and Peter declare Judah to be under the Mosaic Law. Ezek. xliii. 18-27; Nahum i. 15; Zech. ix. 11; Mark vii. 9; Luke xiii. 35; 1 Peter ii. 8. Many scores of such illustrations might be given. These statements are, in reality, perfectly harmonious. It is only when we read Scripture in our blindness, under the impression that each statement refers to one and the same people, that it becomes contradictory; then it is that the whole Bible seems one mass of confusion, defying the genius of man to bring forth a shadow of reconciliation, without doing material damage to other parts of the Book. Tom Paine fell into the common error of looking at the Jews as the House of Israel, and states boldly in his writings that he was led into infidelity, because he saw that the Jews could never verify the promises given to Israel; he therefore gave the Bible up as a myth. I can never be too thankful to the Almighty, that in my youth He used the late Professor Wilson to show me the difference between the two Houses. The very understanding of this difference is THE KEY by which almost the entire Bible becomes intelligible, and I cannot state too strongly, that the man who has not yet seen that the Israel of the Scriptures are totally distinct from the Jewish people, is yet in the very infancy, the mere alphabet of Biblical study, and that, to this day, the meaning of fully seven-eighths of the Bible is completely shut out to his understanding.

I close this chapter by a short and powerful description of the difference between Israel and Judah, given forth by God Himself: "Therefore, thus saith the Lord God, Behold, my servants [Israel] shall eat, but ye [Judah] shall be hungry; behold, my servants [Israel] shall drink, but ye [Judah] shall

be thirsty; behold, my servants [Israel] shall rejoice, but ye [Judah] shall be ashamed; behold, my servants [Israel] shall sing for joy of heart, but ye [Judah] shall cry for sorrow of heart, and shall howl for vexation of spirit; and ye [Judah] shall leave your name for a curse unto my chosen [Israel]: for the Lord God shall slay thee [Judah], and call His servants [Israel] by ANOTHER NAME" (*i.e.*, the English Name).
Isa. 13, 14, 15.

I again recommend my readers the plan of underlining their Bibles in *red*, *blue*, and *green inks*. If they would only try the *red* and *blue* in the quotation just given, they would see its service. There are hundreds of verses like the above, that in part refer to Israel, and in part to Judah, and by this method of employing different colors to distinguish the parts, the intellect is immediately instructed, saving an immense strain upon the mind in study. I live in the hope of seeing the day when our Oxford and Cambridge Presses, with the British and Foreign Bible Society, will facilitate study by using different classes of type to discriminate readily these distinctions, and at the same time sponging out the absurd and false Head Lines that both disgrace and disfigure nearly all their Editions.

WEIGHTS AND MEASURES.

PART III.—THE FUTURE.

Of the office which the Ancient Sacred Measures, prepared from the beginning of the World, are to serve in the events now rapidly approaching in these latter days.

By C. PIAZZI SMYTH, F.R.SS., L. & E., &c.; Astronomer-Royal for Scotland; author of "The Antiquity of Intellectual Man." Also by the same author, "Our Inheritance in the Great Pyramid."*

For the *present*, or as far as the world has gone yet, such a gentle demonstration as that just drawn from the cosmic bearings of the Sacred Weights and Measures, that God is, and has at no very distant period of the world's past history, interfered with the course of Nature, and for the express purpose of placing man on a high level at the beginning of his earthly

* All these works sold by J. Huggins, Bookseller and Publisher, 372 Pearl Street, New York.

career, such a quiet and closet kind of demonstration *may* be sufficient; for there is the fact, waiting and having waited for 4000 years, *indelibly built into* the very substance of lasting granite, and ready to tell its tale and give forth its message whenever these things are investigated with sufficient scientific ability, or due meekness and teachableness of spirit. But for the wilder scenes to come, of man's positive rebellion and Satan's most strenuous efforts, which prophecy announces are now looming in the future, there may be required sharper and severer methods, more active control, and more decided opposition; indeed, they may call upon all who are on God's side to take up with these proved Metrological Standards of His publicly, and openly to testify the reality of their faith as to Whose these standards really are, and what they symbolize before all the world.

On one hand, indeed, we have already seen that unhappy French Nation, at their first Revolution, formally declare before High Heaven that there is no God, elevate man into God's place, abolish for themselves the week of seven days, as well as annul chronology by the Christian Era, and establish a new philosopher's invention, called from its chief linear standard, the *metrical* system of weights and measures; of which system the very object and purpose was unblushingly stated before the French National Assembly of those days, to be, that as its metre was, after a certain manner, though by no means so perfectly as the Sacred Cubit, "earth-commensurable," each French Citizen would be enabled to say of his communal plot of ground, when measured in terms of that metre, "By so much am I a co-proprietor of the earth."

But, on the other hand, the Sacred Scriptures have declared, "the earth is the Lord's and the fulness thereof." Ps. xxiv. 1. Shall not then His elect raise up, in opposition to that newly-invented metre so typical of Cainite man's claims to self-righteousness and worldly possession by his own won right, the Sacred Standard of the admirably earth-commensurable and earth-governing Cubit of the Sanctuary; and thereby show before all peoples, *to Whom* they consider themselves indebted for their place thereon, and all the mercies of preservation vouchsafed to them upon it? Yet, either these servants of the Lord are supine, or the time is not yet quite arrived for their manifesting themselves in this manner. But meanwhile, see how the evil leaven is working. Although the last attempt by the communists in Paris, only a few months ago, to again abolish the Christian Era and resuscitate the mode of reckoning years from the date of the first French Republic, was quenched in

blood by men of their own nation, still the adoption of the weights and measures part of the French metrical system has strangely got the ear of half mankind. Most of the philosophers of our day, ignorant of the excellent earth-commensurability of the Sacred Cubit, have been seduced by the French metre's plausible claim to be the only one earth-commensurable standard in existence, because the only one invented in modern scientific times, or since the size and shape of the earth have been known by man's own measuring; while the rulers of many kingdoms have bound themselves to the same human metre, and are pledged to make their respective peoples penally adopt it in all their transactions, both at home and abroad; indeed, they are so to proceed in their future commercial treaties with other nations, "that all, both small and great, rich and poor, free and bond, shall receive *that* mark in their right hand or in their forehead; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Thus, then, is sinful man, even in his very efforts at rebellion, and at overthrowing the rule of the Most High, really facilitating the awful separating work of the Angels at the harvest in the Last Day.

But there is more than this still in the symbolism of weights and measures, and more particularly in that most wonderful and admirable system of the Sacred Metrology of Israel, now in Anglo-Saxon and Great Pyramid Keeping. At least, so it really seems when we look to certain of the signs of the times, and attempt to judge from them, with something of the shrewdness of the children of the world, but better directed.

In such an inquiry, two most important facts must not be lost sight of:—1st, the extreme recentness of the discovery, or rather their recognition as such of any portion of these Sacred Weights and Measures; and 2d, the almost daily additions which, without any Government assistance, and without any countenance from the great Scientific Societies or Universities of the Land, have been made to our knowledge of them during the last twelve years; implying in a manner that the whole system, in all its details, will, before long, stand out of itself as an acknowledged and practical fact.

Now there is an admirable Report on Weights and Measures generally, by a late American Statesman, in his day one of the ablest minds in all the United States—John Quincy Adams—and he there sets forth, in a manner that has never been contradicted, and from reasons totally independent of everything contained in these pages, for he apparently knew nothing either

of the Sacred Israelite Measures, or of those of the Great Pyramid; yet he sets forth with perfect confidence, from his own head-views of the world, man, and nature, that:

1st. A settlement of weights and measures must precede the civilization or laws or form of government to be characterized by them.

2d. That none of the existing systems of the world possesses all the characteristics which the happiness of the future of the human race would seem to require.

3d. That if some system could be found, combining some of the principles of earth-commensurability of the French standards, with the human adaptabilities (especially for the poor, the weak, and the little educated) of the British standards kindly features—features, however, as he maintains, more conspicuous in the earliest known Anglo-Saxon types of 1000 years ago than their present, modern, Parliamentary arranged examples—such system, he firmly considers, would inevitably become the rule of the future for all nations and all time.

4th. He has no idea where such system is to be found, or how it is to be produced, but he has an almost inspired certainty that it exists as an organic reality in the womb of the future; wherefore, he advises his country to wait for its birth, in the meanwhile not losing their hold—charm the advocates of the French revolutionary metre never so wisely—on their long since inherited Anglo-Saxon Measures.

Now these Anglo-Saxon Measures we have already shown to be, though with losses of accuracy and corruptions of traditional descent, those Israelite measures of old, which the Great Pyramid has both preserved intact, and is now proving day by day that they actually have, together with unrivalled suitability for units to the poor, all that earth and heaven commensurability which John Quincy Adams so much desired, and erroneously thought to exist only in the modern French philosophical system. That in fact the original Israelite Metrology contains all the points of his desiderated system of the human future intensified, and with these two additional advantages, which it had never entered into his mind to conceive of, viz. :—

1st. That it has the material merit of being still practically set forth for the present day by an unequalled size, accuracy, and solidity of absolutely fire-proof stone monument standing, and having stood through all human history, in the centre—scientifically measured—of all the land surface of the earth, and occupying a naturally marked first meridian for all mankind.

2d. That it has the spiritual recommendation of having been the sacred system, of which appropriate portions were given by inspiration to Noah, Abraham, Moses, David, and Solomon.

And when to these characteristics, we add that there are further elucidations of the Great Pyramid's internal structure now coming out, tending to identify it more particularly with Christ allusions, and with the *first* prophecy which the Bible contains as to the appointed Deliverer to come of the seed of the woman without the agency of man, can we close our eyes to the apparently growing fact that the Metrology of the Great Pyramid is in very truth that of the Angel of the Covenant, or the adorable Messiah? And if, according to all human wisdom and experience, a perfect system of weights and measures must precede a perfect government and legislation, and if we do find that the Divine Messiah's Metrological System, prepared though concealed, and hid though placed most ostensibly in the very midst of mankind and in a manner in their keeping, from almost the beginning of the world, hallowed also, or rather testified to by its some time partial use among the sacred and peculiar people, is now being completely manifested from its ancient Pyramidal and Central Monument of all the earth, in a manner never known or heard of before, can there be any other practical conclusion but that the Second Coming of the same Messiah, to take up His great power, and reign amongst men as a Universal King for a thousand years, as all the Prophets have declared, is now exceedingly close at hand?

THE ENGLISH MONARCHY.

THE Identification of our Nation with Israel has more important uses than any other subject. By it we come to the knowledge, that it is not simply by the Will of the People—by the national choice—that we find ourselves under the Strongest Monarchy on Earth, but because this Form of Government was positively chosen for us by God. It is His Will that British Rule should be administered by a Monarchy, and no Power can possibly override God's Will. Hence, we become the ONLY Nation in the World whose Government has been selected, designed, and given by God. No other nation can lay claim to this privilege: and, whilst other nations alter, patch, and re-model; build up, and then destroy their ruling sway by passion, caprice, or ignorance, the British Monarchy holds its Majestic Dignity in a literal and positive Line of Descent from the very Throne of David.

It is the exclusive privilege and honor of the Rev. F. R. A. Glover, M.A., to prove that our most Gracious Majesty Queen Victoria, is positively descended in a literal, lineal, legitimate descent from the Seed Royal of the House of David. This Mr. Glover most logically, powerfully, and undeniably accomplishes in his truly Wonderful Work, "England, the Remnant of Judah," a Work unequalled for penetration and intrinsic worth.* I venture to say, that no work with more important results to the Church or the State has ever been issued from the press. It supplies, with historical certainty, that the fixed and unalterable promise, given by God to David, has been literally carried out. "The Lord has sworn in truth unto David, He will not turn from it; of the fruit of thy body will I SET upon thy throne. Psa. cxxxii. 11. This promise, that the Seed from David's House should rule OVER ISRAEL is many times given; and the Monarchy of England is the only home for such a Seed. God has promised to preserve both—to preserve the Throne, and preserve the Seed to set upon the Throne—both are *indestructible*; and it becomes an unprofitable and useless task for any to attempt to fight against them. The only alteration that can in any way occur to the British Constitution is, when that time arrives when God Himself will restore to us our "Judges as at the first." Isa. i. 26. Therefore, Republicanism for England is altogether out of the question; and they are but misguided, and err in judgment, who would even suggest such an alteration. The very thought, properly seen, conveys an insulting menace to our God. The thing is so impossible, that it becomes an idle waste of time, even to give the matter consideration, and, I maintain, once let the working masses come to a knowledge of our Identity with Israel, with all its inseparable grand and glorious results, and it immediately becomes the very last of their desires that injury should be done to the grand, illustrious traditions of the Noble Monarchy of England, reaching in its train to the very Throne of Solomon and of David.

The Monarchy of England is too great and too powerfully seated, to be eradicated; not only being seated in the affections and hearts of the millions, who are ever Loyal, but also in the Will of God, *therefore* most intensely irremovable. We can never change our Constitution, until the time arrives when God will once more establish His Theocracy. Until then we shall bud and blossom, and fill the face of the world with fruit,

* This work, with all other books, pamphlets and papers, on the Lost Ten Tribes, etc., sold by J. Huggins, 372 Pearl St., N. Y.

under the Throne handed down to us from David. Notwithstanding, it may be, the smiles of some of my readers, I still venture to hope that this will be *under* the peaceful and unexampled sway of our Sovereign Lady Queen Victoria, who, with the longevity that belongs to the "old estates," and, that is promised to us, as a consequence of our Identity, will, I fondly hope, and firmly believe, have Her life spared to exercise dominion from our Throne, when again re-seated in Palestine, which it will be in a few years' time.

The proofs given in these two pamphlets that we are identical with Lost Israel, are too undeniable to be cast aside. No mind exists ingenious enough to disprove this fact; but, I candidly confess, that for many years my mind was considerably perplexed upon one point. I knew not how to explain it. It was my only difficulty; the point was material. It was this—Being Israel, it became needful to show that a descendant from the House of David, who was of the House of Judah, and not of the House of Israel, was reigning *over us*, because David's Throne was to continue to reign over Israel: I will "build up thy throne to all generations." Psa. lxxxix. 4. "I will establish the throne of his kingdom for ever. Thine house and thy kingdom shall be established for ever." 2 Sam. vii. 12, 13, 16. "There shall not fail thee a man in my sight to sit on the throne of Israel." 1 Kings viii. 25. "Then I will establish the throne of thy kingdom UPON ISRAEL for ever." 1 Kings ix. 5; 1 Chron. xvii. 11, 12. "I will establish the throne of his kingdom OVER ISRAEL for ever." 1 Chron. xxii. 10. "Ought ye not to know that the Lord God of Israel gave the kingdom OVER Israel to David FOR EVER, to him, and to his sons, by a covenant of salt." 2 Chron. xiii. 5; xxi. 7; Jer. xxxiii. 20, 21, 26, &c., &c. This was my great and only difficulty. I knew not how to prove that David's throne was still in existence, and only received the light from the Rev. F. R. A. Glover's most valuable Book before referred to. He very clearly proves that our Queen is from David's House; that she belongs, not to the masses of Judah, or the Jewish people, but to the "*Remnant* of Judah," that "escaped from the House of Judah," the *elise* of Judah, that was "to take root downward and bear fruit upward." 2 Kings xix. 30. Thus, we being, by so many proofs, undeniably Israel, it is obvious, beyond the sureness of Mr. Glover's proofs, that it *must* be so, because "The zeal of the Lord of Hosts shall do this." (verse 31.) Therefore, if we were still unable to prove this point, Faith alone, our Faith in God, would compel us to believe that it was so, because we could

not have the Greater, without the Lesser being included. Nevertheless, Mr. Glover most beautifully proves that **IT HAS BEEN DONE.**

Hence, with this view, our Queen comes before us in a New Light. Her Personage becomes surrounded by a Glory never before seen; there becomes attached to Her an importance, yea, may I say, almost a Sacred importance, never before recognized; she becomes the embodiment of a Scripture Character, a positive Relic, from a Scriptural House, verily (I believe), the woman destined to "compass a man." Jer. xxxi. 22. Emphatically a Lady preserved by God especially to accomplish and fulfil the very grandest of His designs upon earth, the most sublime work, next to the Cross, that He has yet unravelled—the Identity and Restoration of His Ancient people Israel—whose political resurrection under her Majesty's sway will become as "Life from the dead," surpassing the glories of the deliverance from Egypt. Jer. xxiii. 8.

With this view, she becomes invested with the right, the supreme right, to expect, and to receive, from Her subjects their loyalty, their affection, and their utmost confidence. With our Queen we shall be passed into an entirely new era. Times of splendor and substance, times when the vanities and absurdities of Courtly nonsenses can be profitably dispensed with, and when we can with one voice Hail the approach of times of soberness and righteousness. And may I say, that, no Monarch has so fittingly trained us for the proper enjoyment of our coming glories than our well-beloved Queen; truly Her wisdom is from God. Surely She is in His hands: and, quite sure I am, that soon, very soon, the Nation will see with gratitude, that Her greatest renown was derived chiefly from the fact, that Her public acts of late years were pre-eminently in the cause of Usefulness and National Good, and *not* in the encouragement of that waste and extravagance always attached to the useless pomps and vanities of public Receptions and Entertainments, invariably attended with gaiety and dissipation; placing before the Country "fast life" at a premium.

Quite true is it, that these follies used to "circulate money," but only in limited and inappropriate directions, leading too often to ruin and crippled resources, giving to the world the old scandal of good families being brought to the verge of bankruptcy. But now, since our Queen has chosen the better part of quiet, retired, and domesticated life, nearly every business has most wonderfully progressed; money has been more abundantly spent upon the substantial purposes of true civilization. Instead of dissipation and wanton waste, Science and

Art and Manufactures have been fostered to an extent never before encouraged. In no other age of our Country, but in this "quiet life" age, have stately buildings been erected, covering immense waste grounds, until we have in our West End of London, not merely Streets, but long Roads of Palaces and Mansions, elaborately furnished and superbly decorated, giving, in the very truest sense, birth to a progress too massive and grand ever to have been dreamt of in the late King William's time. In no Reign, indeed, in no successive half dozen Reigns, has such a progress been effected; thus, money has never before been so much put into circulation. No longer confined to, though still in, the narrow channels, it now receives a powerful flow, in a broad current, for the direct and real benefit of trade in general, and for all these invaluable blessings we are mainly indebted (under the guidance of God) to the quiet, happy, and virtuous Life of our Reigning Sovereign.

Again, another great use derived from this view, must be, to give ease and assurance to doubtful minds. Our Queen can never ignominiously abdicate, or go into exile. This may be the lot of many of the Gentile Potentates, and England may continue to be their asylum, but England's Queen can never share such trouble. For our part, we may complacently suffer a few simple minds to unfurl a torn and dirty flag, and march in their simplicity to Trafalgar Square. We can afford to let them speak all day, all night, or all the week, to their Canaanitish allies, for they can do no harm. They cannot undo what God has done, is doing, and means to do. They cannot, by any possibility, set aside a work God commenced some 3,000 years ago, which He ordained still to exist, and which He has sworn by a "Covenant of Salt" shall be continued. There is no danger in their talking, and that Cabinet would be both weak and foolish that fears the consequences. Forsooth! to parade the police force, issue edicts or countermand them, and confine the military in barracks, because of such nonsense. Rather let us leave the simpletons to their folly, because the sound judgment and loyalty of our masses will ever hold this littleness in deserved contempt. The British Monarchy and David's Throne are indestructible. Long may it be the Nation's prayer: GOD SAVE THE QUEEN.

JACOB'S STONE.—A PILLAR OF WITNESS.

By Rev. F. R. A. GLOVER, M.A., author of "England, the Remnant of Judah," &c.

INTRODUCTION.

"The chief object of attraction, to this day, to the innumerable visitors of the Abbey," we are informed by the Very Rev. the Dean, in his "Memorials of Westminster Abbey," is, probably, that Ancient Irish Muniment of the Empire, known as THE CORONATION STONE.

This Stone is called, by the Irish and by the Scotch, indifferently, "Lia Fail," and "The Stone of Destiny:" but, chiefly by the English, "Jacob's Pillow." It owes its two former Names to the circumstance of its being that which the last-given Name declares it; and, as Jacob's Pillow, it is also Jacob's Pillar, a Pillar of Witness.

CHAPTER I. LIA FAIL, THE STONE OF DESTINY.

It is called the Stone of Destiny, because a Prophetic Rune has attached itself to it, for some 2,400 years to this effect—

Cioniodh SCOTT * saor an fine,
Man ha breag an Fais dine,
Mar a oh fuighid an LIA FAIL,
Dlighid faihtheas do grabhail.

This distich, which is in the Irish Celtic Dialect, has been rendered, one word excepted, by Sir Walter Scott, thus—

Unless the Fates are faithless grown,
And Prophet's voice be vain,
Where'er is found this SACRED Stone
The WANDERER'S * RACE shall reign.

* The Wanderer, the Scuite, the People above notified in the Irish Rune: *not* the Scythians, it is to be observed, to which Race the word has been accommodated: nor yet to the Scots, by whom, when it fell into their hands, it was appropriated. The name "Scot" itself, originally, belonged to Ireland, to which, as Scotia Major, the Scots' country became Scotia Minor, so, while the Irish have relapsed to the original name of Yar, the Yar-ish (Irish) people, the Scot has become the Scot-ish, commonly called, now, Scotch people. Ireland, as the Country in the West, Jar (pronounced Yar), *in the Sun-Setting* (to which the Wanderers had come), was, as it was to all outsiders, Yar-in, Eirin ("the land in the West," or, "in the darkness"), in the time of the Phœnicians, became, in the third Century, not earlier, in the days of Greek Dominion of the Seas, for the same reason, "Scotia," because *σκοτειν*, *sko-le*, is "darkness," the same as "Sun-Setting." The Rune is spoken of "Scuite," which is said to be, in O'Donovan's Irish Dictionary, as above, "a Wanderer," and neither Scots nor Scythians.

The understood meaning of which is, that, So long as One of the Race duly confirmed to Monarchical Right on that Stone, shall have possession of The Stone, that Combination will secure to *that* Race the right, and assure the possession, of Monarchy: in fact, that it will *command* Destiny. So it is, that the word "Phail" has become Irish for the word "Fate," as the word is made to mean in modern Irish.

The Stone has never received its *proper* meaning in Irish. It was not called the Stone-Wonderful as it should have been, It was called the Stone Destiny. They indicated the Effect, not knowing aught of the Cause.

It is called Lia Fail, because that is the Name by which it was always known in Ireland, in Pagan times, from when first it arrived in the Country. Lia, or Leag (Lee-ahch), signifying "a stone" in Irish, and Fail being, as above indicated, *understood* to mean "destiny." But although the word "Lia" is Irish, the word "Phail" is Hebrew, פַּיִל, and is, in itself, a Scripture word, and of the highest, deepest, theological import. It signifies "*Wonderful*," and is *that* word which is always used in Holy Writ to convey to the mind of man the most inscrutable character of act, and thought, and power of the GODHEAD; and finds its only equivalent, in our poor finite power of thought and expression, in the word "incomprehensible," ακαταλεπτος, in that most magnificent of Anthems, the Athanasian Creed! Thus, it will be found, as the first word of the Multifold Title of the Divine Saviour, when the I AM of His Essence is announced in the 9th of Isaiah, as the Grand Centre from which All Attributes of Manifestation, in Him, diverge, and in which they all concentre, and, as it were, hide themselves. Isa. xlv. 15.

It is used again when the Prophet King, apostrophising *this* Stone, as it was borne in procession (see Psa. cxviii. 22, 23)—when they wound up the ascent to take possession of, and consecrate, the Threshing-Floor of Araunah the Jebusite;—to instal it as the "Chief Corner Stone" of the future Temple of Mount Sion, and, when the work then going on, with respect to this very Stone, was accounted "*marvellous*," מַרְבֵּל, an inscrutable work of express Divine Interposition; as about to become established, the resting-place of the Incense-plate. "*This* is of the Lord; it is marvelous in our eyes." *This*, the Stone (see lxx.): *not* the Event, but the *Stone*. *This* is the Lord's Stone; the *very* Bethel of the House of God.

In the same sense, again, the Prophet Isaiah, in xxviii. 29, where the Lord is apostrophized as "*wonderful* in counsel," the same word is employed: as if to sum up, in one all-

comprehensive word, the full Competence, in all, of God for All Things.

Coupled now with this Stone, Fail, with its truly *wonderful* name, in that Pagan Country, as Ireland, B.C. 580, there was a Prophecy, conveyed in the Druidical Rune above quoted. In its terms, the Reader will not fail to perceive, that it is a promise of a "perpetual sceptre." [Gen. xlix. 10.] On this Stone, on its arrival in Ireland (on the Coast of which the ship was wrecked which brought it), the Ulster Prince, who was the Heremonn-Elect, and was on the point of being inaugurated under some particular Cromlech, which was supposed to have supernatural powers of indicating which one of several was the man favored by Baal—affected by the extraordinary story of this Stone and its Bringers, and, *anxious, as it happened, to emancipate the Country from the thralldom of certain Philosophers of the Bel and Dragon School* (Bel and the Dragon, *Apocrypha*,) *who manufactured and "worked Oracles" in those days*, by which cleverness they kept *in their own hands* the Power of Election—desired *at once* to be crowned.* And, accordingly this Ulster King, Eochaid, of Cothair Crofin,† was inaugurated "Heremonn of Tara." The name of the Fortress, the Seat of Federal Government, was also changed at *that* time, in honor of the occasion. Although it had had many changes of name previously, the Imperial Palace, then newly-named, has been called Tara only ever since.

The promise of perpetuity here made is a prophecy. Be it true, or be it false, it *stands* a prophecy. Therefore, there was, at the time *then* present, some person who was, or who meant to pass for, a prophet, B.C. 580. And, as the word was Hebrew which was given to the Stone, the man who *gave* the Name would be a *Hebrew* Prophet. And what Prophet could have

* Ireland was at this time divided into four parts, as now; the Provinces of Ulster, Leinster, Munster, and Connaught. These were then the Kingdoms of Ullad, Laigean, Mumain, and Oldenmacht. These Potentates were accustomed to elect, one out of themselves, with assent of the people, a Chief, whom they called Heremonn. His title explains what he was, and the nature of his office. "Eirim," in Irish, is "To Ride on Horseback," and "Mionn" is "A Royal Crown." Therefore, the elected Heremonn was a Crowned Horseman; and he was so elected, that he might be, particularly, as Commander-in-Chief of the Federal Forces, the *Crowned* Horseman; because, in battle, whatever other King might be present, this Heremonn was the only one who was distinguished by, or allowed to wear a Crown. Therefore, we know, by the Etymology of the word, that the meaning of "Heremonn," is the "Eiremonn," or the "Crowned Rider," of the Confederacy; the Military Commander-in-Chief. This combination of these two words, explaining clearly, therefore, what the meaning of this word of three syllables is, and, unmistakably, the nature of the Officer who is invested with the Title is, it is very important rightly to understand. The Heremonn was not a Dynast, but an Officer.

† The then name of Tara.

been there at the time? The Prophet Jeremiah *might* have been, for he had been commanded to escape, Jer. xlv. 14, 28, from Egypt, B.C. 587, whither his persecutors had dragged him and Baruch, and "*the King's daughters,*" by force, in the year 588 (Jer. xliii. 6). Returning to Jerusalem, as commanded, the way was open for them to take passage with the escaping ships of Dan, westward. So we are informed, that the Tuatha da Danan * (with whom some Simon Breig [? Baruch] is associated), were those who *did* bring the Stone to Ireland. These Danites were men long accustomed to ships; and, although the Babylonish enemy might drive flocks of unresisting people before their soldiers into captivity, it was not likely that Ship-Owners, men well known, 700 years before, to Deborah and Barak, to be quite capable of taking care of themselves (Jud. v. 17), would leave their ships to be seized by the enemy. The way being clear to escape by sea, The Stone, which, as its Name implies, must have come from Judæa, could have been easily brought thus, westward; and, doubtless, so it happened.

For, that The Stone came from the East, its Hebrew Name makes sure. That it was brought and named by one who knew the meaning of the Name given to it, the *word* itself sufficiently declares. A Prophet would, if he found suitable dispositions in the King of the Country, have had a right to pronounce the prophecy recorded, circumstanced as the Prophet Jeremiah would have been, *i. e.*, accompanied, as we are sure (*wherever he was*) that he would be, viz., by the Seed Royal of Judah, "the King's Daughters." These, it is clear, whoever *did* bring The Stone, *did* find, from the manner in which it was received. The Prophet would, consequently, have been as entirely justified in promising Perpetuity of Sceptre to the King of Ireland, crowned upon that Stone of Witness, and *having* a "*King's Daughter*" for his Queen, as Nathan, the Prophet, was, in assuring King David of the same, 450 years before, if—if what?—*if* the King accepted, and would bind himself to observe Three Conditions:—First, that he should renounce Baalism, and accept and recognize the God of the Hebrews and His Law:—Second, that he should provide, at once, for its perpetual position and maintenance, by establishing a College of Ollams, viz., a School of the Prophets:—Third, that he should marry the Princess of the Eastern Monarch by whom he was accompanied.

* Both in Spain and in Ireland, as Leader of the Expedition. By the above phrase, without knowing the Danites were of Israel, the chroniclers have handed down to us, very satisfactorily, the fact of those who did bring the Stone to Ireland.—Warner. Tuatha is Irish for "A Tribe."

If the King would promise, and bind himself solemnly, to perform these things, the Prophet, for his part, would bless the Nuptials, and promise, in the Name of the Lord, perpetuity to the Throne of the Race springing from the alliance; according as Nathan had promised the same to David aforetime, under like conditions, namely, till *He* should come, to Whom all Earthly Crowns would have to surrender, as declared in the act of deposition done upon King Zedekiah, by the Prophet Ezekiel, xxi. 27. Whether or not these things were said, they were *done*. David's Line and Sceptre were re-established.

What sensible Pagan King, already at feud with the Philosophical "Bel and the Dragon" Handicraftsmen—which happened to be the case—would not have leapt at the proposal? Emancipated from the tyranny of the sham miracle-workers: the Law of Baal displaced by the Law of the Two Tables: the College of Ollams at once instituted: and, for a Queen, the woman of exquisite grace and beauty—"the most lovely that came over the plain,"—rich beyond estimate in the endowment of Perpetuity of Sceptre! That he *did* accept the Conditions is clear. That the Nuptials were duly celebrated, the below recited poem, translated out of Irish, and now 1,000 years old, fully establishes. Also, that the King most faithfully maintained all that he promised, was affectionately acknowledged on the premature death-bed of this most charming creature, whose like, it appears, never was before seen.

"Tephi * was her name: she excelled all virgins!
 "Wretched for him who had to entomb her.
 "Sixty feet of correct admeasurement
 "Were marked as a Sepulchre to enshrine her."

The place became Tara; *Taura* being "the Law of the Two Tables;" and the Mur-ollam-ain was the College of Ollams, or School of the Prophets. These all appeared at Tara at the same time; and have left their mark and their example to this day.

"Tephi," again Hebrew; a pet name, like "Violet," denoting the beauty and fragrance of all delicious fruits. "Apples of gold in pictures of silver." Prov. xxv. 11; Sol. Song vii. 8.

These are among the indications which make it evident that, at the time that Jewish stragglers, from Babylon, moved in all directions Eastward, taking information and intelligence of things then done, and in future expected about Jerusalem, the appointed Prophet of the Nations, faithful to his duty, betook himself Westward, accompanied with the means of resuscita-

* The word does not occur in Irish at all. תפיה

ting the Kingdom of Judah in abeyance (in Sanctuary, as it is called in Holy Writ), according to the obligations imposed on the youthful Prophet,* when he first received his name and his commission. These are the words:—Jer. i. 10: “See, I have set thee, this day, over the Nations and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down; *to plant and to build.*” And, as through all his previous life, the duty that devolved on him during its painful course (from B.C. 629 to 588), had been acutely felt by the Prophet for 50 years;† and his anxiety “to resuscitate” Judah, was shown, so long as he *could* remain in the land at all, as appears by his last remonstrance with, and encouragement to, the men of the last Remnant of Judah (Jer. xlii. 10), then existing, afterwards *utterly* cut off (Jer. xlii. 22; xlii. 12, 25;) . . . we may be sure that he was only too happy in the solace it must have afforded him at last—having the opportunity “of planting and building” all that was to be allowed to the Kingdom in Sanctuary to enjoy—to *pronounce the prophecy*, in the presence of the Occupants of the Resuscitated Throne, of Perpetuity in a Line of Kings, embodied and perpetuated in the Legend of the Stone. A Perpetuity, only to terminate on the coming of Him Who shall redress the wrong done to David in the insufferable wickedness of King and People of Judæa, Ezek. xxi. 26-27, by the interruption of the unfulfilled promise made to him by God, through Nathan the Prophet, in the Restoration of the Sceptre to the Stem of Jesse, at the Throne of the Great King in Jerusalem, on the re-union of Judah and Israel: *A prophecy, which was to be the KEY to the discovery of the fact, kept out of sight of those to whose custody and USE “The Stone of Israel” was vouchsafed.* By which great prodigy, *of a continuous event wrought out*, through the actings of, and by, the Church, *on Earth*, Principalities and Powers in Heavenly Places, *enouraneis*, Eph. iii. 10—literally, “IN THE HEAVENS,” are learning, what *is*, “the fellowship of the Mystery in Christ, hid since the Foundation of the World.” For *Here*, on *this Earth*, the Great Mystery *is about being manifested*, in one overwhelming, overpowering, all-convincing example; that the wills and purposes of *millions* of created beings, can be so directed, *through thousands of years*, as to show, that, willingly or unwillingly, unconsciously to themselves, and *with entire free-will as to human responsibility*, every human being is realizing the end that

* Jeremiah, literally “Jehovah shows,” that is, “the Lightning.” The name of the Prophet of the Nation was, “the Lightning of the Lord.”

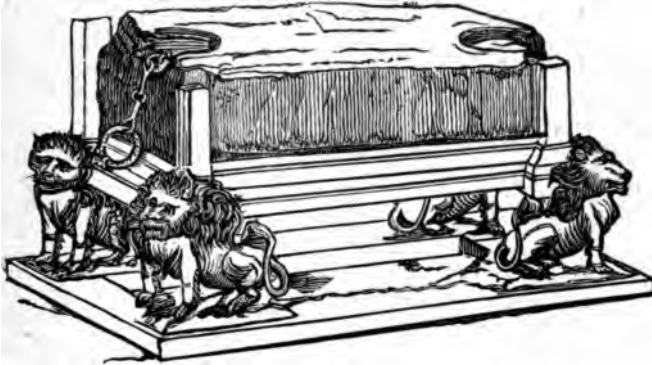
† “Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole Earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.” Jer. xv. 10

GOD has determined *shall* be realized "from the foundation of the World;" of which, the great ensample to *all the Worlds in the Universe*, and *all Sentient Beings in them*, and EVERYWHERE, is, in this very problem worked out, and MADE MANIFEST, and which we are privileged to see and to TAKE PART IN. That is to say: The Prodigy began the night that Jacob (Gen. xxviii.) slept under the walls of Luz; the Issue of which—in the re-union of the Two Families into which his descendants split, in the lines of Rehoboam and Jeroboam, through their Identification, *now known* to culminate in the condescension of the Great God and Saviour, through whom all this wonderful mystery has been working out for a hundred generations—is, the Scene exhibited in that 23d chapter of Jeremiah, which, of all the Churches in the World, *that alone*, which has GOD'S House for *its* God's House, has ever proclaimed, and *never ceased to proclaim*, as a Warning, as a Call, and as a Fact, on Pre-Advent Sunday *in every year*—viz., "Judah and Israel to be dwelling in *their own* Land, when the LORD OUR RIGHTEOUSNESS shall exercise Justice and Judgment on the *Earth*." And, part of the Great Mystery is, as concerns ourselves, that, *preparatory* to the Great Day of Manifestation, the discovery that Judah and Israel are incipiently joined "under one Head," has been made by means of this very Throne of Witness of our Kings; of which, we have been graciously and mercifully allowed to be the Holders, the Defenders, *and* the Heirs.

Whether or no there is sense in the Legend of the Stone; whether or no the Prophecy spoken be a reality, or dream, or myth, whether The Stone be called the Stone of Destiny, or Jacob's Pillow, or Lia Fail, The Stone Wonderful, there is no doubt of one thing; it is a Pillar of Witness. For, from whatever cause, the effect we have to regard is, the Fact, that, as a Throne of an Empire, Kings have been crowned on it, in succession, for 2,450 years. And now, if by the artifice or the malice of the Devil or Man it were to be destroyed, such wickedness would never, in the least degree, effect what has passed. For, by these pages, the witness of The Stone itself may be made available to the sight of all men, everywhere, who can here see what it is like, and know what is its history; and having served the mighty purpose of being the Index to the unravelling the strange and eventful web of History that attaches to it, and led to the establishing, by irrefragable proof of multifold coincidences, the Identity of the Race who holds it in possession, as the Descendants and Heirs of him who set up the Pillar of Witness, its work may, perhaps, be said to be done—effectually and masterly done—if it have no more to do.

It has worked, if silently and listlessly, well hitherto, and if it

be a dull, dead thing, God has been pleased to give it a mighty voice, as the Throne Seat of that Power in whose ownership it is. The Stone of Jacob is not the Stone of Hab. ii. 19.



For here, since the Jewish Maid "raised him that was low," while her Father "was abased," to the dignity of Co-Restorer of the Throne of her Ancestor, the Son of Jesse, and Transmitter of a Line of Kings, reaching from herself to us, the Sceptre of Judah-in-abeyance, has passed from Eochaid II., of Ulster, the Crowned Horseman of the Irish Federation, B.C. *cir.* 580; through Fergus I., his lineal descendant, who took it from Ireland to Scotland, and, on it, was crowned at Iona, first King of the Scots, *cir.* 530 A.D.; through Kenneth II., crowned King of Scots and Picts, anno. 787, at Scone, in Pictia; through James I., crowned King of Great Britain and Ireland, after the order of the English successive Monarchs, for intervening previous centuries, between Edward I. and thence down to Queen Victoria, as descended from the granddaughter of James I.; the last who, in Westminster Abbey, has received Anointing on it, on confirmation of Her Hereditary Title by Election and Acclamation, in the year 1837, in regular and undoubted descent from that Irish King, the Heremonn above alluded to: a descent admitted, and declared, and proclaimed publicly by King James I., at the Council Table at Whitehall, April 21, 1613, where he said: "There is a double cause why I should be careful of the welfare of that People (the Irish): first, as King of England, by reason of the long possession the Crown of England hath had of that land: *and also*, as King of Scotland, for the ancient Kings of Scotland are descended from the Kings of Ireland." (See Cox's *Hibernia Anglicana*.) And they have *all* been crowned upon that stone.

CHAPTER II.—LIA FAIL. JACOB'S PILLOW.

It was, apparently, not intended to be declared to them as Jacob's Pillow. "Verily, thou art a God that hidest Thyself." The first intimation that we hear of, that is so seen and acknowledged in the Christian Family, is in the act of Bishop Columba making it his "Stony Pillow" (*vide* Dean Stanley), on which he laid his head, to sleep the sleep of Death in his Abbey of Iona. A.D. 637.

In the year 1865, in his Memorials of Westminster Abbey, it was given to the Very Reverend the Dean to declare of this same "Precious Relic," as he says King Edward the First deemed it, that "It is the one primeval monument which binds together the whole Empire."

"The iron rings," he says, "the battered surface, the crack which has all but rent its solid mass asunder, bear witness to its long migrations."

"It is, *thus*, embedded in the heart of the English Monarchy, an element of poetic, patriarchal, heathen times, which, like Araunah's rocky threshing-floor, in the midst of the Temple of Solomon, carries back our thoughts to races and customs now almost extinct; a Link which unites the Throne of England with the traditions of Tara and Iona" [and no less of Jerusalem and Bethel], "and connects the charm of our complex civilization with the forces of Mother Earth, the stocks and stones of savage nature."

Dean Stanley, having previously given the information (in the words of the learned Professor of Geology, who, analyzing the Stone at the desire of the Dean, said), "To my eye it appears as if it had been originally prepared for building purposes, but had never been used,"—closes his notice of "this link" between Tara and the Throne Seat in Westminster Abbey, by his final conclusion as to its claim to consideration: "Of all explanations concerning it, the most probable is that which identifies it with the Stony Pillow on which Columba rested, and on which his dying head was laid, in his Abbey of Iona." *Memorials of Westminster Abbey*, p. 601.

As these pages were going through the press, the following communication on the subject in hand has reached me from a most able scholar and mature divine. It is so pertinent to the occasion, and so proves what a reverent consideration the subject may command from those who desire to make all things conduce to the glory of God, through the edification of Man, that I am glad to enrich this article by printing it just as it stands:—

"No doubt there is most invaluable testimony to the Sacredness of The Stone, in the fact, so eloquently alluded to by the Dean of Westminster, of Columba having laid his dying head

upon it. Still, there is an almost hopeless difficulty in making this fact the Historical Beginning or First Cause of that Sacredness, and of our National Veneration of it.

“For, if Columba laid his head, casually only, upon any promiscuous stone, one without any Prestige of Divine Sovereignty attached to it, why, we may ask, should this one act have stamped, once and for ever, this merely common Stone, with so Divine and Indelible a Seal of Royalty, as that it should be ‘ominous of a Kingdom?’ Why, for *this* cause only, should a wayside Stone become essentially the Throne upon which, in so great a Nation as this, our Kings and Queens Regnant, have been for Centuries Crowned, and Anointed of God to reign as His Vice-Gerents?

“Such a notion as this would savour of the exuberant fancy of a Novelist, rather than of a sound induction of the Historian.

“But, once believe that the Stone was already known to be endued with Divine Sovereignty, and that the dying Saint felt that upon this Sacred Pillow ‘the temples of his head were taking their rest’ in the very lap of Divinely-ordained Mission, then, you can well conceive (with the Dean of Westminster) how this last act of Columba contributes to that Halo of Veneration which still surrounds the Sacred Stone, as it rests enshrined in our National Throne, under the hallowed custody of the National Cathedral, where ‘it continues to be to this day, probably, the chief object of attraction to the innumerable visitors of the Abbey.’—*Memorials of Westminster Abbey*, p. 69.

“There seem, indeed, to be only three courses to be taken, in order to account for the present existence of the Stone, and for our Nation’s veneration for it:—

“*Firstly*.—With the superficial scoffer, to treat the whole story of Columba as an empty fable, and our national veneration of the Stone as a delusion or a myth; or,

“*Secondly*.—To account, by some probable and reasonable hypothesis, why and how the act of Columba should, of itself, have first inspired the Stone with such attributes of sanctity, and implanted it as an object of veneration in the heart and affections of people so matter-of-fact as ourselves; or,

“*Thirdly*.—To trace, with a scholarly love of truth, the antecedent history, if any, of the Stone, and learn the reason of Columba’s veneration for it at the moment of his death.

“Such an investigation as this might help us to account for the dying Bishop’s act of piety, and to see how this, *his* act, confirmed the veneration in which the Stone was held at the time, and has been held by generations ever since.

“Now, each sober minded reader must judge for himself of the relative reasonableness of these three courses.

"As for myself, I cannot but consider the last of these modes of treating the subject as most reasonable and safe. For as to—

"*The First*.—I think it would be difficult, if not absolutely absurd, for any, the most daring scorner, to visit the Abbey, and indulge in supercilious ridicule on the subject; the Stone itself would confront him. There it rests in its unadorned and hallowed existence, invested immemorially with an unerring historical sanctity, and the very sight of it should silence the boldest scoffer.

"*Second*.—As to the opinion that Columba *originally* consecrated the Stone, taken promiscuously from the wayside, by resting his dying head upon it; this, I confess, it is most difficult to adopt. For although with such eloquence advanced by the Very Reverend the Dean, it exalts Columba to the dignity of the Patriarch of old, and makes the Stone on which his head reposed in death more venerable, if possible, than the Pillow on which Jacob enjoyed visions and revelations from Heaven.

"I must repeat, then, that the *Third* course appears to me to be the most reasonable, satisfactory, and safe; even to investigate the history of this Stone as far back as we can—never mind if through Centuries before Columba—drawing our inferences from circumstantial evidence, as strictly as we can, by a legitimate induction.

"No doubt the enquiry must be very complex and inexhaustible, and requires unwearied diligence and self-denial in carrying it out; still, there, in our National Abbey, rests this wondrous Stone in mystery incomprehensible—a mystery to be approached only in a spirit of patience and faith!"

Thus, my Reverend Brother, it would indeed be a sad, even an idolatrous mistake, to suppose that it had its origination, as a Consecrated Pillar of Witness, in the isolated recognition of any, however exalted, mere devotee.

At any rate we find, concerning this "primeval Stone," of which the Very Rev. Official Custos and Recorder has written so solemnly, and which he assures us, is something which *ought* to engage our attention: that, 1, it is a primeval Monument; 2, a Patriarchial Element; 3, it has an Apparatus to facilitate its Transport; 4, in its Wilderness Migrations; 5, which have embedded it in the heart of English Life; 6, made it *vital* to the Monarchy; 7, it was at Scone, in Scotland (at Dunstaffnage also), and Iona; 8, it was at Tara, in Ireland; 9, it must have crossed Great Waters; for, 10, it comes from Judæa, and was therefore at Jerusalem, established at, and on, the Threshing Floor of Araunah; and 11, as being with the Patriarch, who gave it its Patriarchal Phase, it was at Bethel; and 12, to sum up all, to *us* it is *that* which "binds together the whole Empire."

What! the *whole* Empire? Yes, the *whole Empire!* The Empire of the 50 Governments of Israel, where as many Vice-Kings, wielding the Sceptre of Queen Victoria all round the Globe, are Princes in all these Lands, the Souls in which, the Offspring of this Mother of Nations, are ruled over by virtue, and in the presence, actual and real, of this very Stone. So is this Stone Jacob's Pillar of Witness. And the cause of all this, that Dean Stanley has above set forth, lies in the announcement of this fact. Gen. xxviii. 15.

It is the Stone Pillow on which the Patriarch Jacob slept at Luz, in the land of Canaan, on the memorable night, when, sad and weary after a long day's travel, he presented himself at the Gates, too late to be admitted within the City. Seeking about for something whereon to lay his head, he cast his eyes on a Building Stone of slightly tapering form there lying outside the walls as Refuse. Sleeping on it, he had that Vision which induced him at early dawn to set it upon end, and, as a Pillar of Witness to his belief in what had been revealed to him, and his acknowledgment of gratitude due for the same, to CONSECRATE it by the outpouring of oil, the Viaticum of his journey upon it. Such, in those Primeval times, the manner was. And he *called* it, *and later* God Himself so called it, and ratified the act of the Patriarch, towards this Inanimate Thing, by *calling* it what Jacob had then and there named it, and determined it should be, *viz.*, GOD'S HOUSE. Gen. xxviii. 22; xxxi. 13; xxxv. 7.

And what it was then it is NOW. We think that Westminster Abbey is *God's* House, and so it is! It is very grand, very beautiful, and is withal rich beyond all other buildings and things in the Empire for its many ancient, stirring, and pious associations, notwithstanding the hideous mural rubbish with which its magnificent architecture is defaced.

But all its magnificence within and without, material and mental, is but the setting of the Jewel there enshrined. The Koh-i-noor in the Monarch's Crown, the Grandest Diamond in the World, and, if worth all the others put together, and all in the World beside, is only dross compared to the ragged old battered journey-worn Stone, which is the Throne Seat *and* the Foundation of the Throne of these *Realms*; for that Stone is PLEDGE of Ephraim's promised Dominion, and of his restoration to it ("the land whereon thou sleepest") what time "He shall come Whose right" (Ezek. xxi. 27) "is" the sceptre of Judah; here kept in abeyance and sanctuary (Ezek. xi. 16) for Him, *until* it be delivered Him. And of these things, *that* Stone is the Index to Mankind and the Assurance to Us. And, more than this, it is the ratification of the truth of that

conception of the mind of the Patriarch, that the promise *was so made, and so ratified*. And it is the proof to us, after an interval of 3,600 years, that he was the Recorder of Realities — if a dream; and a worshipper of a God, Who when He spoke and *promised*, was able to bring to pass. And it is, in itself, the providential standing-confusion of all such foolish people as boast that *they* “believe neither in Providence nor Prophecy;” the mouth speaketh, “There is no God.” For that is the meaning of that epigrammatic utterance, however disguised in a cloud of words, or commended to acceptance by those who are liveried in Fine Linen or Lawn, as Stewards of the *Mysteries of God*.

“Why, then, it is the answer to the *Essays and Reviews*,” said a very intelligent lady, when she heard of The Stone and its Mission. “You never said anything more truly in your life, Young Lady,” was the answer. “That *is* just what it is.”

Blind unbelief is sure to err,
And scan His work in vain,
God is His own Interpreter,
And He will make it plain!

CHAPTER III. PILLAR OF WITNESS.

In the year of grace, 1770, Dr. Warner, in his “History of Ireland,” vol. i., p. 164, wrote concerning this remarkable Instrument of State, on which this long succession of Kings have, without interruption, received the Crown on their Inauguration.

“It is still preserved there” (Westminster Abbey) “to this day, but by the name of ‘Jacob’s Stone,’ from a notion, among the vulgar, that it is a part of the Patriarch’s Pillar. It must be owned that the Coronation of the Kings of England, over this Stone, seems to confirm its title of ‘the Stone of Destiny;’ but it reflects no great honor on the learning or understanding of the Nation, to retain a remnant of such ridiculous Pagan superstition in so important and solemn an act.”

But what if “the vulgar” be right? and if the learned author be one of those many who, because they choose to take things for granted in the contrary sense (making themselves infallible), are pleased to utter what *they* call “common-sense,” and, for want of due information, speaking unadvisedly with their lips, do damage to the cause of Truth and Sobriety? *They* can’t see! What then? “If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in Mine Eyes, saith the Lord?” Zech. viii. 6. Unconscious that these sentiments had been uttered, I did feel, and so expressed myself, *viz.*, that it *was* “not creditable to ourselves as a Nation, not to be able to give to ourselves

or others, some rational and credible account of *why* these Public Acts were done by it (this Stone), and that it would be no less pious than reasonable to search out what there is connected with this monument of so remote antiquity, that might throw light on such, its very curious position amongst ourselves." But then I set myself to discover what could be found to justify this practice. Page 13, *England, the Remnant of Judah and Israel of Ephraim*, 1861. And enough, I hope, has turned up to justify the conduct of our forefathers, impugned by Warner and others, before and since his time.

Had the able Historian exercised his brain and patience, he might have had the honor, which has devolved on one much less worthy the occasion than himself, of establishing the authenticity of this Consecrated Jewel, and the credit of our ancestors in having continued such use of it; commenced with such excellent reason as now is indisputably proved by the Queen's Forefather, that Ulster Prince, the Heremonn of the day, some 580 years B.C. Let us now cut away from under our Sovereign *this* support of her Throne, yea, *this* Very Stone, and see on what foundation *Her* Majesty's sway has to rest!

"When a Land rejects her legends,
Sees but falsehoods in the past,
And its People view their sires
In the light of fools or liars,
'Tis a sign of its decline,
And its splendors cannot last,
Branches that but blight their roots,
Yield no sap for lasting fruits."—R. C. G. ob.

At any rate, faithful or foolish, the instinct of the *Nation* has, all through these hundred generations of living men, made it *felt* that Jacob's Stone (so esteemed), having been brought into the Country, was a thing worth dying for in battle before they would let it go! For, when "the flagitious Queen Mother of Edward III., and her paramour Mortimer," surrendered the Regalia of Scotland, according to the Treaty of Northampton, in 1328, the Londoners allowed the Diamonds, Emeralds, Pearls, and Rubies, and all the bravery of the Coronation Gear, with no end of "inestimable relics," to depart without a murmur. But the "Ragged Old Stone"—Oh no!—*that* they would have died for! And, in earnest thereof, showing fight, the ermined traitors quailed before those sturdy forefathers of our gallant *Buffs, Old and Young, the 3d and 31st Regiments

* The 3d Regiment is "The Old Buffs;" the 31st is "The Young Buffs;" being the London Trained-Bands of that day, when regimented into Line: first in order, next to King James VI. of Scotland's Body Guards, when made King James I. of England, First Royals of the Line; then the Queen's Regiment, Second of the Line; the London Trained-Bands were made Third of the Line; afterwards subdivided in the Old and Young Buffs, as above.

of Foot. They felt compelled not to dare the point. *Lapidem tamen de Scone, in quo solent reges Scotiæ apud Scone in creatione sua collocari, Londinenses noluerunt a se dimittere quoquomodo.* "Nevertheless, the Stone of Scone, on which it was the custom for the Kings of Scotland to be set at their creation, the *Londoners* would on *no account suffer* to be sent away."—*Chronicles of Lannercost.* Edit. 1839, p. 361.

Hereby, gladly, also vindicating our ancestors from the slur cast upon them by the unreflecting, to show my fellow-citizens, and to *prove* to them that this Stone, veritably, *is* what the tradition concerning it alleges, is the reason that this Tract is written; and to also show the faithful to God and their Country, that, though the intrinsic value of it is not worth sixpence of the lawful coin of the Realm, it is worth living for, and *dying for*, if need be, as our people thought before us. The proof of which, when established, will open considerations, and involve the adoption of measures of the gravest import to us all. Of such momentous consequence is the subject.

What might be the result on the public mind and conduct, if a universal conviction were to obtain, that Jeremiah, the Prophet, *did* certainly bring to this Country, through Ireland, this Stone, accompanied with a Princess of the Line of David? And also, that he left such a *visible* record of that event as would *show* in time future, on discovery of this Sign, that the time was come for universal *acknowledgment* of the fact, as precursor—forerunner-like—to the Manifestation of "the Great Consummation," to which the Speaker's Commentary, now in course of publication, just published to the world—Israel's *voice*—points? a sign so clear, so readable, so unmistakable to *Jew* here and Gentile everywhere, as to be visibly seen and *unmistakeably read* of all men. For, *so it is.*

When I asked the Rev. Mr. Glover to contribute an Article for these pages, I felt that I could not do him full justice, because the great subject he has in hand is so weighty, so intensely important, and, withal, so intimately connected with our National Identity with Israel, that it demanded more space than was at my disposal to allot to him. The most important points in the evidence, that our Beloved Queen is directly descended from King David's Royal House, have not been brought forward, or the full proof that the Prophet Jeremiah had a mission to Ireland given, and as much Hebrew proofs connected with our Coronation Stone, &c., had to be withheld, it has been decided to enlarge it, which will be given in the first Volume of our Monthly Serial, "Life from the Dead."* EDWARD HINE.

* This monthly periodical and all other works, magazines and papers, on the Lost Ten Tribes; also on the Great Pyramid in Egypt, by Piazza Smyth, Astronomer Royal of Scotland, may be obtained of J. Huggins, Printer and Bookseller, 372 Pearl Street, N. Y.

OXFORD WRONG

IN OBJECTING TO THE

ENGLISH BEING IDENTICAL WITH ISRAEL

EDWARD HINE'S

REPLY TO CANON RAWLINSON,

SHOWING THAT THE

ENGLISH ENTIRELY AGREE

With the Bible Accounts of Lost Israel in

LANGUAGE,

PHYSICAL TYPE,

RELIGIOUS OPINIONS,

MANNERS AND CUSTOMS, &c., &c.

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THIRD EPISTLE TO THE NATION.

MY KINGSFOLK.—Professor Rawlinson, M.A., otherwise the Rev. George Rawlinson, M.A., Professor of History in the University of Oxford, author of “The Five Great Monarchies,” reputed to be a man of deep learning and scholarly ability, deigns to descend from his lofty position in order to honour me, by writing a special article within the pages of the “Leisure Hour,” commenting upon, and bringing into prominent public notice, my pamphlet, entitled, “Twenty-seven Identifications of the English Nation with the Lost House of Israel.” Published by G. J. Stevenson, 54 Paternoster Row. Price fourpence.

Much against my will, I feel bound thus to throw myself once more before the public, by the issue of this, my third pamphlet, which must precede that I had intended to bring under notice, bearing the title of “Our Coming Glories.” I feel it my duty to delay the issue of this, notwithstanding I have over 7000 orders for it, in order to remove the bias that the errors of the professor may have produced; because, should these errors have created any doubt as to the integrity of the Great, Grand, and Glorious Truth of our positive Identity with Israel, I do not see that the issue of “Our Coming Glories” could be so well appreciated; therefore it becomes incumbent on me to apply myself to the easy, but essential task of utterly refuting the gross mis-statements and idle utterances of this learned professor.

Before proceeding, I must state a grievance. I feel I am justified in stating publicly, that I do not think I have been fairly treated by the Conductors of the “Leisure Hour,”—I am personally violently and somewhat unkindly attacked within its pages,—a publication that has its own peculiar sphere of influence, and, may be, enjoys a large circulation; and I receive the impression that I am entitled to reply within the same pages from which the attack proceeds; but this right—well, if not right, privilege; or if not privilege, then favour—is deliberately denied me. Thus I have not the opportunity before all the usual readers of the “Leisure Hour” of attempting to show them how this publication has been suffered to become the medium of unscriptural statements. Not only am I refused to reply within its pages, but I am also, in black and white, refused the permission to re-produce Professor Rawlinson’s Article; that his article and my reply might appear under the same cover, so as to be easy for reference, and ensure correctness of quotation—so that all the Professor’s contexts might become fairly intelligible.

Thus is fully explained the reason of the appearance of this Pamphlet: and being, in the cause of Truth, necessitated to bring it forth, I purpose taking the opportunity to reply briefly

to a few other objections that have been made in addition to those stated by Professor Rawlinson.

The Professor states that, "Some thirty years ago" a work was brought out by "a Mr. J. Wilson," entitled, "Our Israelitish Origin;" that the arguments adduced by Mr. Wilson "were of the most flimsy and unsubstantial kind;" yet the work was "thought worthy of a refutation," which was effected by the "Rev. E. Bickersteth;" and that "the victory, in the opinion of all men of intelligence, remaining *completely* with Mr. Bickersteth," when, "in a short time, Mr. Wilson and his book were forgotten." I make bold to say, that with the exception of Mr. Wilson publishing his work, and the Rev. E. Bickersteth objecting to it, that the whole of these quotations are not only merely untruthful, but national and historical mis-statements. "A Mr. J. Wilson"—mark the contemptuous sneer. I venture to say, the time will come when many a city will eagerly perpetuate the memory of this great and good man by elaborate and costly memorials. Perhaps to no man, past or present, is the Nation more indebted than to Mr. John Wilson. No man has rendered, or now ever can render, such illustrious service to our country—as was rendered by Mr. John Wilson, author of "Our Israelitish Origin." As far as the Religious World is concerned, other minds have been pigmies, sapless myths, compared with the gigantic intellect and penetrating execution of John Wilson. Through him, the difficulties of the Bible, which up to his day were innumerable, are cleared up; so that now, there need be no longer the painful nervous positions assigned to our Clergy and Ministers, who, when they meet their Bible Classes, and are taxed with awkward questions founded upon Prophecy, have to cough, to um! and to ah! to turn red in the face, or get in a pet, when they find out by the quiscial look of their enquirers, that their ministerial replies are considered unsatisfactory, unintellectual, and pitiful shams. Through this first work of John Wilson's, the Bible comes forth freed from the shameful and shameless trammels of Essayists and Reviewers. The Holy Bible will receive a complete and thorough vindication, and the Truthfulness of all, even of its minutest, parts be effected. The result of the first work by John Wilson is the speedy evangelization of the entire Gentile World;—a work that our Missionary Societies, and Tract Societies, and Bible Societies have been hoping to accomplish; and, because this being their *aim*, and the costly effort put forth to secure it, with the small results barely visible, the World (not the Church) becomes justified in labelling these energies as failures. John Wilson points out how our entire Empire, the most splendid in the World, will shortly come in for an amount of National prosperity and blessing greater than nas

ever yet been accorded to any Nation during any age of the past. John Wilson is the man of all others whom God selects to first impart the light, and convey to mankind the chain of thought that will secure this grand Glory to our Country, and yet, forsooth, Professor Rawlinson comes forth in the assumption of learning to apply the sneering appellation of "A Mr. J. Wilson." I fearlessly maintain, that when our identity with Israel becomes an acknowledged fact, that not one iota of the above will be esteemed an exaggeration, but that many yet unwritten and telling testimonials will be added to them. For my own part, I am in every way indebted to John Wilson. When a lad of fifteen, he lodged a thought in my mind which has lived there ever since, and whatever is to be accomplished by that thought, even to the enriching of our Country and the moving of the World; yet, the glory, whatever achieved, will be merely the result of John Wilson's first work. He, under God, was the first mover: and it would be alone his Book still working; therefore the work of John Wilson can never be "forgotten!"

Professor Rawlinson, now Canon Rawlinson, then goes on to state, that between 1845 and 1870 (my Pamphlet appeared early in 1871) no trace of Mr. Wilson's opinions appeared "by any writer of any (or even of no) reputation," by which I am justified in concluding, as his great object is avowedly to attack my "Twenty-seven Identifications," that he wishes to imply that I am a writer "of no reputation." I beg to assure the Canon and Professor that I have not the least desire to be a writer of reputation. Any honours, in the sense usually attached to an author, I avow, I esteem valueless. The very first line that can be found in my "Twenty-seven Identifications" reads thus: "It is not my province to write a book. I am without ambition that way;" and in the face of this first line, the Canon thinks it worthy of himself, no doubt believing himself to be a gentleman, to insinuate very uncharitably. If reputation is an essential to a writer, I suppose there must be a beginning to it.

The Professor next states, "Recently, however, after a lapse of more than five and twenty years, the views of Mr. Wilson have been re-asserted in a pamphlet, which, we hear, is having a wonderful circulation. This *brochure* is entitled, 'Twenty-seven Identifications of the English Nation with the Lost House of Israel,' and is, we believe, little more than a reproduction, in a modern form, of Mr. Wilson's treatise. It is not calculated to produce the slightest effect on the opinion of those competent to form one. Such effect as it may have can be only on the ignorant and unlearned." This Professor then goes on to state: "To refute the 'Identifications' would be waste of labour, for which we have no inclination," and then, "We cannot expect wholly to prevent in the future the recurrence of

such idle and unprofitable exertions as the 'Identifications,' &c., &c." Well, in reference to these few quotations, I can only state that, with the exception of a few extracts, I have never, to this day, read Mr. Wilson's "Our Israelitish Origin." That the only similarity to be found in my "Identifications" with Mr. Wilson's work would be the Scripture texts needful to be quoted in both books, to prove the different points; nay, more—every man being entitled to hold his own opinions, until proved to be wrong—I may say, that I very materially differ from Mr. Wilson, and that in the very essence of his conclusions. As to the circulation of my "Identifications" at the time I am writing, some 77,000 have gone forth, which are calculated to obtain 770,000 readers. This is more remarkable from the fact, that it is an unadvertised Pamphlet, therefore its progress has been effected by the simple recommendation of one individual to another; and I am told, without knowing whether truthfully or not, that, taking this view, there is no parallel to this success. As to the effect it has produced, I am in receipt of some thousands of letters; which have come from nearly all parts of the world. These correspondents have esteemed it a sacred duty to let me know how valuable the "Identifications" have been to them; how the Scriptures have been cleared up by their light. I have letters to this effect from persons in nearly all positions of Society, including Titled Aristocracy, Dignitaries of our Church, yes, even Professors, also Authors of reputation, and perhaps some of no reputation. Many of my Lectures have been delivered in the largest places that could be obtained for me, and I have had the Rooms full to overflowing, and that *two* evenings in *succession* I have held my hearers, I may honestly say, spell-bound, without any symptoms of weariness being exhibited; and, though publicly courting objections, I have never yet met with a single objection that could not be scattered to the winds. I have no pleasure in stating these facts; they are reluctantly drawn from me by the Professor's remarks. I attribute all the success, and the extent of the influence, to the goodness of God, and only name these matters to rebuke the unseemly presumption and intolerant utterances of Canon and Professor Rawlinson.

As to the effect that our Identity with Lost Israel has had upon the learned, I make the following extract from a letter written by William Carpenter (author of "The Israelites found in the Saxons," &c., &c.), printed in No. 178 of "The Freeman," wherein some historical blunders of Professor Rawlinson's are corrected for him. Mr. Carpenter writes:—"To enumerate the names of those who have espoused and written in furtherance of the views put forth in 'Our Israelitish Origin,' during the twenty-five years Professor Rawlinson speaks of,

would far exceed the limits within which I must confine myself; but I may mention Professor Piazzi Smyth, Astronomer Royal of Scotland, author of several learned works on the Great Pyramid and Ancient Egyptian Life; Dr. George Moore of Hastings, author of 'The Use of the Body in relation to the Mind,' 'The Lost Tribes, or the Saxons of the East and West,' 'The Ancient Pillar Stones of Scotland,' &c.; the Rev. Jacob Tomlin, author of 'A Comparative Vocabulary of Forty-eight Languages,' 'An Exposition of the Apocalypse,' &c.; the late Rev. Alexander Dallas, Dr. Marsh, and Dr. Campbell; Mr. R. Govett, author of 'English derived from Hebrew, with Glances at Greek and Latin;' and Mr. Robert Mimpriss, whose 'Gospel Treasury and Expository Harmony of the Four Evangelists,' partly the work of Mr. Wilson, whose views on the Israelites pervade it, and of which there have been editions, in different sizes, sold to the number of more than 30,000 copies. These are all men of some reputation; and it may be safely affirmed, because the proof is at hand, that during the period that Professor Rawlinson supposes the question of 'Our Israelitish Origin' to have been dead, and put away as 'done with,' it was exciting a very lively interest throughout the United Kingdom, in America, where the work was republished and largely circulated, and in such distant regions as Syria and Palestine." So that the learned Professor must have been asleep in his study these twenty-five years past, not to have known of these authors and their works.

In addition to this list might be named my dear and esteemed brother, the Rev. F. R. A. Glover, M.A., author of "England, the Remnant of Judah," "Jacob's Stone," &c., &c., who has as much knowledge and evidence on this Great National Subject as any man in this country; "Antiquary, or the Vicar of Norton," the propounder of the "Anglo-Saxon Riddle;" Professor Carter of Cheltenham College, the Rev. Robert Polwhele, Vicar of Avenbury, Herefordshire; the Rev. J. G. Tipper, St. Bartholomew's, Gray's Inn Road; the Rev. H. John Hatch, Rector of Little Stambridge, Rochford; Dr. Holt Yates, Dr. Protheroe Smith, Dr. Heywood Smith, Major Nickle of Stullgart, who proves our Israelitish Origin by the aid of "Light and Colour;" J. B. Barnett, Esq.; George Powlson, Esq., of Warrington; James Neat, Esq., of Westbury; Henry Innes, Esq.; Robert Gregory, author of the "Science of Theology;" Henry Edgcombe Nicolls, Esq.; Captain Rankin, and many others.

Then as far as the Newspaper Press is concerned, I could give a very long list of Newspapers, English, Colonial, and Foreign, which, without any solicitation on my part, have awarded me long and favourable Reviews of my Works: "The Twenty-seven Identifications," "Flashes of Light," "Anglo-

Saxon Riddle," and my Lectures; and I have reason to believe that much has been written in favour of my views that I have not been made acquainted with.

On the other hand, it is right to say, some of us who are not gifted to receive truth at once, in the impetuosity of haste have written against my works. The British Association has done so at Brighton; the Rev. M. Baxter, Editor of "Signs of our Times," has done so; the Rev. R. A. Purdon, M.A., of Torquay, has done so, and, for aught I know, others; and I may here say, I do think it most unfair for persons to write against me personally without giving me notice of what they have done. None of those just named did so, and if it had not been for the kindly aid of friends, I might have been ignorant till now that Professor Rawlinson had done so; for neither he, nor the Religious Tract Society, nor the Editor of the "Leisure Hour," gave me any sort of intimation of what had been done. I challenge any man to bring forward a single *bonâ fide* objection. Not one objection has foot-hold as yet, and I believe never can have. The Identity of our Nation with Israel is purely God's work, and no man has power to destroy it. Yet it is only right, and an act of justice to myself, if a man wishes to state publicly a seeming or apparent objection, that he should give me notice of it; otherwise I may be in ignorance of its existence, and its remaining unanswered would not necessarily arise from want of ability to do so.

Just by the way of showing the Professor that his published statement is not true when he says that my "Twenty-seven Identifications" can have no influence upon the minds of thinking people, I cull from some hundreds of letters, received since his article appeared, the following testimonials:—

"Mrs. C. D.'s compliments to Mr. Hine, and she is as deeply interested as ever in the subject treated of in 'Flashes of Light.' She has given away a large number of copies of the 'Twenty-seven Identifications,' and her daughter has had an opportunity of getting them into the highest families in the land."

Mr. HINE.—Dear Sir,—“Your three books have come to hand. I am delighted with them.”—W. K. WELLS.—“I have read with deep interest your 'Identifications' and 'Flashes,' and I am convinced that you are right.”—J. N. H. LEEDS.—“I thank you most heartily for the services you have done to the Church and our Nation by proving our Identity with Israel. I have read your two pamphlets with intense interest and great profit. The knowledge of our Identity throws much light upon many parts of Scripture, and also upon the purpose of God with the Nations of the earth.”—J. E.

RECTORY.—“The only copy I possess has been read up and down with such interest all around that I will help you on fair terms, by preparing for 100 copies for an old woman to sell, to help her in a livelihood among the 10,000 mechanics, &c., about. The men are great readers, and like stiff subjects and Scriptural ones. They read their Sabbaths away, and your 'Identifications' would do good, and interest many intensely.”—Rev. E.D.

"Miss C. begs to inform Mr. Hine that she will subscribe for twelve months to his Magazine about to be published monthly, being very much interested in his works, already in circulation, on the Lost House of Israel."

YORK.—"I have read your 'Identifications' and 'Flashes of Light' with very deep interest. I have also, by the purchase of several copies, and by conversation with several gentlemen, awakened interest and enquiry. Your mode of unfolding prophecy is unique, and I entirely concur in your conviction, that it makes Scripture a new Book. I have for years past turned wearily aside from Commentators when seeking help in understanding the Old Testament."—J. H.

VICARAGE.—"I have had the good fortune to see a copy of 'Twenty-seven Identifications,' and also 'Flashes of Light.' I am delighted with them; and, like others, have learnt much. I hope to learn more, and wish you most cordially success. I do not think I ever read anything that interested me so much."—REV. R. W. G. "I never felt more interest in a subject in my life. Your two Pamphlets have set my mind at ease on not a few of the Bible subjects."—G. W. W. "Your Pamphlets indeed show forth most glorious evidences of our wonder-working God."—M. A. A. D.

VICARAGE.—"I think it a duty to write and thank you for your surprising and interesting Pamphlets. I have given them careful reading and thought, and have no doubt as to our Identity. I shall circulate them among my circle. You are indeed privileged to do so much for the God of Israel, and also for our Nation. Again let me thank you."—F. S. D.

PARSONAGE.—"Your Pamphlets have been but a few days in my hands, lent me by a friend. I am so taken with and lifted up by them, I must, if you please, possess them. . . . I think, if you do not advertise, you ought to let every minister of the Gospel have a circular from you. I feel to have lost nearly a year's blessing by not knowing of these Pamphlets."—T. F.

UNIVERSITY.—"My best thanks for your 'Flashes of Light.' I have read them carefully, and, I hope, with profit. 'The Tribe of Benjamin' appears to me to be second only in importance to John Wilson's original announcement of the difference between Israel and Judah, and to be necessary to it; and there are many other items almost as important, and very necessary in the present day."—PROFESSOR —.

BRIGHTON.—"Having read with great interest your 'Twenty-seven Identifications' and 'Flashes of Light,' I feel bound to confess that they throw more light when reading the Scriptures than anything I have hitherto seen."—C. P. KING'S CLIFF.—"I have read your works thoughtfully and consider they ought to be freely circulated."—B. P.

CAMDEN SQUARE.—"I have read with most intense interest your two publications. I venture to say that, in my humble opinion, the Scripture proofs given in the two Pamphlets are incontrovertible. By accepting your exposition, the Scripture prophecies regarding Israel and Judah become a harmonious whole, while, by the old method, so long in vogue, of confounding the spiritual and literal, God's Word is made so contradictory that it is impossible to explain or understand it. The English people are greatly indebted to you for having brought so momentous a subject under their notice."—E. W.

IRELAND.—"Having read your publications with considerable interest and pleasure, I am quite confident your proposed Magazine would be both useful and interesting; therefore please place my name on your list of sub-

scribers."—COLONEL K. "I shall be glad to subscribe for twelve months to the Magazine you are so good as to propose publishing on the most interesting and highly important subject: the Identification of our Nation with the lost House of Israel."—W. W., *Lieut. General*.—A letter to the same purport from Colonel H.

MINSTER YARD.—"I have just read your two Pamphlets with very great interest, and it appears to me that the evidence brought forward by you in support of your theory, from Scripture, cannot well be resisted."—L. D. D.

RECTORY.—"I have read your two works with great pleasure; I may add, profit. You have made out strong and very convincing Identities. Kindly send me half-a-dozen copies of each."—J. H. "Dear Sir—Some friends in Australia are much pleased and interested with ourselves in your Pamphlets, and have written anxiously for all the information on the subject, as there is to be an argument for and against it in one of the local papers, between their Church of England and Presbyterian Clergymen. I would much like to send by this mail any fresh publication you may have issued."—A. K.

LEEDS.—"Dear Sir—Since the receipt of your Pamphlets, I have read them over again with my Bible as companion, and am more than ever convinced you are right. I have been a Bible student from my youth, and could never understand the meaning of such passages as you have quoted until now. I am sure no unprejudiced or candid student of Holy Writ could fail to see 'New beauties' in the Sacred Record, read by the light you have shed down upon Its Hallowed Pages."—G. W. ORMSKIRK.—"The people of England will acknowledge their Identity when they know it, hence your Pamphlets ought to spread like lightning."—J. R.

LINCOLN.—"Some of your truly interesting Pamphlets have fallen into my hands. I have read them with extreme interest, and feel anxious to possess all that you have written on the subject, and any that may be coming out during the next few months. The 'Identifications' are truly remarkable, and, I feel sure, cannot be refuted. I am sure I shall peruse the sacred volume with far more interest than I have ever yet done. I shall be glad to subscribe to your contemplated Magazine."—M. H. B.

GOOLE.—"I assure you your Lectures at Goole will not be forgotten; they are being discussed in the streets, on the wharfs, behind the counter; wherever I turn the people are eagerly going into the matter. Mr. ———, a Jew, was at the British Workman, and explained the Identity to a number of people there. It will be an important matter if our Jewish brethren take up the matter of our Identity. They are very persevering, and, I believe, through their aid, great light will be thrown on many facts. If my humble services in any way should ever be able to help you, however little or much it may be, pray make use of me. I intend, with our Jewish brother and others, who have promised their aid, to make this matter a thorough study. We will do our utmost to search every place where light is likely to be found, whether here, on the continent, or elsewhere, for evidence to substantiate the facts."—F. H.

AIRDRIE.—"I have read your 'Twenty-seven Identifications' and 'Flashes of Light,' and must confess that I never read anything that gave me more desire to search the Scriptures. They give a new and beautiful light to the Scriptures from what we have been accustomed to. I wish you every success in the good work which you have begun. They are read up and down this town with great interest."—P. T.

DUNSTER.—"I rejoice with joy at the reception given to your Pamphlets. I ordered 25 as soon as I saw them. They are in accordance with the

views I have held and taught as a minister for 40 years; and the pleasure I have been afforded by reading them has been very great on many accounts, specially as they help to solve the question—Where are the lost Tribes? For I never could assign any place on earth for them, unless, as I have sometimes thought, about Dr. Livingston's region; but now, I think, the matter is plain. I shall do all I possibly can for the Magazine."—J. S.

"I have read your first Pamphlet with very much interest, and would like to go into the subject a little further, therefore ask you kindly to send me your 'Flashes of Light' and Anglo-Saxon Riddle." Instead of refraining from soliciting reviews, I think you should try to get your Pamphlets reviewed in all the best journals. For my own part, I should like to see the entire subject, so far as you have gone with it, reviewed in the B. and F. E. R., which is a quarterly journal of the Church to which I belong."—W. R., Minister, Eng. Presby. Church.

GRIMSBY.—"I have read your 'Twenty-seven Identifications' with peculiar profit and pleasure. I feel quite clear that the House of Israel and the house of Judah are two distinct Houses; and it is equally clear to my mind that, while the House of Judah was only seventy years in captivity, that of the House of Israel, taken away into captivity by the Assyrians, have been lost for so many generations, and that little or no effort has been made to discover their Identity, until your valuable Pamphlets has seemed to place the matter, by such convincing arguments, in so clear a light, that, he who runs may read."—T. S.

"ARE THE ENGLISH THE LOST TRIBES OF ISRAEL? (*By our special Reviewer.*) 'Twenty-seven Identifications of the English nation with the lost House of Israel.' Such is the title of a tract written by Edward Hine, of London, and published by B. Pearson, Bath, price 4d., and which may be had at the *Advertiser* Office, Silver Street, Trowbridge. The subject is of the deepest interest to every real friend of ancient Israel, to whom were committed the oracles of God, and to whom pertaineth the adoption, and the glory, and the covenants, and the service of God, and the promises; and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. (Paul to the Romans.) The copy before us is marked "twenty-fourth thousand," and consists of 54 pages of good and close print, and certainly throws more light on the past and future of God's ancient people than any publication we have seen, of its size, for many a day, and would well repay the candid perusing of every intelligent and unbiased mind. The whole of the 27 identifications are well constructed, and are entitled to a calm consideration, and careful comparison with the Scripture. Israel's identification and restoration, and Judah's return to their own land, are to mark the commencement of the most glorious period of our world's history, when the groanings of creation will be removed, and Christ will see the travail of His soul and be satisfied. We are glad to see that Mr. Hine has given us another pamphlet—'Flashes of Light.' It is welcome, for light is much needed to shine on the pages of Holy Writ."—*The Trowbridge and North Wilts Advertiser.*"

"Mr. EDWARD HINE, who proposes appearing twice before the inhabitants of Warrington next week, for the further elucidation of his views on this subject, endeavours, in a review of the leading prophecies concerning Israel, to identify the English People with the Lost Tribes of Israel. He has submitted the question to the consideration of the Public in a pamphlet entitled, 'Twenty-seven Identifications of the English Nation with the Lost House of Israel, founded upon three hundred Scripture Proofs;' and his theme is so important, and its treatment in many respects so judicious,

that we feel justified in submitting some of the arguments in support of this proposition to the consideration of our readers.

It will be seen at a glance that this, from the historical point of view, forms the very hinge of the whole question, for let it be demonstrated that such a people as the Israelites were, disappeared where the Anglo-Saxon race first sprung, and that there is no link broken in the historical chain such as might be considered by the lapse of a long series of years; and let Israel from this period become absolutely lost to mankind, and continue hidden, as she indisputably does, to this day, despite all the researches of ancient and modern inquiry; and, in addition to this, let there be no record of the destruction of this race, but, on the contrary, a prevalent and universal opinion found to prevail that the descendants of the Ten Tribes do actually still exist on the earth, in numbers comparable to the stars of heaven, then, assuredly, a strong case of Identification appears to be made out, and Israel and the Anglo-Saxon would verily seem to be near of kin. But this constitutes only the threshold of Mr. Hine's subject, and but one of his many means of identification.

Probably few of our readers will now fail to agree with us in the conviction that this subject is a most important as well as a deeply interesting one, and, from the reference thus made out, will be of our own opinion, that Mr. Hine has displayed considerable skill in its treatment; and we would commend it to their consideration, enforced by the observation that for the fulfilment of all the blessings promised to Israel (wherever Israel may really be found) God says—'I will yet for this be inquired of, to do it for them;' and 'Ye that make mention of the Lord, keep not silence. And give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.'—*The Warrington Advertiser*.

THE LOST TRIBES OF ISRAEL.—"The Identification of the English nation with the lost House of Israel, at once a novel and interesting subject, has been pressed upon the attention of the people of Goole this week in consequence of the delivery of lectures upon it by Mr. Edward Hine, of the Metropolis. Mr. Hine has for some time been engaged in promulgating the theory, and, it was at the instance of residents who had perused his books on the subject that he was invited to lecture in Goole. On Sunday he spoke to the Sunday school children in the afternoon, and in the evening preached in the Free Methodist chapel, in which building the subsequent lectures were delivered. At that given on Monday evening there was a large attendance, the chair being occupied by Mr. Roberts, of Rawcliff. At the close of the lecture Mr. Porter referred to the fact that this was the first time the subject had been treated of in their town. It had been the means of bringing together a large audience, and he announced that Mr. Hine would answer any question put to him on the subject. Mr. ———, an Israelite, at the invitation of the chairman, then made a few remarks, in which he expressed general concurrence with the views of Mr. Hine, though he did not agree with all, and stated, as an Hebrew, that that gentleman's interpretation of Scripture was in accord with the learned men amongst the Jews. The ten tribes were undoubtedly lost, and had, as Scripture told them, forgotten their language and their origin; and the question was, Where were they? He should be very pleased if they were found in the English. He tendered Mr. Hine his thanks for the lecture, and concluded by hoping that the time would come when the Jews, who only looked upon Christ as a good man, would be one people with the Christians."—*The Goole Times*.

"THE LOST HOUSE OF ISRAEL—On Thursday and Friday evenings Edward Hine, Esq., of London, author of 'Twenty-seven Identifications of the English Nation with the Lost House of Israel,' 'Flashes of Light,' &c., delivered two lectures in the Norwood Assembly-rooms. On each occasion there was a large audience, the room being crowded. On Thursday even-

ing the chair was taken by Mr. Richard Norfolk. The lecturer then showed by copious quotations from the Bible that the English nation was, beyond all doubt, the favoured nation of God, and her people the Lost House of Israel, concerning whom so many prophecies were to be found in Holy Writ. At the close a vote of thanks was accorded to him for his lecture, on the motion of Lieutenant Colonel Layard, seconded by D. Burton, Esq. A vote of thanks to the chairman was proposed by the lecturer, and seconded by Thomas Denton, Esq.—On Friday evening, Mr Hine delivered his lecture on 'The Political and Religious uses of the fact that the English people are the lost Tribes of Israel.'—D. Burton, Esq., occupied the chair. At the conclusion of a long and remarkable address the thanks of the meeting were accorded to Mr. Hine, on the proposition of the Rev. W. B. Crickmer, seconded by Lieutenant Colonel Layard; and on the motion of the lecturer a similar compliment was paid to the chairman. The discourses excited great interest, and whilst they were being delivered the lecturer was frequently applauded."—*Beverley Recorder*.

"LECTURES.—Edward Hine, Esq., of London, delivered two lectures in the Assembly-rooms, on Monday and Tuesday evenings last, on 'The Identity of the English Nation with the Lost House of Israel,' and 'The Political and Religious uses of the fact that the English People are the Lost Tribes of Israel.' Both lectures were well attended and attentively listened to by an appreciative audience. On Monday evening the chair was occupied by Dr. Britton, and on Tuesday evening by Mr. Henry Angas. It was announced that after payment of expenses, should there be any surplus from the collections, it would be handed over to the Cottage Hospital."—*Driffeld Times*.

"THE LOST HOUSE OF ISRAEL.—Two lectures were given on the evenings of Monday and Tuesday last in the Corn Exchange, by Edward Hine, Esq., of London, author of 'Twenty-seven Identifications of the English Nation with the Lost House of Israel.' The chair was taken by Dr. Britton, and on each occasion the room was crowded. The chairman courteously introduced the lecturer. From the fact that the books on the subject had been so extensively read; the subject for the last few weeks had grown exceedingly interesting; great desire was manifested to hear further explanations and obtain a more clear view of the subject from the standpoint which the lecturer had taken. From his statement it appears that in the distressing period of the Israelitish history, after the captivity of the ten tribes, about 700 years before the Christian era, some of the tribes dispersed through Western Europe, and eventually, after great and severe hardships, settled in these islands. The lecturer interestingly brought before his audience many passages from the Jewish writings, which made strong allusions to those tribes which had left their native land for foreign shores; their doings, and the height of power and wealth to which they would attain in succeeding ages were illustrated by numerous quotations from the writings of the prophets, which appeared to bear so directly upon *this* nation's history, and to prove that these tribes and the English nation are identical, that it is not too much to say that great numbers were not only delighted with the theory advanced, but they were fully convinced of its truth. The lecturer, notwithstanding occupying upwards of two hours, was listened to with the greatest attention. At the close a vote of thanks was proposed by Dr. Eames, who stated that, as the theory was a very new one, possibly, many in the room could not fall in with the views contained, yet, there had evidently been great research made, and the manner in which the lecturer had brought the subject before the audience fully entitled him to their most cordial vote of thanks, which he had great pleasure in proposing. Mr. Angas seconded the proposal. He had thoroughly enjoyed the lecture, and he expressed himself glad at the overflowing audience which the lecturer had had. Mr.

Hine in responding acknowledged the kind reception which had been accorded him, not only by the audience who had listened to him, but also the kind people who had received him as their guest. The benediction was pronounced by the Rev. J. Baxandall, which terminated the meeting. Mr. Hine also preached in the Congregational Chapel on Sunday morning, and in the Free Church Chapel in the evening."—*Driffield Express*.

"THE TEN LOST TRIBES.—On Monday and Tuesday evening, E. Hine, Esq., of London, gave two lectures in the Assembly Rooms to crowded audiences. The subject of the first was 'The Identity of the English Nation with the Lost Tribes of Israel,' and the second lecture was on 'The Political and the Religious uses of the fact that the English People are the Lost Tribes of Israel.' The chair was taken on Monday evening by Dr. Britton, and on Tuesday evening by Mr. H. Angas. The subject was so startling that very considerable interest has been awakened in the town, and as many of our readers did not hear the lecture, and many who did may wish to peruse it again, and refer to the passages in the Bible quoted in the lecture, we have determined to print it in full, giving a portion each week till completed. Our readers will do well to preserve it in their scrap books."—*Driffield Observer*.

The *Port Denison Times*, after devoting three of its columns to a review of "Flashes of Light," it having previously given a lengthy review of the "Twenty-seven Identifications," says: "This concludes the second chapter of Professor Smyth's contribution to 'Flashes of Light,' and with this we shall close our quotations, as we cannot but think what we have already brought forward should be sufficient to induce any that are capable of taking an interest in these matters (and we can scarcely conceive any moderately educated person being incapable) to expend the small sum necessary to purchase the pamphlet (published at 6d.) and read for themselves. The third chapter is in no wise less interesting than the preceding two, but we cannot afford more space for this matter, nor would it perhaps be quite fair to the author to take more liberties with his pamphlet than we have already. The main subject of Mr. Hine's pamphlet we have not touched upon at all, but would say in a word that, in addition to the metrological argument, the author brings many bright Flashes of Light to bear upon his proposition, and we recommend our readers to study it carefully. It will hardly be denied that, apart from any question of Identification, Professor Smyth has invested the Great Pyramid with a halo of greater interest than has ever yet attached to it."

It is with some reluctance that I bring forward these testimonials, which have not been selected, but taken hap-hazard from some thousands which have come into my hands. As Professor Rawlinson has taken upon himself to assert publicly that my opinions and writings would have no influence or weight with thinking people, I have conceived that it was not only due to myself, but to the great cause God has placed in my hands, to lay them before the British Public, with the remark, that if the Professor's judgment can be at fault on one point, it may be upon another, so that due care becomes requisite before receiving his writings and conclusions, or even pulpit ministrations.

EDWARD HINE.

EDWARD HINE IN REPLY TO PROFESSOR RAWLINSON.

LOST TRIBES LITERATURE.

PROFESSOR RAWLINSON states what is the fact, that very many writers have in past days written about the "Lost Tribes." He says, "they have been found a hundred times, by a hundred different travellers, and in a hundred different localities," and quotes Kitto in saying, "There is scarcely any human race so abject, forlorn, and dwindling, located anywhere, between the Chinese and the American Indians, who have not been stated to be the Ten Tribes." I do not see that there can be anything strange about this. Surely no one could be a devout reader of the Bible without being deeply interested in the fate of the Lost Ten Tribes, and would be always on the look-out for clues by which their identity could be effected. Hence the real wonder would have been, if no one at all had ever written about them. The veriest sign of national degradation and religious indifference would have been secured, by not having a Lost Tribe literature. The fact that we have a large one, redounds to our honour and the vitality of our Christianity. I would demur to the statement, that we had a spark of Christianity about us as a people, if we were found indifferent to the "Lost Tribes" question. Nor can it be in the least strange that our writers in the past days should have selected the most unlikely people to be the descendants of those tribes. It was the will, the expressed and avowed will of the Almighty, that the Ten Tribes should be lost until a given time, set by Himself; and yet, for all this, the All-Wise Creator knew full well that all His loving Children would be searching out for them, and trying to find them. God could never desire that interest in their behalf should cease; but as the Director of all events and all mind, He would most assuredly desire that the search should be fruitless, until His own time had set in, otherwise God's own avowed purposes would have been frustrated—a thing impossible to conceive; therefore, the right and proper thing for us to possess, as far as the past is concerned, is a large yet *fruitless* literature upon the Lost Tribes; and let us be thankful that we have it—it is neither strange nor "curious."

THE TIME FOR FINDING ARRIVED.

If it was right ~~that~~ the search after the Lost Tribes should have been fruitless, as far as the past is concerned, then comes the question, Would it be right for the same result to

attend the search at the present time? I think it easy to demonstrate from Scripture, that God's set time for their finding has arrived; and that, therefore, the identity should be effected in these our days. The reader must bear in mind that Professor Rawlinson's arguments attempt only to show that the Ten Tribes were recovered at the time of the return from Babylon; and that Israel did return to Palestine when the Jews, or Judah, returned from captivity. This statement of the Professor's is most important to have fixed in the mind, notwithstanding that it is really the essence of Biblical ignorance. Israel was to be lost for a given time. This, we are plainly told by the Almighty, was to be effected by the old name of "Israel" being taken from them. When this was done, they were not to be called "Ammi," or "my people," but "Lo-ammi," or "not my people." (Hosea i. 9.) "They shall no more be remembered by their name. (Hosea ii. 17.) The Lord God shall "call his servants by ANOTHER NAME." (Isa. lxxv. 15.) "She shall not find her paths," *i. e.*, her ancestry. (Hosea ii. 6.) "The name of Israel may be no more in remembrance." (Ps. lxxxiii. 4.) This was the means that God was to employ to ensure their lost estate; but I challenge the Professor's skill in history to show that anything of so complete a kind was effected up to the date of the return from Babylon. Israelitish miracles had ceased in those days; and it would have amounted to a miracle if the ancestry of Israel had been forgotten, in the short space of time between the Assyrian and the Babylonian captivities; then, if so, these declarations of the Almighty would have received no fulfilment whatever, because if their name had not been lost up to the date of the return from Babylon, and the assertion of the Professor be correct—that they returned at this period—then they are mixed up with the Jews to this day; so that the name in that case would never have been taken from them, and they never would have been called "by another name," which would be tantamount to stamping Isaiah, David, Jeremiah, Hosea, &c., false prophets; because all these prophets unite in stating that Israel should be lost, which never could have been the case if they returned at the time of the return from Babylon; yet nothing can be clearer than that it was the design of the Almighty from the commencement, that Israel should be lost, and that Judah should be marked and known, therefore not lost.

The following passages most clearly recognise the lost condition of Israel, yet the whole of them would stand for nothing, and become as statements without meaning, if Israel returned at the time the Jews left Babylon (Deut. xxxi. 17):—"I said I would scatter them into corners, I would make the knowledge of them to cease from among men." (Deut. xxxii. 26; Ps.

lxxviii. 59-68; Ps. lxxxiii. 3, 4; Isa. viii. 17; Isa. xl. 27; Isa. xlv. 4, 5; Isa. liv. 8; Isa. lvii. 17, 18; Isa. lxiii. 16, 17; Jer. xi. 19; Jer. xiii. 17; Sam. ii. 3, 5; Sam. iv. 20; Ezek. xxxiv. 6, 8, 11, 12, 16; Hosea ix. 17; Matt. x. 5, 6; Matt. xv. 24; Matt. xviii. 2; Luke xix. 10; Acts. i. 6; Rom. ix. 26; 1 Peter ii. 10. So that it is most clear that the House of Israel must have become a lost people, which could not exactly have been the case at the termination of the seventy years of Judah's captivity, and, indeed, was not so. Josephus testifies to their being known in his days, saying, "The Ten Tribes are beyond the Euphrates till now, and are an immense multitude, and not to be estimated by numbers;" therefore, the literal fulfilment of the Scriptures quoted in reference to the name being obliterated, and the people becoming lost, could only be effected after the days of Josephus. The punishment had commenced from the date of the captivity, and the full details were receiving a gradual but sure development at the time that the people were preparing to settle down in the isles. How long was the punishment to last? From the time of the Assyrian captivity to the time of Identification. What period of time was to elapse? Scripture is most clear upon this point, thus: "Then will I also walk contrary unto you, and will punish you yet seven times for your sins." (Lev. xxvi. 17, 24, 28.)

The Rev. J. G. Tipper, M.A., writing from Tasburgh Rectory, says of Israel, that if they were obstinately rebellious, they were to be punished "seven times for their sins." Now seven times 360 prophetic days, or years, equal 2520 years, which is the period of their being lost, if dating from the time B.C. 742, when Isaiah viii. 8, was written, where it is said, "Within three score and five years shall Ephraim be broken, that it be not a people," and, allowing for the three years at the commencement of the Christian era, would expire A.D. 1840—the year in which John Wilson brought out the first edition of his work on "Our Israelitish Origin," and thus first caused them to be found." Israel herself is heard to speak through Hosea, saying, "Come, let us return unto the Lord; for He hath torn, and He will heal us: He hath smitten, and He will bind us up. AFTER two days will He revive us: in the THIRD DAY He will raise us up." (Hosea vi. 2.)

This is the very burden of Peter's epistles—epistles that are addressed only to Israel, and they become sheer nonsense, if applied literally to the Gentiles. Peter says, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (2 Peter iii. 8.) Thus, according to Peter and to Hosea, the Identification, or the raising up of Israel, could not be effected before the midst of the second and third thousand years.

after the commencement of their punishment, and these our days form that time. Never before, never until now, should we be justified in looking for the Identification of Israel. But now the very time has arrived, and this fact is substantiated by the statement of the Apostle Paul, who says, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in"—(Rom. xi. 25)—that is, that Israel after they had lost all trace of themselves, after they had not been able to "find their paths," even when Abraham was ignorant of them, and Judah of "Israel" acknowledged them not—(Isa. lxiii. 16, 17)—when they themselves were forgetful of "the rock that begat them," that they should remain in this state of ignorance, or "blindness," until a set time. What time? Why the time when the fulness of the Gentiles had set in—the time when the Gentile Nations were finding themselves over populated, and were glad to get rid of their surplus population. This is that time. When I was a child, it was death to a Chinaman known to be wishful to emigrate from his country. When I was a youth their social state had somewhat altered, and I had the honour and privilege of making some public engagements for three of the very first Chinese who visited this country, under the care of the late Dr. Legge, the Chinese missionary; but now China is so over populated, that the Chinese Government is only too glad to get rid of the people. South America have been offered 100,000 coolies a-year to supply the place of their slaves. Not only America, but some of our colonies are in danger of being over-run with them, much to the disgust of "truthful James," who has the cold shivers when thinking of their "cheap labour." Exactly the same history may be recorded of Japan; and although the prohibition not to leave the country was not applied to Germany, yet it is only of recent years that the Germans have undertaken to swarm everywhere, because of the fulness of their nation; and the same may be said of the Dutch, the Belgians, the Italians, and the French. Wherever we turn a fulness has set in; whether we turn to the Russian or the Austrian dominions, the same tale is told, forming an experience never before known, and in every respect tallying with Paul's statement concerning "the fulness of the Gentiles," showing most conclusively that this period has arrived, and, if so, proving beyond all doubt, that this is the very time when the veil should be uplifted from Israel—when the "blindness" of their glorious ancestry should be removed, and the grandeur of their Identification become effected—an event, when accomplished, uneclipsed and unparalleled in any period of the World's past history: however gorgeous an age may have been, so grand,

so totally unsurpassed, that our very prison doors shall be opened, a General Amnesty shall be proclaimed, and the country relieved from all violence of exaction and excess of taxation; no matter what faction of Government may have the exercise of sway. So effectual shall the Identification of our people with Israel become, that it shall be to us "as life from the dead"—when Heaven shall ring in our ears, "Thy light is come," the time when, as a Nation, we shall "arise and shine," notwithstanding that darkness must cover the Gentile earth, and gross darkness the Gentile peoples—yea, at the very time of this "fulness," and at the very time of our Identification—yea, at this very time of Gentile troubles, we—our Nation, being identical with Israel, the Lord shall arise upon us, and His glory shall be seen upon us, and the very Gentiles shall come to our light, and their kings to the brightness of our rising—(Isa. lx. 1-3)—alone effected by our Identity. Thus, surely, Paul is right, that it will be to us "as life from the dead;" and this, and this time only, is the time for Israel's Identity, never before. Therefore, how egregiously wrong must Professor Rawlinson be, and how cruelly unjust must he be to his Bible when he so ignorantly prostrates his talents as a teacher and "Professor of History" at one of our national Establishments, by going out of his way to state that the Ten Tribes were never lost; that they returned at the return from Babylon—which, in effect, is saying, the Scriptures quoted in the foregoing passages are useless nonentities.

CANON RAWLINSON CHALLENGED TO DISPROVE THE IDENTITY.

The Professor, now Canon, says, "To refute the 'Identifications' would be a waste of labour, for which we have no inclination." Why? I maintain, simply because he has permitted prejudice to sway his judgment and hide the truth. The Identifications seem to be above his reach; they stand upon too firm a basis; his strongest effort would not even shake them. I challenge him to attempt to refute the "Identification" in the pages of the Magazine I contemplate issuing, and which I promise to issue at once, if the Professor will be brave and accept the challenge. I would allot him six pages every alternate month—would extend to him further considerations if required. I would agree to place all arrangements under the control of a duly accepted and qualified Board of Direction; would give every facility for a fair, honest, and impartial carrying out of a real deliberation; would consent to a Court of Appeal, and, as far as details were concerned, would abide by its judgment; would submit to

Arbitration; agree to the election of a Jury, and place the summing up in the hands of an acknowledged competent Authority. I would gladly adhere to all this, and more, if needed, if the Professor, as a servant of the Lord, will boldly come forward in an attempt to deliver this most important national question, embodying the vitality and destiny of our Empire, from that doubt and University mist that he himself has cast over it. I call upon him to accept the challenge in the name of the Lord, because, if the Identity is found to be true, then the Bible comes forth with new renderings and fresh beauties; and many of its difficulties and debatable points are both cleared up and removed, thus giving a glory to the Church, in whose service he is, and a positive advance to the approach of the Kingdom of God, by stamping the Bible as the Inspired Word—the Word of God, which, if really seen in this light by the people, could not fail to become a charm of attraction, and, by an irresistible power, fasten the affections of the masses upon Its teachings and aims: whereas, if the Identity is disproved, then there is no help for it but to continue in the old shrouds of disputations, doubts, difficult mysteries, fine drawn points, theological sophistries, pulpit contradictions; which state of things only has, and only can create doubting Christians, quarrelsome churches, contending priesthoods, laughter-loving congregations, with anti-Scriptural governments and discipline; breeding religious indifference, secret unbelief, and open infidelity—which the present state of the Church, now fast losing its hold upon the respect of the people, most clearly demonstrates.

Again I call upon the Professor to accept my challenge as a Patriot. He having first dared to throw the gauntlet, I have a right to expect from him the boldness and courage of debate; for if he can prove that we are *not* Israel, then he proves that we *are* Gentiles, which would be equivalent to proving that we shall become nationally a subservient and cringing people to Israel; that all our national glory and prowess will be obliterated from the light of heaven; that our present exalted position will eventually become debased, and our high and distinguished favours withdrawn. If we are Gentiles, this is a *sine qua non*, no possible power could alter this alternative, because Israel is destined, by the afore determined Will of the Almighty, to eat the riches of the Gentiles, and in their glory to boast themselves; and the decree has gone forth that the nation that will not serve them shall perish; whereas, contrariwise, if it is proved that we are identical with Israel, we prove ourselves nationally the Heirs of Glory, assuring all the future to us as one of golden prosperity, and no true son of Britain should allow himself to think that he can be indifferent to a question securing such a future for his country; therefore I

appeal to the Professor, as a patriot, fearlessly laying the challenge before him.

AN OPINION.

The Professor, speaking of my Pamphlet, "The Twenty-seven Identifications," says: "It is not calculated to produce the slightest effect on the opinion of those competent to form one. Such effect as it may have, can only be on the ignorant and unlearned, or those who are unaware of the absolute and entire diversity in language, physical type, religious opinions, and manners and customs, between the Israelites and the various races from whom the English nation can be shown historically to be descended." Perhaps no paragraph ever came from Professor Rawlinson's pen which indicated so much thoughtless haste, indiscretion, and inaccuracy. I do not mean that part of the paragraph alluding to the effect my Pamphlet would have upon some, and not upon others; of this I care not; I never dreamed of producing an effect; I do not now. I wrote my book, and said, Lord, if this be Thy work, do Thou make the effect, not myself; and 77,000 copies sold without advertising,—an effect which proves that all those readers are right and the Professor wrong, or the contrary. Thus, against my choice, or of any aim of action on my part, I am brought from the shades of obscurity, and, as I think, called of God to complete the work John Wilson commenced. But I care not to allude to my personal status, but to propose, in the four succeeding chapters, to show how utterly incompetent the Professor is to judge, or even to venture an opinion, upon the similarity or dissimilarity of our language, physical type, religious opinions, or manners and customs, with those of the Israelites of old; judging him by this his first effort on this subject. We take them in the order the Professor has put them.

LANGUAGE.

Of the first point, "Language," I confess I am not competent to speak; therefore content myself by simply saying, that there is not that diversity between the English and the Hebrew as the Professor would try to make us believe; that R. Govett, Esq., has written a most valuable work, entitled, "English derived from Hebrew;" that, when on a recent lecturing tour, I met with a thorough Hebrew scholar in a Polish Jew, who told me that it had been his pleasure to make out a list of some six hundred English words purely derived from the Hebrew; added to this the

large number of words coming to us from Sanscrit, which was the intermediate language of the English and Hebrew, and we obtain a most beautiful and telling Identity of our nation with Israel through the medium of Language, thus substantiating our Identity, and not otherwise, as the Professor insinuates. Our language, though it is positively proved to be much derived from Hebrew, which proof in itself does constitute a grand connecting link for our identity with Israel, yet, of course, it is not Hebrew; and it would be totally against the declaration of Scripture to find lost Israel speaking Hebrew. Through the Hebrew tongue God formerly spoke to, and taught the ten tribes of Israel, but He declares He would not do so after they were lost. In the year B.C. 720, it is plainly said, "With stammering lips, and another tongue, will He speak to this people" (Isa. xxviii. 2); by which I understand, and, I think, justly so, that instead of instructing Israel as He would do, and still does Judah, through the Hebrew language, in the future He would instruct them in things concerning Himself through "another tongue," or in point of fact, the English language; but, says the very learned and Rev. R. A. Purdon, M.A., of Torquay, referring to my remarks on the above,—“Mr. Hine dexterously leaves out the whole context, and builds his argument upon the single word ‘Tongue,’ as if it meant a *language*, while it means in reality only the literal human tongue.” This is not the saying of Professor Rawlinson, but of Mr. Purdon, another minister of the Church of England, who honours me by writing against my “Identifications,” and so creates himself a Commentator, and obliges his readers with a little exposition upon the Scripture quoted, “With stammering lips and another tongue will HE speak to this people.” Who is to speak? Why, the Almighty, the Divine Creator! He it is Who is to speak in another “tongue,” so that, if Mr. Purdon be right, if he be indeed a trustworthy teacher, this Scripture can only mean that God would in some way cut out or abstract His “literal *human* tongue,” creating for Himself another “literal human tongue,” by which He might speak to Israel. I could not for a moment suppose the Rev. Mr. Purdon to mean blasphemy, though he has apparently so ably written it. I have read in Scripture of men who, “professing themselves to be wise, became fools.”

PHYSICAL TYPE.

The next point is physical type, by which the Professor cannot, and does not, mean anything else than that the physiognomy

of the English people is most unlike the Jewish people; and the veriest piece of absurdity do we obtain from this meaning. Let the Professor, however, take comfort that he is not the first man, wise in his own conceit, that has erred against knowledge by fastening his wisdom to this ignorance. The Rev. Mr. Purdon has done the same; so has "The Friend's Quarterly Examiner," the organ of the Quakers, and so have all, or most, past writers upon the Lost Tribes. Everybody has been looking out after lost Israel, thinking to find them the same in feature as the Jew. What nonsense! Yet, friends, you need not reproach yourselves with folly for so thinking, because it was God's design that you should be overcome by this delusion. It is part of the plan by which He has perpetuated the "blindness." God willed Israel to be lost until His own time had come; therefore, when you were hunting after them in the past, He set you upon another scent purposely that you should not find them. To think to find them with the features of the Jew has been your trap, and you have fallen into it. I maintain, and challenge the Professor to prove otherwise—that the feature of the Jew in these days is not the same, but very different to what it was when they were in Babylon. Most likely they had the very same features that the Israelites had at that time. The features even now need not have gone through any alteration, excepting that which change of climate might produce; but the Israelites, *i.e.*, the Ten Tribes, never did bear, and never have borne, the same distinguishing features shown by the Jew of the present time. To suppose this is a most monstrous error of judgment. The supposition really charges God Himself with want of wisdom. A truly wise man, who gives a moment's intelligent thought to this particular point, could not help seeing, that to will a people to be lost, and then to mark them that all the world could not help knowing them by the mark, is the same as charging the Divine Creator with folly, because the people so marked could never be lost; nay, let us be sober: to entertain such a notion would simply be bringing down the intelligence of the University of Oxford below the level of a Wapping Charity School. I have more respect for Oxford education, and would therefore gift the University with the mission of showing the cold shoulder to the man who would foolishly traduce its reputation, and cast hurtful stigmas upon the educational status of its professors. It is most important to see that God willed the Jew to be known, therefore marked him. But when did God will that the Jew should be known and marked? Not when Israel and Judah formed one kingdom; not in the days of Jeroboam and Rehoboam; not when they were in Babylon; not even upon their return from Babylon. The "physical type" of the Jew received no change what-

ever until the time that God afflicted them with all the curses, which time was after the crucifixion of our Lord, and not until the Roman siege under Titus. Until this time both Judah and Israel were the same in appearance, having the same cast of countenance, children of one family. At the time of the dispersion of the Jews, the features of the Israelites received no change whatever. Mark this, for it is important! There is no historical record, extant, and none that ever had existence, showing the features of the Israelites to have undergone any kind of change. The change is entirely with the Jew—it being the House of Judah only that went through a change in physiognomy, and not the House of Israel; not even the Tribe of Benjamin would undergo this change of feature, notwithstanding they were with Judah up to, just prior to the Roman siege. Paul himself, who was a Benjamite, would not have a particle of the present physical type of the Jew about him, because the Tribe of Benjamin in no sense could have inherited the curses; they fled from Jerusalem prior to their infliction, therefore they escaped, all of them, the change of countenance included (see Jer. vi. 1); so that, as far as physical type is concerned, it is the Jew only that has changed, and not Israel; and yet our sages! to wit, Professor Rawlinson, The British Association, and Rev. R. A. Purdon, are seeking, and imagining, to trace Israel who was not to undergo change, with features strongly in resemblance to the House whose features have changed. Mr. Purdon wrote, in July, 1872, in reference to my Pamphlet: "If the Saxons resemble Israel in anything, that is one proof that they are Israelites; but if they differ from Israel in features, &c., that is another proof of identity;" and this one point of feature he calls an "Argument from Diversity," as distinguished from the "Argument from Resemblance;" whereas feature is not a matter of diversity at all, should not be so, and only becomes such when looked at through the bewildered and misguided gaze of such teachers as we are forced in this way to refer to. As far as physiognomy is concerned, it would become exceedingly improper to support identity by an "Argument from Diversity," and no such argument appears in the "Twenty-seven Identifications," because the English may now possess the exact and original features of the Israelites, the more than probability being that the Israelites would retain to this day their original cast of countenance; therefore any "Argument from Diversity" would be with the House of Judah, because the racial type of the Jew has differed from Israel, and in no sense has "diversity" originated with the Ten Tribes, so that Mr. Purdon's strictures fall to grief.

As showing that the present feature of the Jew is not their original racial type, it is enough to point out that, when Judah

was in Babylon, they were most surely in captivity, but they were *not* under the curses; they were not then a hissing, a proverb, a taunt, and a by-word; they were not then a marked and scattered people according to the fixed stipulations pronounced in the giving forth of the curses by Moses or the prophets, although they were scattered in all the provinces of King Ahasuerus's kingdom (Esther iii. 8); yet, though a foreign people within a Gentile country, there is nothing to show that they were readily distinguishable by their "physical type;" they were chiefly known by "their laws" being "diverse" from "the king's laws" (same verse), and not from their features; but had the Jews, when in Babylon, carried the same marked features they now possess, nothing could have prevented them from being known. That they were not known from feature is evident, because Esther was not known to be a Jewess; she "had not showed her people nor her kindred: for Mordecai had charged her that she should not show it" (Esther ii. 10, 20); and even Mordecai was not known to be a Jew until he had told them, because Haman was charged "to see whether Mordecai's matters would stand, for he had told them he was a Jew" (Esther iii. 4). Then comes the important question, When did the physical type of the Jews undergo a change? The answer is most clear and certain—not until after the Crucifixion of our Lord and Saviour Jesus Christ. It was not until then, and for this deed of theirs, that the curses, pronounced in Deut. xxviii., were heaped upon them; never until then did the Almighty require them to become a scattered and a marked people throughout the world; then only did the decree go forth that they were to become a hissing, a taunt, a proverb, and a by-word among all the nations of the earth; then, and then only, were they to become known wherever they went, and the mocking sneer of being Jews cast tauntingly upon them. Prior to the Crucifixion they could have passed anywhere without even being known, except by their Mosaic observances. After the Crucifixion their recognition was to be universal, and how was this to be effected? only by the mark of God being fixed upon them; their "physical type" was now to be recast—to undergo an entire change, and, unless this was done, the curse and by-word could never have received fulfilment. Scripture is so explicit upon this point, for speaking alone of Judah, and not of Israel, in a passage where Judah is directly mentioned by name, without any reference to Israel at all, we are told, "Judah is fallen: because their tongue and their doings are against the Lord to provoke the eyes of His glory, the show of their countenance shall witness against them" (Isaiah iii. 8, 9). Thus from this time they became a marked people, that they might be recognised anywhere, and this was to be done by the "show of their

countenance," being the tell-tale, witnessing against themselves, which was a new sign, a new mark, that they had not previously borne, and yet this very novelty our great Professor Rawlinson overlooks as such, treats it as an original mark, and considers himself justified in supposing that Israel, who had not been so marked, would yet be identified by it.

THE BRITISH ASSOCIATION.

Since the above was written, we have been favoured by the notice—of course, the condescending notice—of the British Association. They met in solemn conclave at Brighton, and claim the holy prerogative of correcting errors, because, say they, "if allowed to remain unmolested, had a habit of becoming permanent, and often produced most mischievous results, which might have been prevented by timely interference." So, forthwith, this scientific and learned society deputed one of its members to bring under its consideration the substance of Mr. Hine's two pamphlets. There was nothing very noticeable in the paper read, beyond surmising superior knowledge to Strabo, Homer, Herodotus, and others, who have fixed our Anglo-Saxon ancestry in Media at the date of the Assyrian captivity. As to the Association, I am not at all concerned about its work, knowing it to be harmless in the interference of truth, which must always prevail over the absurdity of nonsense. I simply introduce the British Association under notice because the same objection of physical type was brought forward before it, and the answer given in the foregoing to Professor Rawlinson supplies a complete answer to the Association.

The paper said that "for the purposes of the theory, they must suppose that these Jewish and Israelitish tribes descended from the same stock, lived in close contiguity, and under the same ethnic conditions, for some 700 years, and that 11-13ths of them became totally different from the remainder during that time, or at a later period." Then it went on to say that, to accept the theory, they were "obliged to believe that the Israelites went into Media with one racial type, and came out of it again as Anglo-Saxons, with another totally different type."

I was permitted to reply to the British Association at length, through the medium of its own organ, the *Brighton Daily News*, and at the risk of repeating what I have stated above, I give a short extract from my reply:—"I wish to be allowed to state that neither of these propositions are to be found in my 'Identification' pamphlet, and that to propound either of them would

ne to show ignorance, and that both are directly and violently contrary to the teachings of the Holy Scriptures. I maintain, knowing it beyond the ability of Mr. Lewis to disprove, that the change of the 'racial type' was with the 2-13ths, and not with the '11-13ths,' and that Israel came out of Media with the same racial type as they went in with. In other words, it cannot be shown that Israel has gone through any change of physical type whatever, beyond what change of climate might produce, but that the change has been entirely with the Jews—the two tribes, or the house of Judah; and that only since the Crucifixion of our Saviour. The present feature of the Jew is not the same that he had before the Crucifixion. The present marked feature of the Jew is a part of their cursing, and they were not under this curse prior to Calvary."

RELIGIOUS OPINIONS.

We now come to another point upon which the Professor declares there must be an "entire diversity" between the Israelites and the English, and that is "religious opinions," by which—although the Professor does not say as much, yet he can only mean that—Israel must now be under the Mosaic Law. Mr. Purdon rings his meaning out much more plainly; for he insists upon it, that Israel must now have the rite of "circumcision" active in their midst; and the British Association, rushing into the offensively vulgar, considers it too much to believe that the Lost Tribes of Israel went into Media "circumcised, and came out uncircumcised—that they went there hating pork, and came out loving it," just as if a people, willed by God to become a multitudinous race, so vast as to become comparable to the "sand of the sea" for numbers—(Hos. i. 10)—could ever become a lost people, if they kept up the observances of the Mosaic Law. This is another foregone conclusion regarding the Lost Ten Tribes with most writers. They all seem to insist that some strong biblical power would irresistibly chain them up to the Mosaic; and yet these very men, holding fast to this idea with a most terrible inconsistency, are to be found advocating the claims of the Societies for the conversion of the Jews. If there is a power in the Bible to wed the Ten Tribes to the Mosaic Law, then the power would be equally forcible to retain the Jew there; and, if so, the work of the conversion societies must be fruitless, and none but simpletons would embark in so futile a work: and if this conclusion about Israel be correct, conversions become impossible, and the societies become simply convenient organisations for providing secretaries with comfort-

able salaries, and treacle and patronage for the Directors. To insist upon Israel being found still under the Mosaic rite of circumcision is tantamount to declaring it to be impossible really to convert a Jew; but the whole thing, as far as Israel is concerned, is delusion. Israel can only be found a redeemed people. When Israel are nationally identified, they will be found "children of the living God." (Hos. i. 10.) When they return to take possession of Palestine, they will return as "the Redeemed of the Lord." (Isa. li. ii.) The Almighty has not yet redeemed Judah, as their historical facts too clearly testify; but the Lord HATH redeemed Israel. (Isa. xliii. 1; Isa. xlv. 22; Isa. xlviii. 20; Jer. xxxi. 11.) The whole thing as regards the Ten Tribes is done. It cannot be too clearly impressed upon the Professor's mind, that to suppose the Ten Tribes to be now under the Mosaic Law, would be another proof showing the mind to be misinformed—in other words, simply another error—nevertheless one that has had a great "effect" upon "the ignorant and unlearned." The Ten Tribes of Israel are divorced from the Mosaic Law. (Isa. l. 1; Jer. iii. 8.) It is impossible that they could have anything to do with it. The Almighty instructed Israel after they had become a lost people, *i. e.*, at the time that they were dwelling in "the Isles." Thus, "Let Israel give glory unto the Lord, and *declare* His praise in the Islands. (Isa. xlii. 12.) "O Israel, fear not, for I have redeemed thee. . . . I have formed him for my glory. . . . This people have I formed for myself: they shall show forth my praise." (Isa. xliii.) "O Israel, thou shalt not be forgotten of me. I HAVE blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me, for I HAVE REDEEMED thee." (Isa. xlv. 21, 22.) "I will strengthen them in THE LORD; and they shall walk up and down in HIS NAME, saith the Lord." (Zech. x. 12.) "And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel." (Mal. i. 5.) "My salvation is gone forth. . . . The Isles shall wait upon me, and on my arm shall they trust. . . . I have put my words in thy mouth, and I have covered thee in the shadow of mine hand." (Isa. li.) . . . "In righteousness shalt thou be established." (Isa. liv. 14.) "Yet they (*i. e.*, Israel when in their captivity) seek me daily, and delight to know my ways. . . . They take delight in approaching to God." (Isa. lviii. 2.) "And their (Israel's) seed shall be KNOWN among the Gentiles, and their offspring among the people. All that see them shall acknowledge them, that they are THE SEED which the Lord HATH BLESSED." (Isa. lxi. 9.) These Scriptures alone refer to Israel, and were given to Israel *after* they had become captive and lost; they could not by any possibility refer to Judah, because so directly

contrary to all other prophetic statements issued in the name of Judah : and all the past and present history of the Jew testifies to their having been, and now being, literally fulfilled in Judah's case—to wit, Judah has never been divorced from the Mosaic Law ; and the so-called conversion societies have no power in their organisation to effect such a divorce-ment.

In no sense has Judah since their dispersion, even had the opportunity of giving glory unto the Lord in the Islands, neither have they had any desire to *show* forth his praise. They are not a proselytising people, not being vested with such a mission, and the statement, "O Israel, fear not, for I have redeemed thee," would be false if applied to Judah, because they are not yet a redeemed people, and never can be until after their return to the land, because by the direct instruction of God they have to return to rebuild their temple, and re-establish the Mosaic service in that temple, which is repugnant to the notion of Redemption in Christ. In no sense can it be said that the Lord HAS blotted out as a thick cloud their transgressions, because to this day they are under the very punishment of their curses, as their taunted and dispersed state, and Odessa and Roumania, and Sir Moses Montefiore's many missions testify to. If their transgressions had been remitted, the punishment of the cursing would have been removed, which is not the case. The Jews are not strengthened in the Lord ; neither do they walk up and down in his name, and it would be folly and profanity to declare that the Gentiles know their seed as one the Lord hath blessed, because, uniformly, the nations of the earth know them only as a cursed people—nay, the Scriptures quoted apply only to Israel, and not to Judah ; and while many, very many, Scriptures prove it to be the will of God that Judah should yet remain under the Mosaic, these Scriptures prove that Israel cannot now be found under that law ; therefore, it is "childishness and weakness," and a pitiable simplicity on the part of the Rev. R. A. Purdon to hunt after Israel, thinking to find "circumcision" in their midst. God gave her a "Bill of Divorce"—(Jer. iii. 8)—because she committed adultery with Baal. The case of Israel is very beautifully told in Hosea ii., where God complains of her whoredoms, and threatens to strip her naked, sending her into captivity and desolations, as in the days of Egypt ; that He would hedge up her ways with thorns—that she should lose herself, forget her ancestry, and be unable to find her paths—that in this state of captivity He would "cause her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts," by which, of course, she would be freed from all her obligations to the Mosaic Law. Then, when this was done, He would allure her—that is, take

her to himself, and "speak comfortably unto her," so that, when even in captivity, lost to herself, she should sing there as in the days of her youth—in other words, though in captivity, she should be "as though she was not cast off"—(Zech. x. 6.)—which implies that when in "the isles," she, though cast out, should be as though she was not; therefore, though actually in another land, yet she should possess all the privileges and blessings that she had when in the land, God making "them to lie down safely." Here, in the isles, she should give up Baal and return to God, calling him "Ishi," or my husband; and when there, they should "no more be remembered by their name," *i. e.*, by the name of Israel, but should be known "by another name," or the British or the English name; and be it remembered, that when our ancestors entered these British Isles, they did bring with them the religion of Baal, and we have many marks of Baal still to be found in our isles, even in the round towers of Ireland, where in some parts even to this day, in the month of May, the Baalitic fires are kept up in remembrance. Some people have remarked to me, that it was the gods of Baal that were not to be remembered, which is nonsense, because they are in remembrance to this day; besides the next verse (18) declares God to be going to make a covenant of blessing, which he could not do with the gods of Baal, but which He in many other places promises to do with the lost people of Israel; and as showing that he means Israel as apart from Judah, He says in the 19th verse, "I will betroth thee unto me in RIGHTEOUSNESS and in judgment, and in loving kindness, and in mercies. . . . I will sow her UNTO ME in the earth," &c. Therefore, we can only come to the conclusion, that the notion entertained by Professor Rawlinson and the British Association in reference to the "religious opinions" of lost Israel, is a myth without any foundation in Scripture; and if, as in this case, the Almighty himself declares that the religion of Israel, when lost, shall be entirely diverse from the Mosaic they were under, before they were lost, then I maintain that, before the worthy and learned divine of Torquay, that it would be quite right in identifying Israel, to found upon this one point of religion, an "argument from diversity," and not from "resemblance." Thus we meet three of Professor Rawlinson's points, those of "language, physical type, and religious opinions," and proceed to

MANNERS AND CUSTOMS.

The proofs that very many of the manners and customs of the English nation come from and closely resemble those

of the Israelites of old are so voluminous that we should require more space than we can allot within these pages to enumerate them. Mr. Wilson has devoted some, fifty-seven columns in his "Our Israelitish Origin" expressly to these two points, and we cannot do better than refer our readers to them. In his chapters x., xi., and xii. he unrolls them in such beautiful simplicity of language, bringing them out one by one with such wonderful and powerful interest, that they cannot fail to fix themselves upon the mind. He shows the strong resemblance to the Israelites in the courage of the Saxons, in their respect for Woman, in their Marriage Ceremonies, in the Relation of Parent and Child, in the Avenging of blood, in their Voluntary associations, their Elective Government, in their Common Law, and National Chronicles. He fully proves that the English Constitution was not produced in England, but brought by the so-called Saxons into Britain. He quotes the testimonies of English and Foreign Authors to the effect that our Laws are based upon the Law of God. He shows the very Dress of our ancestors witnessed to the truth of their Israelitish origin. He brings forth the Use of the Bow, the Form of Battle, Use of Ensigns, as further proofs. He notices the similarity to Israel's institutions in our "Freemen" and Guilds, and again in Agriculture, Architecture, Gothic arch, Fine Arts, laws regarding Property, in Poetry and Music. Then he brings forth the Building and arrangements of our National Churches after the pattern of the Temple; our Israelitish days, weeks, and festivals; division of Time; in our three grand Convocations—in Easter, or the Passover; Whitsuntide, or the Hebrew Pentecost; and the Witenagemot, or the Feast of the Tabernacles; and yet, in the face of all this, Professor Rawlinson dares the venture of staking his reputation as a teacher of history by making so false an assertion and writing so unlearned a statement as "the absolute and entire diversity in manners and customs between the Israelites and the various races from whom the English nation can be shown historically to be descended!" All our manners and customs in the following catalogue retained by us to this day, can have chapter and verse assigned to them, proving each one to be similar to, and being extracted from, the manners and customs of the Israelites. We firmly hold identities to Israel, which no Professor Rawlinson can take away from us—in our obligations to the Poor and Blind; in our laws for Profanation breaches, Next of Kin relationships, Breaches of Promise, Law of Inheritance; in our Law Sentences being binding—Law of Usury, of Murder, of Blood-money, of Naturalization, of Treaty-making, of Diplomacy, of Census-taking, of Alliances, of Bribery, of Taxes; of our Lord Chief-Justice; of our Judges' Circuits; and even of our now famous "Justices'

Justice" institution. Then we have our Church Identities—in their Structures, the Communion rail, the Holy of Holies, the Eastern Window; the Ten Commandments written upon the posts of the Church; their rehearsal time after time; their being taught to our children diligently; the Litany; the Responses; Dedication hymns; Service of song; Choral singing; Part singing; University Tests; Colleges; the Priesthood; their different Orders; the Canons; their living close by the high place; our being without Images; our Tombstones, Church rates, Tithes; our Israelitish origin embedded in our Prayer Book; the Parish beadle; the Parish wards; the Hundreds—to wit, Tower Hamlet Hundreds, Salford Hundreds, and ah! the Chiltern Hundreds. Then we have the Army chaplain, captains, and officers; Voluntary enlistment; the Army trumpet; the law of Besieging; the National cry; Coast castles; other castles; the Militiaman; the Body guard; Rank-keeping or drill; Floats; Arsenals; Fortifications; War distress relief. We have our monarchy; our Queen from David of Judah; our Princes; our Jacob's Stone; our Coronation oil, Coronation ceremonies and rejoicings, all from Israel; our Throne robes; our National and Official seals, bearing the impress of the Crowned Horseman who received and perpetuated the seed from David's house in England. We have Royal Proclamations, Proclamations of Fasts, of Thanksgivings. We have the Exchequer, the Chancellor, and the Prime Minister; our proneness to imitate the Gentiles; our Fallow land, Gleaning, and Landmark identities; our Governors; our Post-office; our Watchmen; our Builders and Contractors; our workmen—stone masons, carpenters, and gangsmen. All these, with others too numerous to mention, all help to make up manners and customs, in one way or the other in our midst, each one of which is of positive Israelitish extract, and to each of which can be assigned Chapter and verse proving them to have been an Israelitish custom, and adopted by the ancestors of the British soon after they had become a settled people in these British Isles, therefore proving that our manners and customs are not diverse from the Israelites', but in every respect similar to them—the whole forming a living and grand identity of the English Nation with Israel, so that what was attempted by the Professor to be used as a weapon to knock down and destroy turns round upon him and becomes a most wonderful weapon to build up and substantiate. How clearly and strongly do these details expose the folly of even a learned Professor in the university in writing about things he has not investigated, thereby betraying his own ignorance and becoming an agent in diffusing error, and in deluding his readers.

I am deeply sensible of having received kindness from many

friends in the prosecution of my work—friends who have had thoughts floating in their minds confirmatory of the many proofs brought forward that we are identical with Israel, and who have shown themselves friendly by evincing an anxiety in making me acquainted with their impressions. I cannot refrain here from mentioning one friend in particular—that of Capt. Henry Edgcumbe Nicolls, a gentleman personally familiar with most parts of the world, few men, if any, having greater experience from travelling, or perhaps a larger acquaintance of the manners and customs of other peoples. As soon as my “Identifications” found their way into Capt. Nicolls’ hands, he became convincingly persuaded of their truthfulness, and wrote to me, imparting much valuable and important information.

One testimony I received from Capt. Nicolls bearing upon the subject of our manners and customs being in accordance with those of Israel most forcibly struck me—namely, that of hundreds of surnames (not taking into account Christian names, but surnames) of the people of this Country being the same as those recorded in the Bible as belonging to the different tribes of Israel. He very kindly sent me two or three long lists of such names, most of them known to himself as not being Jews in any sense, but *bona fide* English people. This matter became so interesting to me—forming another most positive proof that the rash assertion of Professor Rawlinson in reference to manners and customs was totally erroneous—that I could not refrain from asking Capt. Nicolls the favour of writing for this work a short chapter upon this point; and I am happy to say that he has most kindly and generously responded to my request, and I have now great pleasure in giving his valuable testimony for the benefit of his Country:—

CAPT. HENRY EDGCUMBE NICOLLS UPON MANNERS AND CUSTOMS.

As confirmatory of the important matter Mr. Hine has brought before the notice of our Nation, and in compliance with his request, I have great pleasure in adding my testimony to what I know is a growing conviction on the part of the people of this Country—namely, that we are identical with the lost ten tribes of Israel. Directly the subject commended itself to my mind, it became intensely interesting to me. I began to apply the identities brought forward to other nations. The better part of my life has been spent in travelling, and I have found great interest in making myself acquainted with the customs of the people I have visited. Applying the identity to our own Country, one point fixed itself strongly in my mind as substantiating the theory

that we are Israel, and that I have not found, apart from our own race, in any other part of the World—that of the Surnames of many families in England being the same as those that were possessed by the tribes of Israel. I have collected a long list of such Names, and am certain it would not be difficult to find many thousands more. Especially are they to be found in the west of England. I cannot make it convenient to visit Cornwall and Devonshire at present, but shall have to do so a few months hence, when, I am convinced, I could collect many hundreds of such names in those two Counties. I have found a few of such names in the South Sea Islands; but, upon careful enquiry, I ascertained that this was the result of missionary labour. The South Sea Islands being one of the most successful of all missionary fields, the people, being impulsive, adopted to a small extent Biblical names; but I think this may be said to be the only exception where such names are found among people distinct from our kindred. I have not found anything of the kind in my travels among the Indians in North America, or in any part of South America. They are not to be found in South Africa, nor in Japan, nor yet in Greece nor Turkey; and all those parts I know well—parts where, like the South Sea Islands, the missionary has been known for years, yet nothing of the kind is to be found. Indeed, in those parts it is proverbial that the people would not change their old family names upon any consideration, unless it be, perhaps, a letter in some of them; and this is very seldom done. But in our own colonies among our own English people, I have found them abound. I am personally familiar with these names in Canada, throughout the United States, in India, Australia, and New Zealand; wherever Englishmen begin to abound, there these names are to be found. Many of them in this country, I know from personal knowledge, are the surnames of families founded in England some fourteen hundred years ago, most of them coming to England through France; at any rate, most of such families in the west of England came here by way of France. As far as Devon and Cornwall are concerned, my firm belief is that the people called in history the Ancient Britons were the children of the Israelitish Captivity—part of the lost Tribes. Upon their landing from France they kept the Indians as slaves: and in time all these slaves died out, in the same manner as the peoples are doing now before us in our Colonies, and as the Scriptures infer that they would do before Israel. I think the very stones prove that these so-called Britons were Israelites. I know some places where the Churches are built with stones having Hebrew characters, &c., carved upon them—such as at Launceston, St. Austle, Probus, &c., &c. In the Church at Launceston every stone is so carved. One town is

called Market Jew ; and there are the names of lands, houses, farms, villages, and towns precisely the same as in vogue among the Israelites of old. Even the language of the people in Devon and Cornwall of long time was a broken Hebrew ; and then throughout our country the Landmarks and the Divisions of our land were, and yet are, the same as used by Israel. Our Weights and Measures are the same ; our potatoes, apples, and most kinds of fruit are sold to this day after the manner of Israel—heaped up measures, well shaken and pressed down, running over. The names of all the Prophets and all the Apostles are still in use in England ; and until lately, in some Parishes, the people never married out of their Parish—never with the people of another Parish—which certainly was an Israelitish custom. Our Agricultural implements and Weapons of warfare, for years, were after the very pattern of Israel's, as also our Games and Pastimes. Then we show very strong affinities to Israel in our skill in the treatment of Metals—in our manufactures from tin, iron, silver, &c., &c. In all countries I have found it almost invariably the case that in great Engineering Works, where the highest order of ability was considered a first requisite, such works were placed under the superintendence of an English mind ; and that everywhere, in the construction of engines, &c., if not the whole thing, that the most elaborate and important parts of the mechanism were of English manufacture—showing our ability in the handling of metals to be of that superior order that enables us to occupy the same paramount position held by Israel in the Metal Market, as testified to by Julius Cæsar in his History. Then, I am strongly reminded of Israel by the custom our forefathers had in the construction of their Castles and Towns, the manner of their Gates and Walls even now to be seen throughout the kingdom, many of them still bearing names familiar to the Bible student. I am even now acquainted with many Words in current use in some parts of the west of England that were in common use by Israel of old, and that I have not found in use in any other Country—such as goad, gourd, barm, leaven, comrade, lattice, chambering, flay, score, gallon, cruse, lintel, latchet, girdle, pitcher, platter, glean, &c., &c. The carvings on the old stone Pillars so often to be met with on our Moors and Commons, as also in old walls, have often been found to possess Hebrew significations. I may also mention that much of our method of Cooking and Wine-making, with wine made from honey, is similar to that that was in use by Israel ; and the wine I mention is not made by any other people that I am aware of. Until lately, nearly all our Standard Laws were the same as those possessed by Israel, and many of them are retained by us to this day ; and it is interesting to observe that the old Laws seem to be of the most service to us. It is to be

regretted that so great a tendency has been manifested for change among a portion of our people, only during recent years. I hope that when our people become impressed that they are identical with the Lost Tribes they will be content to abide, as their forefathers were, under those Laws that were specially framed for them by the All-wise Creator, and which cannot be improved upon by the new notions of Gentile peoples, whom some of us wish to imitate.

I have very great pleasure in contributing my testimony on behalf of our Identity. The remarks I have made, I think, most clearly show that a very large portion of the Manners and Customs of the English are purely identical with those of Israel; that the very marks of Israel are found upon us, and upon our people alone. I do not believe any living man has seen so many different people, or walked so much, as myself. I have visited hundreds of places, preferring, as much as I could, to walk from place to place; and I most willingly testify, after a large experience, that I most sincerely believe that no people upon the earth so closely resemble the Lost Tribes, according to the description of their past and present, as so beautifully delineated in the Scriptures, or in any way approach to it, as do the English people. The more I examine our own race by the light afforded us in the Bible concerning Israel, the more I am persuaded that it is absolutely impossible to identify any other people but the English race with Israel, we having all the characteristics given forth as being now possessed by Israel, and which cannot be found elsewhere.

In the list of names I append, it should be observed that they are names used throughout all the tribes of Israel, and not belonging to *one* tribe in particular. Many may be recognised as being in use with the Tribe of Ephraim, but we have an immense number that belong to all the other tribes as well; and this very forcibly impresses me that the late Mr. John Wilson was wrong in confining the identity of the English race with the one tribe of Ephraim only. I am persuaded all the ten tribes are here, and confined to our race, and that they are not to be found upon the Continent of Europe or included within other Nationalities. Not only are these surnames absent from the continental nations, but also the manners and customs alluded to, and I consider that the proof of our identity with Israel will be very materially established by these names and points. By the wisdom and decree of the Almighty it was ordered that all identity with Israel should be lost until a given time. This was essential in order to carry out the details of the punishment God saw fit to afflict them with, and also to bring about those grand events that are so minutely and faithfully promised as being brought to pass before the gaze of the

entire world, when the discovery of Israel takes place. When that time comes, these names will come to the help and proof of our identity, and will also most clearly demonstrate that all the Lost Tribes are here.

It is right to say that there are some few names in the list that I am not quite certain about, as to whether they belong to Jewish families, but in the great majority I most positively state them to be the surnames of English families, who hitherto in no sense have considered themselves to be any way allied either to Israel or Judah—most certainly not of Jewish extract; and as before said, these names, in this sense, are to found throughout our kingdom, and in all our Colonies and Possessions, which cannot but be considered as a most remarkable and interesting fact in support of the truth that our manners and customs are closely assimilated to those of Israel.

HENRY EDGCUMBE NICOLLS.

SURNAMES of Persons and their Families living in England and our colonies, not belonging to the Jewish communities, but whose names are of Israelitish extract, and found in the Bible connected with the Lost Tribes of Israel.

Aaron, Aaronson, Abdi, Abdy, Abel, Abell, Abraham, Abram, Absolum, Absolun, Acher, Acker, Adam, Adnam, Adrian, Akam, Alexander, Allon, Ami, Amos, Arden, Ardin, Asa, Asaph, Aser, Ascher, Ashbee, Ashall, Asher, Asser.

Baalam, Balam, Bale, Bashan, Bavey, Bavy, Becker, Benjamin, Benn, Boaz, Braham.

Caanan, Cain, Cannan, Carma, Claudi.

Dan, Daniel, Dann, Darkin, Darkon, David, Demetrius, Duiel, Dumach, Dumax.

Ebert, Ebirt, Eden, Elam, Eleam, Elias, Elisha, Elkam, Ely, Enock, Esau, Ezekiel.

Gad, Gade, Gaze, Geishom, Gershon, Gideon.

Hadlai, Hadley, Hagar, Hager, Hagg, Hagger, Ham, Hamel, Hanam, Hanun, Hannon, Haraph, Harhaph, Haroch, Harock, Havell, Hazel, Hearon, Heber, Helez, Heley, Heles, Helis, Heman, Hemans, Hemen, Henock, Hensey, Hepher, Herapp, Hinde, Homan, Homann, Horam, Hosack, Hozah, Hosea, Hosens, Hosi, Hul, Hull, Huri, Hurry.

Isaac.

Jacob, Jakeman, Jared, Jasher, Javan, Javans, Jehl, Jehul, Jehu, Jeremiah, Jesse, Jessuran, Jessy, Jewell, Joachim, Job, Joel, Johnathan, Jona, Jonas, Jory, Josephs, Josephus, John, Joshua, Josiah, Jotham, Jothan, Jude, Jury.
 Kenah, Kenan, Kenaz, Keria, Kinmon, Kish.
 Lazarus, Lear, Lebahn, Leban, Levi, Lot, Latam, Loton, Lott, Lucas, Lucius, Luke.
 Maas, Marcus, Magdalin, Malachi, Mallock, Mark, Marian, Mash, Mathams, Mathen, Mathew, Mathieu, Meier, Meriam, Michal, Michel, Miriam, Mirza, Mordecai, Moses, Mosses.
 Nahon, Nahum, Nasón, Nathan, Nehemiah, Noah, Not, Nunn.
 Obed, Ogg, Ohren, Omer, Oram, Oshea.
 Padon, Paul, Pelett, Perez, Pheby, Philip, Philipe.
 Rachael, Ram, Reu, Reuben, Rew, Ruel, Rale.
 Sage, Sacker, Sala, Salman, Salmon, Samson, Samuel, Saul, Seear, Selim, Seth, Sharer, Shepton, Shetha, Shether, Shilam, Shillem, Shimei, Shipton, Simeon, Sismay, Soady, Solomon, Stephen, Stepheuses, St. John.
 Tetter, Timothy, Tobiah, Tobias, Tow.
 Urie, Uzziele.
 Zachariah, Zalamanson.

HY. E. NICOLLS.

THE TEN TRIBES WHOLLY CARRIED AWAY.

The foregoing will more properly weigh upon the Professor, in a secular way, as a Professor of History; but we now come to a far more serious aspect, that of taking notice of his statement as a Teacher of Religion. The Professor is a Clergyman, brought up in one of our National establishments, a University in part supported by votes from the public money, and placing himself there with the avowed intention of being trained as a minister in the Church's service, it became his imperative duty, if not a choice, to apply himself to the diligent study of the Word of God, that he might become duly qualified to dispense this Word, and rightly teach it to those who would afterwards become entrusted therewith. Anything short of this would become a dereliction of duty, and a dishonour to himself.

The Professor boldly states thus: "In the first place, then, it is to be noted that the Ten Tribes were not carried away *wholly* into captivity, either by Tiglath-Pileser or the Assyrian king who took Samaria, whether he were Shalmaneser or Sargon." William Carpenter, author of "The Israelites found in

the Anglo-Saxons" and many other learned works, makes the following remark upon this sentence of the Professor's, "That it affords no favourable example of style in an historical investigation. It is, on the contrary, careless, loose, and calculated to produce a false impression. A mere child, who has read his Bible, knows that Tiglath-Pileser did not carry away wholly into captivity the Ten Tribes of Israel. . . . That was accomplished by a subsequent king of Assyria, and it is a proof of the carelessness with which the Professor has treated this subject, to find him writing, 'the Assyrian king who took Samaria, whether he was Shalmaneser or Sargon.' . . . We are not left in doubt whether it was Shalmaneser *or* Sargon, for the discovery of Sargon's palace, at Korsabun, by M. Botta in 1842, and the decyphering of an inscription on the wall of the great hall there, and which, there is reason to believe, was written, or dictated, by Sargon himself, says, 'I besieged, took, and occupied Samaria, and carried away 27,280 persons who dwelt in it.' Thus much for the Professor's precision."

The Professor takes upon himself to say that the ten tribes were not wholly carried away into captivity by Assyria. Well, in a measure, I agree with him, because I maintain the "one tribe" of Benjamin was a tribe belonging to the Ten Tribes, and it did not go into the Assyrian captivity, either under Tiglath-Pileser or Sargon, because at these periods it was allied to the House of Judah, though in reality belonging to Israel. Moreover, a part of Israel was not carried away, but escaped (Obad. 14; Isa. lxvi. 19). So that, in a certain sense, the Professor is right in saying, "the Ten Tribes were not carried away wholly into captivity;" but, unfortunately, he does not put forth this statement in this sense. His object is directly to imply that numbers of the House of Israel were left behind, and did not vacate the land at all; and here I maintain Scripture to be against him; excepting Benjamin, which, to all intents and purposes, was now a part of Judah (though only for a time). I believe none were left, with this exception; the removal of Israel was complete, because we are so explicitly told that none was left but "Judah only" (2 Kings xvii. 18). True, the phrase is "the tribe of Judah only," but this could not imply the individual tribe of Judah, because all the subsequent history proves that three tribes were left behind, viz., Judah, Levi, and Benjamin (2 Chron. xiv. 8, xxv. 5; Ezra i. 5, x. 9; Nehemiah xi. 4); therefore "the tribe of Judah only" could only imply the House of Judah, which then, as before stated, comprised one tribe of Israel, allied to Judah for a short time only, and for a given purpose (see 1 Kings xi. 31, 32, 35, 36). Hence, with this exception, we have the declaration of Scripture that the captivity of Israel was entire and complete, which is infinitely

superior to the authority the Professor quotes in support of his statement, to wit, Dean Milman and Dr. Davidson. It is easy to prove from Scripture that Dean Milman's statement, to the effect "that the expatriation of the Ten Tribes was by no means complete and permanent," is untrue; and that Dr. Davidson's statement, "the poor and the feeble had been left," is the other side of correct history. This was not the case with Israel, but alone the case with Judah when they went to Babylon (2 Kings xxv. 12). I see no reason to disbelieve that the country had been "so entirely depopulated as to possess no Israelite whatever." I believe this was the case, because God says of Israel, "I will utterly take them away" (Hosea i. 6); and after Israel was exterminated, "the King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof" (2 Kings xvii. 24). Then we are told that these Gentile people, who were substituted for Israel, "feared not the Lord," when lions were sent among them, by which these Gentiles understood that the punishment was because they had not followed the religion of Israel, or "the manner of the God of the land," and which they now desired to do, but there was no Israelite, no, not a single one left behind to teach them; and remember that at this period the priesthood was not in the hands of Levi. The entire of Levi had left Israel when Jeroboam fell into idolatry, when they clave entirely to Judah, their own house (2 Chron. xi. 14): and no Scripture exists proving that they ever returned; but contrariwise, we are distinctly told that the priesthood of Israel became vested in the "lowest of the people" (1 Kings xiii. 33), and yet not one of these were left behind to teach these Gentile people; yet one, yes, even a single one, would have sufficed for the work, as is proved by the fact that "the King of Assyria commanded, saying, Carry thither ONE of the priests, whom ye brought from thence, and let *him* teach them the manner of the God of the land. Then ONE of the priests, whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they should fear the Lord" (2 Kings xvii. 27, 28). Thus these Gentile people, now inhabiting the cities that Israel once dwelt in, "the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali," were brought up in the Mosaic services of Israel, taught to speak of Abraham as "our Father Abraham;" the homely phrases of Israel becoming their "household words," just exactly as, in the same manner and sense, one of their very descendants in our Lord's time, a purely Gentile woman, the "woman of Samaria," asked him, saying, "Art thou greater than *our* father Jacob, who gave us

the well?" And yet, positively, this Minister of Religion, this Canon of the Church, this Professor of History, comes before the Nation, with a bold face, laying hold of these two facts, that 95 years (the Professor says 80) after the completion of the Assyrian captivity, and after many of these Gentile people had fallen into the service and worship of Baal, as Israel had before them, that Josiah, King of Judah, the then only authorised mouthpiece and elected representative of the law issued through Moses, made a tour through "the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about," in order to throw down the altars and groves erected to Baal by these Gentile people, who were in possession of "the cities." What cities? Why, the cities of Manasseh, and Ephraim, &c. ; and because their names are given, the Professor claims this as evidence that the tribes themselves had returned and were there; whereas, in no sense does the Bible imply that this was the case, but only the cities of those tribes now in Gentile possession, the tribes themselves being then in captivity, just as, in like manner, though Palestine is now in the possession of the Turks, purely a Gentile people, yet the Bible to this very day speaks of Palestine as "the land of my people (Isa. xxxii. 13), "the land of Israel" (Ezek. xi. 17), even though neither Israel or Judah are possessing it. "Upon the land of my people shall come up thorns and briers:" For how long? only for a given time, "until the Spirit be poured upon us (Israel) from on high;" and the description of the Land by the Almighty is meant by Him to apply to the Land now, because the Land literally responds to the description, which it did not in Josiah's time; and the Spirit is only promised to be poured upon Israel upon their Identity, which has not yet been effected nationally; therefore God Himself now speaks of the Land as "the Land of my People," "the Land of Israel," though they are not in it, it being still trodden down by Gentiles. Then it is by no means clear that because Josiah went through these cities to destroy the idols, that he exercised, as the Professor states he did, "a sovereignty over the entire land." If the Professor was Chaplain to any of our Consuls at a Foreign Station, and introduced Image Worship, he would soon be recalled and the images removed, but that would be no evidence that our Nation had Sovereignty over that Foreign land, far from it; then be it remembered that in Josiah's time the Assyrian Empire had been defeated, and the Persians were in the ascendancy; that the more than probability would be, that Josiah was taking advantage of some temporary derangement of the Nation's affairs. And, again, be it observed, that at the defeat of the Assyrian Empire, the Israelites had broken away from the yoke of the Assyrians by a decree of Prophecy; this

is most clear, because God says, "I will break the Assyrian in my Land, and upon my mountains tread him under foot: then shall his (the Assyrian's) yoke depart from off them (i.e., Israel), and his (the Assyrian's) burden depart from off their (i.e., Israel's) shoulders" (Isa. xiv. 25); and twelve years after Israel's Captivity (i.e., B.C. 713), God speaks to them, and says, "Though I have afflicted thee, I will afflict thee no more; for now will I break his yoke (i.e., the Assyrian's yoke) from off thee, and will burst thy bonds in sunder" (Nahum. i. 12, 13); and 119 years after their Captivity, and mark, *before* Judah went into Captivity at all, Scripture says, "For the Lord hath (the thing was then done) redeemed Jacob and ransomed him from the hand of him (i.e., the Assyrian) that was stronger than he" (Jer. xxxi. 11). Assyria was conquered chiefly because she had troubled Israel, just as Babylon was to be conquered after the Captivity of Judah (Jer. xxv. 12); therefore it is plain from Scripture that when Assyria was conquered, the Israelites were not then under the Assyrian yoke, so that when the King of Babylon subdued Assyria he could have had nothing to do with Israel; therefore, when the Persians had subdued Babylon, Israel not being subject to it, the Persian King could have nothing to do with them, otherwise the credit of prophecy becomes at stake, a thing impossible; hence the decree or "Roll" that the Professor lays so much emphasis upon, i.e., the decree discovered at Achmetha, could have no power or influence upon Israel at all; to bring it forth as a proof that the Ten Tribes returned at the time the Jews returned from Babylon by the decree of Cyrus, is simply ridiculous.

FOUR TRIBES NEVER IN JUDAH.

The incompetency of the Professor to write on this subject is further shown by his saying in effect that the Tribe of Simeon was incorporated with Judah. I challenge the *most learned* Professor to produce a single proof that this was the case, though he in effect states it was so.* The simple and clearly told fact was this, that when the land was parcelled out, too much was given to some of the tribes, when it was found that Simeon was left out altogether, so that no territory was left to allot to them; this, of course, was unfair. When the question arose as to which Tribe had too much land, it was found in the Tribe of Judah, therefore they had to give back a part; and,

* The Professor says, "Or perhaps we should say *four* tribes; for the Simeonites, who had their portion 'within the inheritance of the children of Judah' (Josh. xix. 1), seem to have been politically included in 'Judah.'"

so the Bible tells us (not the Oxford Professor), that "out of the portion of the children of Judah was the inheritance of the children of Simeon : for the part of the children of Judah was too much for them : therefore the children of Simeon had their inheritance within the inheritance of them" (Josh. xix. 9), i.e., the sea coast part of the district that had been given to Judah, was cut away from Judah and given to Simeon, who remained a separate and distinct tribe, and was never "politically included" in Judah. Professor Rawlinson cannot prove that Simeon ever went to, or returned from Babylon, which, if his statement about the "*four tribes*" was true, they would have done. This is, moreover, proved by the fact, that in the list of names of the chief men who returned from Babylon, recorded by Nehemiah, not a man of Simeon is named among them, the list being entirely confined to three tribes : Judah, Levi, and Benjamin, which are the only tribes that went to, and returned from Babylon. If the other tribes had returned at this time in any shape, it is only reasonable to suppose that the names of their chief men would have been given, but they are not—a proof in itself that they did not return.

HENRY INNES, ESQ., AT VARIANCE WITH THE PROFESSOR.

Whilst writing the above, I received the reports of "The Conference on Israel" (6d., Nisbet), being four excellent papers read at the Conference, Mildmay Park, at which Bishop Gobat, Bishop of Jerusalem, presided. At page 6, Henry Innes, Esq., is reported thus correcting the Oxford Professor: "Where Professor Rawlinson quotes Zechariah, after the Captivity, apostrophising the '*House of Israel*' and the '*House of Joseph*' (as in viii. 13, ix. 13, and x. 6) in conjunction with '*Judah and Benjamin*'—this does not prove that the representatives of these tribes were then in the land ; for if he will look at the context he will find that the Prophet is opening out a future for Israel, which the learned Professor seems wholly to shut his eyes upon (x. 7-12)." Mr. Innes is perfectly right in his remarks, and the Professor totally wrong in trying to make out that the statements of Ezra, in reference to the return from Babylon of Judah and Benjamin, could have any connection whatever with the prophecies of Zechariah regarding Judah and Israel in the *yet* future. Ezra related a *past* history, Zechariah points to a period yet to come, because the events foretold in his eighth chapter never have been realized in any age, therefore could not by any possibility have been contemporary with Ezra's time.

WILLIAM CARPENTER CORRECTS ALSO.

The Professor takes upon himself the task of correcting Scripture by inserting gratuitously the names of places not found in the Bible, and asserting that Israel was carried captive to these places. Of this little piece of imagination Mr. Carpenter shows most conclusively that the Professor's knowledge both of History and Geography is not reliable; but, no doubt, to Oxford this would be of no consequence. My eye catches a paragraph in a Print lying before me, which my readers will pardon me if I quote. "Robert Walpole once stated in the House that History was a pack of lies, and Canon Kingsley had good reason for resigning his Professorship of History in disgust." History is a grand study, but of course under the Teaching of *some* men it could be brought into disrepute.

THE PROFESSOR QUOTES FROM CHRONICLES.

The editor of the "Leisure Hour" will excuse me for making so long an extract from the Professor's article as the following :* — "The writer of 'Chronicles' tells us expressly that among the 'first inhabitants that dwelt in their possessions in their cities,' after the return from the Captivity, were 'children of Ephraim and Manasseh,' as well as 'children of Judah and Benjamin.' (1st Chron. ix. 2, 3.) . . . His elaborate genealogies of the 'sons of Reuben, Gad, Manasseh, Issachar, Naphtali, Ephraim, and Asher' (chs. v. and vii.) can only be accounted for by the supposition that persons of those tribes were included among the 'Israel' of his day." Then, it is my duty to state that this "supposition" of the Professor's could not account for anything recorded in 1st Chron., chs. v. and vii. The substance-matter of the seventh chapter refers to a time B.C. 1400 years, whereas the return from Babylon was not until B.C. 518—*i. e.*, 882 years after B.C. 1400; so it becomes most clear that the periods of the histories could not be contemporaneous; therefore, it is unseemly of the Professor to attempt to make them apply to the same periods. The Chronicles, for aught I know, were compiled by Ezra. Much of the work was done, no doubt, when in Babylon; but, most clearly, the finishing touches were administered after the return from Babylon. Hence, in 1st Chron. ix. 1, which refers to B.C. 1200, the historian, referring to Judah, puts in, purely by way

* The editor of the *Leisure Hour* would only give me permission to make extracts.

of parenthesis, "who were carried away to Babylon for their transgressions." The same thing is done in the fifth chapter, quoted by the Professor, where mention is made of "Beerah, whom Tilgath-pilneser, King of Assyria, carried away," which event was 222 years before the return from Babylon. But, to be logical, the Professor is bound to claim Beerah as one of the returned, because he deliberately makes the events recorded in the fifth chapter contemporary with those of the ninth chapter; but, fortunately for truth, this was not the case.

It is a pleasure to allow all to speak who are competent, therefore I quote here the words of a gentleman of superior culture—one possessing an intelligent grasp of the subject; James Neat, Esq., of Westbury, Wilts. He says:—"But let us further examine 1st Chronicles ix. 1, 3, given as furnishing proof 'that many of the descendants of the ten tribes of Israel returned with Judah and Benjamin when these two tribes returned from the Babylonish captivity.' The quotation says:—'So all Israel were reckoned by genealogies, and behold they were written in the book of the kings of Israel and Judah who were carried away to Babylon for their transgressions.' It will at once be seen, by examining this ninth chapter, that the all Israel were the twelve tribes, and the reckoning by the genealogies and writing in the book of the kings of Israel and Judah took place 1200 years B.C., and about 500 years before the ten tribes went into captivity, and therefore could not possibly have had anything to do with the return of Judah from Babylon. Ezra is supposed to have compiled the books of Chronicles from the ancient records of the kings, and therefore he begins with Adam, Seth, Enoch, &c., giving their genealogies as he found them from the earliest times; and then he says, in chap. ix. 1:—'So all Israel were reckoned,' &c. Now, to apply this to the reckoning after the Babylonish captivity is indeed strange and unaccountable!" Nevertheless, the Oxford Professor has done so.

JERICHO AN ISRAELITISH TOWN.

The Professor adduces as a proof that the ten tribes returned at the time of the return from Babylon the fact that certain towns are mentioned as being inhabited after this return that were Israelitish, and "not Jewish," and names Jericho, Bethel, and Nebo. Now, it so happens that these three towns belonged to the tribe of Benjamin, which tribe, as before stated, was a tribe of Israel, and is one of the lost ten tribes to this very day. Benjamin did not go into the Assyrian, but *did* go into the Babylonish captivity, and returned from there, therefore would be entitled to the re-use of their old towns. Nay, more, when

Benjamin returned from Babylon, they enjoyed an extension from their old territory, because Obadiah distinctly allots to them the land of Gilead, by the Sea of Galilee, where many of them were found in the days of Christ ; therefore, the Professor must allow me to take this proof away from him also.

THE PERPLEXING TERM "ALL ISRAEL."

I have already written a chapter upon the term, "All Israel," in the "Flashes of Light," page 94 ; yet I may be allowed to make a few more remarks upon it, as I find it confusing not only to the Professor, but to others. My ground is this, that the term "All Israel" is not used to imply the whole number of the tribes, whether we think of ten tribes or twelve tribes. Most clearly it is not used in Scripture in this sense ; therefore, it becomes wrong to understand it so. If I prove from Scripture that this is so, then the very groundwork of the Professor's argument is removed : he eagerly builds the opinion that the ten tribes returned upon the very term "All Israel," repeatedly found in Ezra. If I destroy his foundation, the building falls. At the separation of Judah from Israel, Jeroboam and Rehoboam became contemporary kings. Jeroboam had ten tribes under him, because he had Manasseh, which is *not* one of the "Ten ;" therefore, Jeroboam had only nine tribes out of the ten under him. Rehoboam had three tribes under his sway, having Benjamin, which was one of the ten, allied to him. Total, thirteen tribes—ten under one king, three under the other ; and yet we are told that Jeroboam was made "king over *all Israel*." (1st Kings xii. 20.) If the term is to be made, as the Professor makes it, to include the twelve tribes, then it is nonsense, because Rehoboam had three tribes, so Jeroboam could not have had them "all." Again, after the revolt, Rehoboam sends Adoram, his Chancellor of the Exchequer, to Jeroboam for tribute ; but "all Israel" under Jeroboam "stoned him with stones that he died." (1st Kings xii. 18 ; 2nd Chron. x. 18.) This little circumstance was unpalatable to King Rehoboam, who made "speed to Jerusalem," where he gathered together out of Judah and Benjamin an hundred and fourscore thousand *chosen* men to make war against Israel ; so that it is clear that the "all Israel" under Jeroboam did not comprise the whole number of the twelve tribes, because Rehoboam had a choice of 180,000 fighting men, over whom he was king. (2nd Chronicles xi. 1.) But this array of force was displeasing to the Lord, who told Shemaiah to "speak unto Rehoboam, King of Judah, and to 'all Israel' in Judah and Benjamin" (verse 3), telling them not to fight. Thus it is evi-

dent Jeroboam had "all Israel" with him, and Rehoboam also had "all Israel" under him, so that the term "all Israel" can not be used to imply the whole twelve tribes.

Take another illustration of this point:—In B.C. 740, Tilgath-Pilneser carried a considerable portion of Israel (not Judah) into captivity. In B.C. 726, just before the final captivity, Hezekiah, a king of Judah, wrote letters to "all Israel" (2nd Chron. xxx. 1, 5, 6), this very "all Israel" being stated in the sixth verse to be only a "remnant," therefore not including the whole body.

Another illustration:—In B.C. 623, which was 102 years after Israel had been *wholly carried away captive*, and 35 years before Judah was captive, we find Josiah, King of Judah, speaking to "the Levites that taught all Israel." (2nd Chron. xxxv. 3.) If "all Israel" comprised the whole tribes of Israel, how could this have been done when the house of Israel was clean out of the land?

Again:—Even the term "all Judah" did not include the *three* tribes that comprised the house of Judah from Rehoboam to the Crucifixion, as is proved from the following:—"Hear ye me, Asa, and *all Judah*, and Benjamin." (2nd Chron. xv. 2.) "The Levites, *all Judah*, and Israel that were present." (2nd Chron. xxxv. 18; xv. 9; xvi. 6; xxv. 5.)

There are very many other proofs of the same kind, too numerous to bring forward; but from those advanced we are justified in putting to the Professor the question, That if, as proved, Jeroboam was King over "all Israel" at the same and exact time that Rehoboam was King over "all Israel," though an entirely different people.—proving in itself that the term can not be understood to mean the whole tribes of Israel—upon what principles of logic can the "all Israel" of Ezra be made to include the whole body of the tribes—the more so when by so doing some thousands of Scriptures are violently distorted?

Another question:—If the term "all Judah" does not, as proved, include all the tribes of Judah, why should the term "all Israel" be made to include all the tribes of Israel? The real fact is that it does not, though the Professor studiously tries to make out that it does. As stated elsewhere, "all Israel" is a Proper Noun, and can apply to any portion of Israel, whether ten tribes or one tribe, or even parts of a tribe; and wherever it is found used in Ezra or Nehemiah, it can only, and does only, include the "one tribe" of Benjamin, which was the only remnant of Israel in the land in Ezra's time. Thus the Professor is deprived of all the advantage he sought to obtain by the frequent use of this term, and again his opinions are refuted.

EZRA'S TWELVE BULLOCKS AND HE-GOATS.

The Professor lays great stress upon the fact that, when the re-building, or rather patching up of the Temple was finished, the dedication of the house was kept, when "a sin-offering was made for all Israel of twelve he-goats, according to the number of the tribes of Israel;" and later on, when a fast was proclaimed, an offering was made of twelve bullocks for all Israel; and he insists that this is a proof that the twelve tribes were present. I maintain that there is neither authority nor proof that this was the case; but, on the contrary, it could not possibly have been so. I had occasion to write the following, which I extract from a letter that appeared in the *Warrington Advertiser*. I give it because it embodies a reply to the Professor; and, in doing so, again refutes the Oxford opinions.

"The fact of the twelve he-goats being sacrificed in Ezra's time is no proof that the twelve tribes were present. Long after the Revolt, and when the Kingdom of Israel consisted only of nine of Jacob's tribes, and was a separate and totally distinct kingdom from Judah's, and when Israel was under the reign of Ahab, a similar thing was done when 'Elijah took twelve stones, according to the number of the tribes of the sons of Jacob.' (1st Kings xviii.) Twelve stones were taken, one for each tribe, yet the twelve tribes were never under Ahab, because three were under the King of Judah, therefore not present; nevertheless, though absent, they were represented by the ceremony. So in Ezra's time, though nine tribes were absent, they were represented and cherished in memory by the sacrifice of the he-goats; and, be it known, that the very same thing is done in effect by the Jews to this day, who are sometimes said to be nine millions strong in all parts of the world, and who, almost to a man, are better acquainted with their Scriptures than to suppose for a moment that they are now in union with the lost ten tribes. They know full well that they are not, and openly declare it, one of their choicest hopes being that some day these ten tribes will be found, and that then they will become reunited to them. Yet in their synagogues to this day they have regularly appointed services, at certain seasons, when they declare before God their belief that the whole twelve tribes are still in existence, clinging by ceremonies and rites to the special number of twelve, although they are deeply conscious that ten of their tribes are absent and at present lost. Therefore, it is nonsense to suppose that because twelve he-goats were offered under Ezra that the twelve tribes were then present. All facts are against this theory, and not a single proof can be given that they were present."

BENJAMIN'S DEPARTURE FROM JUDAH.

The tribe of Benjamin (1st Kings xi. 13, 32, 36) has been the source of much confusion in the study of Scripture. It has confused the Professor, because most of the New Testament references that he brings forward have reference chiefly to them. This tribe was allied to Judah at the time of the Revolt, but the alliance was never intended to be permanent; it was only that they should serve as light-bearers at the time of Christ choosing Jerusalem to put his name there. The Jews could not serve in this capacity; therefore, it was needful to have a tribe "chosen out of all the tribes of Israel"—*i. e.*, chosen from out of the ten tribes (1st Kings xi. 31)—to serve this purpose. That Benjamin was not to remain allied to Judah for ever, is most clear, because prophecy specially addresses them thus:—"O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccarem, for evil appeareth out of the north and great destruction." (Jer. vi. 1.) Here is a direct instruction to Benjamin only, and it would be profane to suppose the Scripture would not have fulfilment; therefore, the question arises, When did Benjamin flee out of Jerusalem? Most certainly, not in the time of the Babylonish oppression, because they then went out *captives*; and the evil then did not appear from the *north*, but directly from the *east*; and, withal, Benjamin returned from Babylon, and the whole tribe was in the land in the very days of our Saviour, Jesus Christ; therefore, there could be no fleeing out before this time. Besides, they could not do it before, because their mission as light-bearers could not be accomplished before the days of Christ; therefore, it could only be after the Crucifixion that they could flee; and the evil they escaped from was the Roman siege, which did appear from the north. They were chiefly the Christians of Pentecost—the Christians whom Josephus tells us were allowed to depart—that is, they made their "sign of fire" or truce with Titus, fulfilling the Scripture found in Daniel ix. 27—"And he shall confirm the covenant with many for one week"—meaning nothing more than that Titus would make a covenant with the tribe of Benjamin, by allowing them to depart. I know all about the nonsense of making this quotation to imply a covenant with the Jews by Napoleon. In my contemplated magazine I shall have opportunities of exposing all these merely political opinions. Enough now to say that the departure of Benjamin was not until *after* the Crucifixion, and was *before* the Roman siege under Titus, and that Benjamin is now one of the lost ten tribes.

BENJAMIN, A TRIBE OF ISRAEL, YET CALLED
"JEWS."

It is certainly true, that while the Tribes of Judah are most surely of Israel, yet no Tribe of Israel can be of Judah, or properly be called "Jews." There are exceptions to all rules, and Benjamin is an exception here: but the exception is only a nominal one.

It must be borne in mind that, from the time of the revolt, Benjamin was allied to Judah, i.e., from B.C. 975, and continued with Judah until the time of Christ and Paul; so that for one thousand and forty years this "one tribe" was nursed by the affections of Judah, and wedded to all her institutions; therefore Benjamin might well be brought up to consider that all her best interests were bound up in this House, and that this House was her Home. It is not for a moment to be conceived that Benjamin would be aware of the reason and object of this alliance, because the very knowledge would engender an unsettled state in her midst, causing her unseemingly to pry into the future; anticipating the period when the set time of God should arrive for the alliance to be dissolved. Just as we, the English, who are most surely identical with the Ten Tribes of Israel, and, as such, have been fully accomplishing the purposes of God, have been considering ourselves for ages merely Gentiles; being ignorant, because of the "blindness," of our glorious origin; so Benjamin, in a like ignorance, though purely an Israelitish Tribe, have submitted to be called Jews. The term "Jew" being only applied to Judah, and never used until after the separation of Judah from Israel. Hence it is by no means to be wondered at, with the remarkable circumstances attending this tribe, that they should from time to time come under this common and national term. Thus we find Mordecai, who was a Benjamite, calling himself "a Jew." The Tribe itself came under the appellation of Jews; and even Paul, who, no doubt, was, through revelation, cognizant of the facts, yet called himself a Jew, as well as other apostles. Yet Paul's great boast was that he was "an Israelite of the Tribe of Benjamin" (Rom. xi. 1), and he fully explains why he was content to be considered a Jew—placing himself on a level with them if haply he might gain them for Christ; thus in the same spirit we find him calling himself "a Roman," "The Apostle of the Gentiles," "a Pharisee." He also himself circumcised, yet boldly denounced circumcision; he was willing to be all things to all men for Christ's sake.

PEDIGREE.

Of course it is a right and proper thing that Pedigree to Israel should be lost. God designed that Israel should be "lost," but a child could see that, if—when this people were "cast out," and had settled in "the Isles," they had been enabled still to trace their pedigree, then they never could have been lost, and then God Himself would have been frustrated in His great designs. Therefore it became essential to the full carrying out of God's purposes that they should be unable to trace their family ancestries, and, of course, God would provide means to secure this end. As far as the Ten Tribes are concerned, this has been most effectually accomplished; and it is right to observe that, even with the House of Judah, pedigree, to a large extent, is in disuse, though it was kept up with much diligence until the last 600 years. Nevertheless, there are many respectable and influential families among the Jews who still pay attention to pedigree, and trace their families up to the time when Israel had possession of the Land.

What is most noteworthy and important in connection with this point is the fact that our Brethren the Jews, who are enabled to trace most surely their genealogy, can only trace to the Tribes of Judah and Levi, the whole thing being confined to these two Tribes. I am credibly informed by a member of the Jewish community that some have attempted to show ancestry to the Tribe of Benjamin, but such ancestry has always been regarded as involved in much doubt, and generally discredited. This important piece of information is corroborative of my statements in reference to the Tribe of Benjamin. If Benjamin had not been separated from Judah and Levi at the time of the Roman siege, they would be incorporated with the Jews to this day; and in this case many of their branches would now be able, with Judah and Levi, to trace their ancestry with the utmost certainty. The fact that pedigree from Benjamin is unknown in itself proves Benjamin to be a Tribe of Israel—one of the Ten—and as a Tribe of Israel, it is right and proper that it, in common with the rest of the Lost Tribes, should be unable to account for pedigree.

I would suggest that, while the great body of the House of Israel was most surely lost to the Jewish people, yet in another sense to our Saviour as the Son of God, they could not be Lost. He came purposely for them, and directed the Disciples and Apostles where to find them; and Paul goes straightway to them, and ever finds them to an extent clinging to the services of the Mosaic Law, with synagogues wherever he went; and, evidently, there must have been in their midst a strong desire

to trace their pedigree, a point of great difficulty, but of much interest to them, leading to much disputings, and perhaps bitter feelings, because Paul has to step in with special advice upon this vexed question, and instructs Timothy, when he is sent after Israel, not to "give heed to fables and genealogies, which minister questions rather than Godly edifying" (1 Tim. i. 4). He also instructs Titus upon the same point, to avoid stupid questions and genealogies, and contentions and strivings about the Law.

These instructions could not have been meant for Judah, but only for Israel, because all these points are blended in the Jewish life to this day, and essential to their polity; therefore, if meant for Judah, Paul's instructions would have been vain: but they were only meant for Israel, the Divorced House. But mark, Israel could not have been divorced from the Mosaic Law until the days of Christ, therefore they must have been clinging to it, to some extent, throughout the 725 years after their captivity, because it was intended that the law should last until John (Luke xvi. 16). Christ being "the end of the law" to Israel (Rom. x. 4), and the fact of Paul finding Synagogues, testifies that this was so. Therefore, Israel, in the days of Christ, must have had some kind of knowledge of themselves, though they might be positively lost to the Jews, and the fact that Josephus mentions their existence as being known, corroborates this view. During these 725 years, they were only in the northern wilderness, and need not have lost all trace of themselves. And more—I maintain the grand prophecies, giving the glorious missions to Israel, were never intended by the Almighty to take effect until their settlement in "the Isles." It would be impossible for Israel to give full effect in the details and execution of their exceptional missions, until they came into possession of the "Isles of the Sea," so that there is nothing, in my judgment, to necessitate the idea that Israel should lose all trace of themselves, until they had left the Northern Wilderness, which was not until after the days of Christ, because, even at Pentecost, many of their devout men had left Asia Minor for Jerusalem, to share in the outpouring of the Spirit (Acts ii. 5-10). These were representatives of the Tribes who were not there, because they were told that the promise was unto them, and their children, "and to all that are afar off," (Acts ii. 39), *i. e.*, to Israel then away from their Land. So that, if these devout men came from Israel to Jerusalem it would in itself divest any importance being attached to the fact of "one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser" (Luke ii. 36), being in the Land, and absurd to produce this fact, as a proof that the twelve tribes were there. The matter

of Anna is a great comfort to myself, because confirming my thoughts upon a subject that I know to be distasteful to many unthinking minds, viz., That Christ did not come to redeem the Jews. Anna was of the tribe of Asser, a tribe of Israel, and was therefore fully justified in "looking for redemption." Had she been of a tribe of Judah, she might not have been so justified.

THE JEWS CALLED ISRAELITES.

The House of Judah, or the Jews, are most fairly entitled to the name of Israel. They are of Israel, come from the stock of Israel, therefore, clearly Israelites. But, no tribe of the House of Israel (excepting the one tribe of Benjamin, for reasons I have explained), can in any way come under the appellation of Jews. The Jews are of Israel, but Israel is not of Judah.

The Prophets Isaiah and Jeremiah most carefully observe the distinction of Israel from Judah in their Books, almost invariably calling Judah by the name of Judah, and Israel by the name of Israel. But the Prophet Ezekiel does not. He many times observes the distinctive names, yet he more generally speaks of Judah as the "Children of Israel." Yet even Ezekiel, who was purely a Prophet of Judah, when speaking to Judah, under the term of "children of Israel," and wishing to allude to the ten tribes of Israel, always employs another term to distinguish them. Thus he says, "All the house of Israel wholly," which is equivalent to "All Israel." "They (the ten tribes) unto whom the inhabitants of Jerusalem (*i.e.*, the Jews) have said, Get you (*i.e.*, the ten tribes) far from the Lord: unto us (*i.e.*, the Jews) is this land given in possession." (Ezek. xi. 15.) The Prophet was to speak to the ten tribes here, not to Judah, telling them that, though cast far off, the Lord would be "a little sanctuary" to them, which He has not been to the Jew. Therefore, "all the house of Israel wholly" could not embrace the Jew. Then, in the twelfth chapter, the Prophet refers to "the house of Israel, the rebellious house," *i.e.*, Judah, and then refers to "all the house of Israel that are among them" (ver. 10), which, in this case, includes only the tribe of Benjamin. The Jews ultimately will be re-united to Israel. The two sticks, now existing, will become one; when "one King shall be King to them all: and they shall be no more two nations." (Ezek. xxxvii. 22.) Therefore, Judah does belong to Israel, and it is by no means wrong to speak of them as "Of Israel," as Paul does, when he says, They are not "All Israel" that are "of Israel" meaning

nothing more than that the "Ten Tribes" are not the same as the "two tribes." The Jews are the "Natural branches" "broken off," *i.e.*, the two tribes are broken away from the ten, God having aforesaid declared that He would BREAK the BROTHERHOOD between Judah and Israel" (Zech. xi. 14): But not for ever, for "God is able to graft them in again," "if they abide not still in unbelief." (Rom. xi. 23.) Hence it is not wrong to speak of the Jews as the "Men of Israel," "Children of Israel," "Elders of Israel," terms employed even in the New Testament, in reference to Judah. But Professor Rawlinson is most clearly wrong in many of the New Testament references he brings forth to substantiate the amazing statement, "That the so-called Jews of our Lord's time were really Israelites of various tribes." His reference to Matt. ii. 20, 21, refers only to the "Land of Israel," and in no manner of sense to the tribes, and Matt. viii. 10, proves nothing. Luke i. 16, refers to the then *future*, and verse 54 is embedded in our "Book of Common Prayer," which book our worthy Professor has never yet intelligently used, because it refers alone to ourselves as being identical with Israel, positively a literal confession of the Identity, and in no sense applies to Judah, it being nonsense and an untruth to say that Christ "*hath* holpen" Judah, and so would ver. 68, because Christ has not visited and Redeemed Judah; He hath Israel. And again, while Christ is *now* "a light to lighten the Gentiles," it would be utterly false to say that He was "the glory" of the Jews; whilst most surely He is now "the glory of his people Israel," even us. (Luke ii. 32.) As far as John i. 47, is concerned, Nathaniel, being of Benjamin, would be "an Israelite indeed." "Ye men of Israel" (Acts ii. 22), I believe, refers to Judah, and not to Israel, as also iv. 27. In Acts xiii. 17-24, where the Professor lays stress, Paul is speaking of *past* history, and not of the then present. "Men of Israel, help" (Acts xxi. 28), clearly is used to imply the Jews "Who are Israelites" (Romans ix. 4), applies only to the Ten Tribes, and was then spoken as referring to the Benjamites. The whole verse would be nonsense applied to the Jews, because historically false, if so applied,—verse 31 clearly distinguishes one part of Israel from another, or Judah from Israel, saying, "But Israel, which followed after the law, etc., *i.e.*, Judah, did not attain to righteousness," "Because they sought it not by faith," as the Ten Tribes, now the Redeemed House, had done. The Law, *i.e.*, the Mosaic, was, and is to *this* day, Judah's "stumbling-stone."

Thus, Professor Rawlinson is not justified in bringing forward these New Testament references to prove the Ten Tribes were in the Land in either Christ's or Paul's days. Excepting their representatives at the gathering of Pentecost, and the one

Tribe of Benjamin, no portion of Israel could have been there—and it becomes a shameful perversion of Scripture for him to state “that the people generally known as ‘Jews’ contained among them descendants of all the twelve sons of Jacob.”

ISRAEL COULD NOT AMALGAMATE WITH GENTILES.

The Professor undertakes a difficult task, and in order to accomplish his work, thinks that it is not derogatory to his dignity to employ the artifices of the men of the world, therefore he propounds three alternatives. The “People’s William” is said to know the value of this scheme, so that, if one point fails, there is a second and third to fall back upon. Thus we are told, That the Tribes returned with the Jews when they returned from Babylon; or, if that would not hold water, they blended with the Gentiles, *i.e.*, they became “completely amalgamated with the mass of the population among which they had been introduced, and were undistinguishable from other Medes and Mesopotamians.” And, mark, the Professor must think this theory the paragon of perfection as far as real logic is concerned, and by no means inconsistent with the notion he has put forth regarding “Physical Type,” that is, *we* could not be Israel, because we have not the racial type, but they might “coalesce” with the Gentile people of Mesopotamia, notwithstanding they had no resemblance at all to Israel; nevertheless, if the learned and thoughtful will not receive this idea, there is yet another door open, so then, he says, they “coalesced with the Jews of the Dispersion, who were a far more powerful body.” The first we have in part proved to be impossible. The Third is nonsense, because there was no real “Dispersion” on the part of the Jewish people until after the Roman Siege. At the time of the Jews going to Babylon, individual Messengers were despatched to the “four winds,” in order to inform the Nations then around, that a Saviour would come. Thus, Confucius, a Jew, goes to the East, and implants into the system of the Chinese the notion of a “Coming One.” Budd, another Jew, goes to the Indies, where a similar idea is given birth to, and Zoroaster takes another direction, and founds the like notion elsewhere; while Jeremiah came to the West, to the Isles of the Sea, by the fires of Baal, to prepare the way for the reception of Christianity, when the Lord should be glorified in the self-same Islands: and the grand object of this “Dispersion” has yet to be realised, because the Nations, by their different systems, being taught to expect only one great object, that of a Saviour to come, will, when the set time of God shall arrive, promised

immediately after the Identity and Restoration of the Ten Tribes is effected, be prepared, upon seeing His great Glory shining upon us, to receive Him who died for the world: thus the very systems of the Heathen are but means of preparation for the almost universal reception of our glorious Redeemer; an event that cannot happen before our Identity, but is most faithfully promised afterwards. Thus *this* dispersion was more one of individuals than masses of people, and could never absorb the tribes of Israel, and that the dispersion of Judah under the Romans did not do this is only too evident from the fact that it was the will of God that the only remnant of Israel that was with Judah prior to this calamity and *punishment*, to wit, the Tribe of Benjamin, should be entirely and completely separated from Judah, before they were dispersed, as is proved by Jer. vi. 1. That is, it was directly against the Will of God that any portion of the Ten Tribes should remain incorporated with the Jews at the time of their dispersion, so that the very remnant that really was with them, up to immediately before this event, by the special instruction of the Almighty, had to separate themselves from Judah, purposely that they should not share in the dispersion. So, if the remnant was not suffered to do this, it is a clear demonstration that the great body of the Tribes would not. Further, the Professor intimates that a large proportion of the Jews never returned from Babylon at all, a statement which I utterly object to, and could bring forth a chapter of reasons showing the statement to be erroneous, and not a correct teaching of History, and would defy the Professor to bring forth real substantiating proofs, even from Secular History, to prove this assertion, and again offer him the pages of my Magazine for the attempt. But, to the middle alternative—the Amalgamation! Perhaps no Statement could be more directly in the teeth of Scripture than this. It is an utter impossibility for Israel, as a Nation, to Amalgamate with the Gentiles. It could not happen by any sort of chance. To speak the thought, is to calumniate and abuse the Word of God. The very utterance is either to be received as a pitiable, though lamentable ignorance, or, as a Statement that requires us, from motives of charity, to meet with expressions of compassion, while we inwardly and silently conceive it to be the emanation of a disturbed and distorted intellect, because, in truth, It is Man fighting against God; not so much by walking in the paths of Infidelity; or, as Mr. Innes suggests, “Rationalism,” as it is to belie God, to insult Jehovah. Israel could not by any means amalgamate with the Gentiles, because God Himself declares—“Thus saith the Lord, which giveth the Sun for a light by day, the ordinances of the Moon, and of the Stars, for a light by night,

which divideth the Sea when the waves thereof roar; The Lord of Hosts is His Name: IF those ordinances depart from before me, saith the Lord, THEN (not without) THE SEED OF ISRAEL also shall cease from being A NATION (Not Nations) before me for ever. Thus saith the Lord, IF Heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. xxxi. 35—37). And in the face of this Scripture I affirm, the Amalgamation of Israel with the Gentiles, as suggested by the Professor, simply impossible, for being yet in possession of Day and Night, of Sun, Moon, and Stars, given for lights, and *not* as Worlds, having yet the Sea and its dividings, the Waves and their roarings; and the Holy Book proved beyond the power of disproof to be Inspired from Above; it follows, that Israel must now exist as an entirely separated and distinct Nation from the Gentiles, a distinction so firmly and absolutely established as never in the annals of Time to be obliterated. Sooner far would I have the Professor to revel in the imagination that the Science of Astronomy had succeeded in measuring the heavens, or that Geology knew much about the foundations of the Earth, than that the abominable tactics of his Historical Notions had succeeded in Amalgamating Israel with the Gentiles. Hear Scripture upon this point, Scriptures specially addressed to Israel: "I am the Lord your God which have SEPARATED you from other people" (Lev. xx. 24, 26). "God hath chosen thee to be a SPECIAL PEOPLE unto Himself ABOVE ALL PEOPLE that are upon the face of the Earth" (Deut. vii. 6). "The Lord hath chosen thee to be a peculiar people unto Himself ABOVE ALL THE NATIONS that are upon the Earth" (Deut. xiv. 2). "The Lord thy God will set thee on HIGH ABOVE ALL NATIONS of the Earth" (Deut. xxviii. 1). "Thou hast CONFIRMED to Thyself, Thy people ISRAEL to be a people unto Thee FOR EVER" (2 Sam. vii. 24; 1 Kings viii. 53). "What ONE Nation in the Earth is like Thy people ISRAEL whom God went to redeem to be His own People, to make thee a name of greatness and terribleness, by driving out Nations from before thy people? For thy people ISRAEL didst Thou make Thine own people FOR EVER" (1 Chron. xvii. 21, 22). "For the Lord hath chosen Jacob unto Himself, ISRAEL for His peculiar treasure" (Psalm cxxxv. 4; cxlvii. 19, 20). "I Will NEVER BREAK My COVENANT with you" (Judges ii. 1).

These Scriptures were issued before the Captivity, therefore it is right to search for Scriptures issued *after* the Captivity to see if the former promises were cancelled. Here are some:—"Thou, ISRAEL, art my Servant, Jacob whom I have chosen, the seed of Abraham, my friend. Thou whom I have taken

from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou Israel my Servant; I have chosen thee, and NOT CAST THEE AWAY. Fear thou not, for I am with thee; be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will UPHOLD thee with the right hand of my righteousness" (Isaiah xli. 8—10). "I will make darkness light before them, and crooked things straight. These things will I do unto them, and NOT FORSAKE THEM" (Isaiah xlii. 16; Isa. xliii. 1, 2). "I will place salvation in Zion for ISRAEL MY GLORY" (Isa. xlvi. 13; Isa. liv. 10, 11; Jer. xxxi. 3). "I will make an EVERLASTING COVENANT with them, that I will not turn away from them to do them GOOD" (Jer. xxxii. 40). "They shall be AS THOUGH I had not cast them off" (Zech. x. 6).

Not only do the above preclude the possibility of Israel being absorbed by the Gentiles, but, also, we have another fact, that of the perpetuation of King David's Seed, which, by the Covenant Promise and Oath of the Almighty, was always to be in Ruling Sway over the Kingdom and Nation of Israel, as most clearly shown in "Flashes of Light," page 117, and that now is so beautifully and indisputably shown in the Rev. F. R. A. Glover's admirable Pamphlet, "Jacob's Stone" (64 Pp., Sixpence, Stevenson), to be positively the case in the honoured and distinguished personage of Her Most Gracious Majesty Queen Victoria, who, by Virtue of being in direct descent from David's House and Throne, is exercising Sovereign Sway over the British Dominions, which are identical with the Nation of Israel, the two conditions being so closely allied in the following Scripture:—"Thus saith the Lord; IF my Covenant be not with day and night, and IF I have not appointed the ordinances of heaven and earth; THEN will I cast away THE SEED OF JACOB (*i.e.* the "NATION" of Israel), and David my Servant, so that I will not take ANY of his (David's) Seed to be RULERS OVER the Seed of Abraham, Isaac, and Jacob (*i.e.*, the Ten Tribes), for I will cause their captivity to return, and have mercy on them" (Jer. xxxiii. 25, 26). Hence, from these Scriptures, and the preceding remarks, we utterly and entirely reject, not only the one, but the whole three alternatives brought forth by the Professor, as direct libels against the Prophetic Sure Word of God, the teachings of Ancient, or Modern History, and Common Sense.

TWENTY-SEVEN REASONS WHY ISRAEL COULD NOT HAVE RETURNED.

As showing how lamentably deficient Canon Rawlinson must

be in Prophetic and Bible History to have stated that the lost Tribes did return, I advance 27 brief Reasons to prove how utterly impossible it has been for the Ten Tribes ever to have returned up to this date. Not a single condition of the following have yet received fulfilment, and God most clearly states them as the circumstances that shall accompany Israel's return when they are "again the SECOND TIME" (Isa. xi. 11) restored to their land. If we say with the Professor that they did return, and have yet to return again, then the next would make the *third* return, whereas these conditions belong to the "Second"; besides, this would be nonsense. There can be no third return for Israel, because God declares when their return has taken place "they shall no more be pulled up out of their land which I have given them" (Amos. ix. 15). Therefore, Israel could not have returned, because the people who returned from Babylon were pulled up. 2nd, Israel could not have returned because, when they do, their return gathering is to be in "the Islands" (Jer. xxxi. 10). At the return from Babylon no islands had been in possession. 3rd, When they return they will be in union with Judah (Jer. l. 4). At the return from Babylon Israel was still in rebellion against Judah (2 Chron. x. 19). 4th, Israel's gathering must be in "the West" (Isa. xliii. 5). Babylon was to the East. 5th, They must return "REDEEMED" (Isa. li. 11). The Jews were not redeemed. 6th, Before they return they must have become a multitudinous seed (Hos. i. 10). The Jews returned from Babylon a mere handful. 7th, Their Isles must have become too small for their people (Isa. xlix. 19). The people from Babylon knew nothing about this. 8th, At the time of Israel's return they must possess immense Colonies (Obad. 17). The Jews have never had a Possession since they went to Babylon. 9th, Israel must return a "Righteous Nation" (Isa. xxvi. 2). The people from Babylon were not. 10th, Their return must be the ending of their sorrows (Jer. xxxi. 12). The Jews had more sorrow upon their return than when they went. 11th, Israel must return in power to Reign as the Rightful Heir (Jer. xlix. 1-2). All the people from Babylon returned to be vassals to a Foreign and a Gentile Government. 12th, Israel must return to have Samaria in possession (Jer. xxxi. 5). The people from Babylon had not. 13th, They must return to sing (Isa. xxxv. 10). The Jews returned to cry. 14th, They can only return Representatively on account of their numbers—"one of a city, two of a family" (Jer. iii. 14). The people from Babylon returned entire. 15th, Upon Israel's return they must be built "as at the first" (Jer. xxxiii. 7). The Jews had the contrary to this. 16th, "One King shall be King to them all" (Ezek. xxxvii. 22). The people from Babylon had no King. 17th, The Lord.

promises to do "better" for Israel upon their return than ever before (Ezek. xxxvi. 11). But the Lord did worse to Judah. 18th, The Latter Rain is to be restored (Joel ii. 23). It was not restored for Judah. 19th, The Lord is to make a new and everlasting covenant of peace with Israel (Ezek. xxxvii. 26). He made a covenant of war with the returned from Babylon. 20th, Israel can only return a Power (Isa. xix. 24). The Jews were not. 21st, Upon Israel's return Egypt must be a Power (Isa. xix. 24). When the Jews returned it was only a base kingdom. 22nd, Assyria must also be a Power (Isa. xx. 24). It was then only a defunct nation. 23rd, Israel, Egypt, and Assyria, were to be "blessings in the midst of the land" (Isa. xix. 25). When the Jews returned they were all of them cursed people. 24th, When Israel returns the deliverance from Egypt is to be forgotten, and a new song sung (Jer. xxiii. 7-8). Egypt is not yet forgotten, and the new song has never yet been sung. 25th, Upon the return of Israel, there is to be a grander dividing of Waters than when they were delivered from Egypt (Isa. li. 10). This has not yet been known. 26th, Upon Israel's return they are destined to "eat the riches of the Gentiles" (Isa. lxi. 6). The people from Babylon knew nothing of this luxury. 27th, Upon Israel's return "many nations shall be joined to the Lord" (Zech. ii. 11). And this glory has never yet been known, and can only be realised after the Identity of the English Nation with the Lost Ten Tribes is nationally acknowledged. None of the above conditions were realised upon the return of the Jews from Babylon, or at any subsequent time, and as they are all faithfully promised upon Israel's return the "second time," it follows that the return of the Ten Tribes has never yet taken place, and if Canon Rawlinson had had a better acquaintance with his Bible he would never have stated that they had.

ANOTHER DEATH SHRIEK.

All great and important truths relating to the National Welfare have had, at their first introduction, to encounter fierce opposition, and through opposition have been led to final Triumph. The introduction of Railways raised the death shriek from the old Stage coachmen. Paddy declared that the innovation of Machinery by which bricks and mortar could be raised quickly and in quantity was no improvement upon the old-fashioned hod-men, who were accustomed to carry thirteen bricks in their hods at the pace of a funeral procession. Therefore, we cannot be surprised that our poor little Pamphlet has called forth no less than fourteen opposition Pamphlets.

Canons, Professors, Doctors of Divinity, Evangelists, and Women are among the Writers. I am truly honoured by their Notice, and with all my heart say—Write away. The last hodman that makes a cry is the Rev. E. R. Talbot, D.D., of Sheffield, who unfortunately is in someway interested, or connected officially, with one of the Societies formed for the Conversion of the Jews; therefore, he being a partisan, writes, we may fairly concede, with a certain amount of bias. For myself, I could not place any confidence in him, because I find that in his very first page he labours to damage the cause by a direct misrepresentation. He states that “The advocates of this theory affirm that all Missionary effort for *either Jew or Gentile* is “money thrown away.” This has never been said in reference to Gentile Missionary efforts. The fact that we have *this* Missionary work in our hands, is a direct proof that we are Israel, because *this* Missionary work was only entrusted to Israel, therefore it is right that we should be about it; but what I declare is, that the climax of success to our Missionary efforts can alone be secured through our Identity. But I *have stated*, and now repeat, that money spent upon Jewish conversions is most certainly “money thrown away,” and will promise Dr. Talbot to issue a penny Tract that shall prove the truth of this statement, as also to give copious references to the New Testament, showing how beautifully the distinction of Israel from Judah is preserved throughout; the Doctor declaring that this is *not* the case; that “A political division did exist,” which was only “temporary;” that, “during the division, the separated *kingdoms* were distinguished by the terms ‘Judah’ and ‘Israel’; *and after the time of the division* the old and proper name for all Jacob’s children—‘the children of Israel’—was again applied indiscriminately, and the temporary schism was forgotten.” He says the division was “Accidental and temporary. It ended with the captivities, and *ever after*, the whole Hebrew race has been merged in the name of Jew or Israelite;” that the disunion was “Obliterated, and is no more remembered *subsequent* to the captivities;” that the “New Testament includes all under the name either of Judah or Israel, and no longer preserves the distinction between the two parts.” But we will not expose Dr. Talbot’s want of Biblical research further; any moderately educated Sunday school children could place their fingers upon gross and careless mis-statements of Scriptural facts upon almost every page. The 27 Reasons in the foregoing Chapter clearly prove one of two things—either that the Prophets are false, or that the Ten Tribes have never returned. As the first proposition is impossible, it follows that the return of Israel is yet future, which conclusion is bad for Dr. Talbot’s theory of “distinction,” because we are told in

Jeremiah that upon Israel's return, "The children of Israel shall come, **THEY**, and the children of Judah **TOGETHER**," and, as proving that this has never yet happened, they are to join themselves "to the Lord in a **PERPETUAL** covenant," which the Jews upon their return did not (Jer. l. 4, 5). So the Doctor's theory, which would bring religion altogether into disrepute, and wofully retard the progress of the Gospel, fortunately falls to the ground, because it is clear the distinction is even yet preserved. God, through Isaiah, speaking only of the Jews, says, "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart and convert, and be healed" (Isa. vi. 10). And God says, through Jeremiah, "I will lay stumbling-blocks before this people" (vi. 21); and again, "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee" (vii. 16); "Pray not for this people" (xiv. 11); "The sin of Judah is written with a pen of iron" (xvii. 1); "I will utterly forget you, and I will forsake you" (xxiii. 39); "Is it a light thing to the house of Judah that they commit the abominations which they commit here? . . . though they cry in mine ears with a loud voice yet will I **NOT** hear them" (Ezek. viii. 18; xv. 7; xx. 31; xxiv. 14). These are words of God through the Prophets. They are not connected with the Captivity of Babylon, but with the Captivity of the Curses, *i.e.*, the Jews' present captivity. Are they to stand for nothing? Had Christ the power to destroy their force? Was Christ gifted with the mission of setting them on one side? Most certainly not. If He had done so, then would He have rendered all these Prophets false. He would at once have destroyed the integrity of the Bible. Christ declared He had no such power. He said, "I am not come to destroy the law **OR THE PROPHETS**," and that nothing should pass "till all be fulfilled" (Matt. v. 17, 18). He said unto his followers, who were Israelites, and not Jews, "It is given unto you to know the mysteries of the kingdom of heaven;" and then, speaking of the Jews, He said, "But to them it is not given." Surely here was a distinction; one party was to know, the other was not" (Matt. xiii. 11). Christ was not anxious that the Jews should understand Him, therefore spoke to them in parables, purposely that they should not understand (ver. 13). Why did He do this? In order that the words of the Prophets should stand, that Isaiah, Jeremiah, and Ezekiel should be true. Saying that in the Jews is "fulfilled the prophecy of Esaias;" "By hearing ye shall hear and shall not understand;" lest they should understand "be converted, and I should heal them." Then Christ, bringing out most beautifully the distinction of Israel from

Judah, says to the Israelites, "But blessed are YOUR eyes, for they see" (ver. 16). The one did see, the other did not. Jeremiah says, "Israel is a scattered sheep" (l. 17). Hence Christ Commissions His disciples to go after "the lost sheep of the house of Israel" (Matt. x. 6). There was no need for hot haste in this matter, as Dr. Talbot says there was, because they were not to go immediately, but to tarry in Jerusalem until after His death. Indeed they would have no object until after the Resurrection, because their mission was to carry news of Redemption to Israel, and there was no redemption until after the Crucifixion, as Cleopas stated, "We trusted that it had been He which should HAVE redeemed Israel." But the Jews were not His "lost sheep," and He tells them so, saying, "Ye believe not because ye are not of my sheep" (John x. 26). Then bringing out again the distinction of Israel very effectively, he says, "My sheep hear my voice, and I know them." "Then the Jews took up stones again to stone him" (verses 27—31), because He had told them they were not his sheep and Israel were.

It was Christ's great mission to "redeem Israel." If the Jews of our day compose the whole twelve Tribes, as Dr. Talbot says they do, then would Christ's mission have been a total failure; then would the Son of God have undertaken a Work He was unable to accomplish, a thought that would at once reflect upon the omnipotence of the Almighty. No one who had not some *narrow* purpose to serve, would dare to assert that the Jews are redeemed. Such a thought would be delusion. Facts cannot be ignored, and we find 1800 years after the Crucifixion, the Jews in their entirety, serving God under the Mosaic Law, which is contrary to the notion of Redemption in Christ. Nay, Christ came to "redeem Israel," the ten Tribes, but not Judah, the two tribes. If he had come for the latter, he would have run counter to the Prophets, and this He said He could not do; quoting a Prophet, when He called the Jews "hypocrites," casting the saying of Esaias before them, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me: but in vain do they worship me" (Matt. xv. 8). Through a Prophet, we are told the ten tribes should "shew forth" God's praise (Is. xliii. 21), and also when in Captivity we are told "Israel shall blossom and bud, and fill the face of the world with fruit" (Is. xxvii. 6). Christ knew all about this prophecy, as also the prophecy testifying that the Jews should reject Him, which He quoted, and then boldly told the Jews, "Therefore say I unto you, the Kingdom of God shall be taken from you, and given to a NATION bringing forth the fruits thereof" (Matt. xxi. 43). This clearly was the nation of Israel,

as thousands of Scriptures prove, therefore, in the New Testament Times, we get another boldly defined "distinction." Favour was to be taken away from the Jews and given to Israel; Israel would believe, the Jews would not, as Christ told the Jews. "If I tell you, ye will not believe" (Luke xxii. 67). That Israel, as being distinct from Judah, was lost in Christ's time is evident, because the Disciples put to Him this question, "Lord, wilt thou at this time restore AGAIN the kingdom to Israel?" and when Christ spoke to the Jews about His departure, they said "Whither will he go . . . Will he go unto the dispersed among the Gentiles?" the Jews not being dispersed at this time, but Israel was. Peter shows the distinction at Pentecost. He tells us that the outpouring was the fulfilment of the prophecy by Joel—to be this, the outpouring must have been confined to Israel, because Joel only prophesied of Israel, and not of Judah; therefore, if Judah shared in it, Joel would have been wrong, but they did not. Peter is most clear upon the point. The Holy Spirit had directed the *representatives* of the ten tribes, "devout men," to gather themselves together at Jerusalem. They came from the very parts where Israel was then dispersed, and at Pentecost were filled with the Holy Ghost, when the Jews mocked them and sneeringly said they were drunken, when Peter turns sharply round upon the Jews, and says, "Ye men of Judea be this known unto you." Known unto whom? Why the mocking Jews. What were they to know? Why that "these were not drunken, as ye suppose." Who were not drunken? The Israelites upon whom the outpouring had come. Who supposed they were? The Jews did. If there is not a "distinction" here, then there never was one. Then Peter instructs the Israelites present to "let all the house of Israel," which is equivalent to "All Israel" or to Ezekiel's "House of Israel wholly," only implying the Ten Tribes, "know assuredly that God hath made that same Jesus," then addressing the Jews only, he says, "whom ye have Crucified, both Lord and Christ," that is, the ten tribes were to know, that the Saviour whom the two tribes had killed was their Redeemer, and that Redemption was to those Israelites and their children who were then present, as well as "to all those that are afar off," *i.e.*, to Israel who were then dispersed about Asia Minor. But we have arrived at the last page, and must defer to other occasions further illustrations.

In closing I may be allowed to say, that I have no ill-feeling towards the Jews. My heart's desire is to serve them, but I can only write as a Christian, and not from their point of view. All statements brought forward concerning them are extracted from our Scriptures, and have the advantage of tallying with their past and present histories. They themselves acknowledge their own captivity and punishment, and that they are apart, and not now united with the lost ten tribes. And, if truth is on my side, and I prove our identity with Israel, then I do more for the cause of the Jews than any man has yet done, because I bring them almost immediately to the time when their heavy and sad punishments shall be removed. Identify Israel, then Israel shall return, not by themselves, but "together" with Judah; and immediately this return journey shall be organised, then directly, at that very time, all their curses and burdens shall be taken from them. And this is what I seek to accomplish on their behalf, not their conversion to Christ (as yet), because God does not will it. They have to return to rebuild their Temple, God having drawn its design out for them; to re-establish the Mosaic Service in it, sending forth the Law "from Zion," while singing "the Song of Moses, the Servant of God; while we of Israel shall send the Word of the Lord from Jerusalem, and sing the song "of the Lamb." The two Songs are to be sung, one by Judah, the other by Israel.

ENGLAND'S
COMING GLORIES.

BY EDWARD HINE.

BEING THE FOURTH PART

OF THE

*"IDENTIFICATIONS OF THE ENGLISH NATION
WITH LOST ISRAEL."*

CONTAINING ALSO

THE GLORY OF THE GREAT PYRAMID.

BY

PROFESSOR C. PIAZZI SMYTH, F.R.S.S., L. & E.,

ASTRONOMER ROYAL FOR SCOTLAND.

ENTERED AT STATIONERS' HALL.

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FOURTH EPISTLE TO THE ENGLISH NATION.

MY KINSFOLK,—It is now my pleasure to address a fourth, and it may be the last, Epistle to my Countrymen. Not that I consider the great work in the Identification of our Nation with lost Israel completed; far from it. What has been brought forward clearly substantiates, and most assuredly proves our Identity; but, be it remembered, the work, so far, is simply put forth in Outline. There is yet a vast amount of filling in required, embracing a large diversity of points, both directly and indirectly, connected with the subject; points of intense interest and great signification, yet of characters that would create some difficulty in finding suitable places in the agenda of a Pamphlet marking out for itself a definite programme—hence I propose to transfer the further consideration of the Identity and its surroundings to the pages of a Monthly Magazine, bearing the expressive title of “Life from the Dead,” a phrase specially used by the Apostle Paul in describing what the receiving or Identity of the Ten Tribes will become.

Through the medium of this Magazine will be brought forth the direct bearings of the whole question, as well as bringing under notice such indirect subjects as the Russia-Asian question, now engaging considerable attention, yet, as it may be, but few people understanding what it really means, or the political innovations of policy, not only of our own country, but of some other European Nations that it may shortly force into operation.

Within the pages of the Magazine I shall also assign to myself the duty of proving that the Tribe of Ephraim never did exist as a separate or independent Tribe, but that when spoken of under this style, it was simply as being synonymous and identical with the Tribe of Joseph; and that Ephraim, properly understood, includes the whole Ten Tribes of Israel, as being apart from Judah, the two tribes; and also apart from Manasseh, the one tribe; being constantly referred to in Scripture as embodying a distinct Nationality; also, that Manasseh, though from the same stock, yet forms a separate and distinct Nationality from Israel, and that the Nation of America is positively identical with Manasseh. I engage to say that this is easy of proof, and very important when proved.

Being more and more confirmed in my judgment that according to Scripture the Ten Tribes must be a CONSOLIDATED ISLAND NATION, having their “isles” situated in the “North West” of Europe, with their Colonies and Settlements occupying “the coasts,” “the ends,” or “the sides of the earth,” that therefore no portion of them can form a Continental Nation. I purpose furnishing to the readers of the Magazine twenty-seven

Reasons why the Teutonic Continental Nations cannot form parts of Israel. This will not only be highly important to ourselves, but of immense service to them, giving them a key by which they can clear themselves from those historical mists and doubtfulness of origin that the vain sophistries of man have so long enshrouded them with, thus not only effectually lifting our own veil, but leading to theirs being lifted off as well.

I am again indebted to Professor C. Piazzi Smyth, the Astronomer Royal for Scotland, for a suggestive Article within these pages, specially upon the Glory of the Great Pyramid, and hope that it is but the commencement of a Series of Articles that will be continued through the medium of the Magazine ; it being the intention to appropriate certain space, month by month, entirely to the consideration of the weighty topics that have, and yet will, come forth from Pyramid research. This Department will be under the control of Professor Smyth, and others, who have long been pillars of strength within the precincts of Science, and who are now beginning to see their way towards shewing that the Pyramid is invested with a Divine Glory, in which the Almighty has foreshadowed some of the leading events of Time ; that this great Stone Witness, which was prepared in the beginning of the World, and has lasted on, amid the sneers and ignorance and contradictions of man for thousands of years, is now beginning to prove itself, not only to be an actual historical Recorder, but also to be invested with some Prophetical Attributes. In these days—these Wondrous Days!—days in which so many tokens have already been given by God, that we are entering upon “The Time of the End,” and by which we are justified in looking for more “Signs of the Times,” and yet days when hosts of prominent men eagerly fraternize with and espouse the infamous dogmas that proceed from the dens of Infidelity, in such days as these, it seems to have been a special privilege allowed to merely two or three men, beginning with the late Venerable John Taylor, of London, to bring forth the Great Pyramid as a positive Witness to the Truth of Divine Revelation as it is in Scripture, and to show, that though erected long prior to the days our Saviour walked this earth, yet that marvellous building gives undeniable testimony that it marked primevally the exact time of His First Coming, and now marks what is to be the finite period of the existence of that Christian dispensation which thence followed, but which is not to be the end of all things, as both Prophets and Apostles have long since intimated. Whence it may come to be generally confessed, before many more years pass away, that to no sources will Christians be more indebted for substantial proofs and additional and unexpected evidence to the truth of Christianity, than

to the Great Pyramid, which stands in, but is not of, Egypt, as Egypt was in the days of her profanity.

My impression, already stated, that the subject would at first be mainly received by the people, apart from the preachers, has been considerably confirmed, yet it is right to say many of the Clergy now see it in the right light and are taking the matter up; while others, for the first time, bring forth the novel statement that the Ten Tribes never have been lost, but are consolidated with the Jewish people now under the curses, and scattered throughout the Nations of the Earth. Many proofs that this could not be so, have been furnished in my Pamphlet, entitled "Oxford Wrong in objecting to the English being Identical with Israel;" and another proof may be given in the fact, that when the restoration of Israel, in conjunction with Judah, takes place, God Himself has arranged a different distribution of the land to the Tribes, than that which previously existed when the Tribes were possessing their Inheritance; to wit, Dan, who formerly was to the South, will, upon the return, be at the extreme North; Zebulon, who was Northwards, will then be Southwards; Benjamin, formerly above Judah, will then be below; and Judah, formerly occupying Judea proper, will then be located by Samaria—when even the very site of the Temple yet to be built, will be differently situated to that in the days of old. As this arrangement never has as yet been made, and God enjoins it to be carried out upon the united return, it follows that the return has not taken place, which is a serious reflection upon the wisdom and knowledge of those Ministers who assert that it has. This point is deeply interesting, and I earnestly ask my readers to invest one shilling and sixpence in a series of eight coloured maps, prepared by Mr. G. D. Wilson, of 16 St. Enoch's Square, Glasgow, and sold by Mr. Stevenson, 54 Paternoster Row, London, in which he very clearly shows the positions of the Tribes upon their return, the Boundaries of the Land, giving a Map of what they were and what they are to be; the physical changes made and to be made, the site and the plan of the future Temple, &c., &c., shewing a vast amount of research, and presenting a sort of easy "Look and Say" Picture view, really indispensable to a fair knowledge of the Identification Subject.

There is also another and contrary notion common among the uninformed among the Ministry of the present day, viz. :— That the Ten Tribes are not only lost, but positively annihilated, and non-existent, and that God has substituted in their place a Spiritual Seed, drawn forth from all the Gentile Nations, so that the Israel of God in these days simply constitute the Christians of all Countries. In reference to this ridiculous theory, I meet with the following very pertinent remarks in an article appear-

ing in "John Bull," issued on Feb. 7—"Hosca speaks of Israel as 'blinded,' and no more called God's people; and we call them 'lost.' Can that be possible? What an apparently unjust severity would be the punishment of utter extinction for their comparatively small sins, when the Jews who crucified the Son of God are preserved and promised complete restoration to favour!" This is a perfect gem of an argument that cannot be answered, but no Clergyman, unless a "blind leader of the blind," could espouse such a theory as the one of extinction, because no theory can stand against logic; and as the return of Israel is spoken of in conjunction with the return of Judah, and as we have the physical fact of the literal existence of the Jew before us, it follows that we must also have that of Israel somewhere; for if it be right to spiritualize Israel, to be logical, we must also spiritualize Judah; but as the physical fact prevents this being done in the one house, so it follows that it cannot be done in the other. If we could be justified in spiritualizing Israel, we should be bound, in order to be consistent with reason, not only to spiritualize Judah, but also all the Gentile Nations as well.

In closing, I must be allowed to say that I cannot see any need to apologize to the Nation for having brought the subject of our Identification forward, and for having caused the excitement and world-wide interest that it undoubtedly has created. We should have proved ourselves as being unworthy children of God if it had been otherwise. God has given us the Bible, a Book written by Inspiration. And what do we find in it? Why, no less than seven-eighths of the entire Book are occupied in treating about the past, present, and future History of the literal Nation of Israel. and that only a very small fraction of the whole Volume applies to the Gentile people. Such importance does the Almighty attach to this World's History of Israel that He repeats it again and again in both the Old and the New Testaments. From the fulness of the heart the mouth speaketh; hence, from the fulness of God's heart all this has been written about Israel. This has been His most choice subject, has engaged, and is now engaging the chief of His attention. His great delight seems bound up in this matter, and could we be Godly, and be indifferent to what so much absorbs the mind of God? Could we be Godlike, and not care about that, that God Himself has most pleasure in preserving? Verily not, so that from this standpoint, as well as from the minor one of its touching our very vitals, our interest in the Identification must become Nationally popular and supremely important to us.

It would be unbecoming on my part if I were not to place upon record my sense of gratitude for the kindness and sympathy with which so large a proportion of the British Public have

rewarded my efforts. My first work, within a short time, unaccompanied by the blowing of trumpets, has been read by nearly a million of people! I have received testimonies from India of single copies being read by fifty people; from America, where the same copy had travelled from State to State; from Australia, where the Public Journals had made it a topic of discussion; from Newfoundland, where it had been re-produced; from Boston, U.S., where it had brought forth a Conference of Ministers; from Canada, where great complainings have been made of the difficulty in procuring copies; from the Cape, from Morocco, from Germany, from Holland and Sweden, as well as from other parts, similar testimonies have been received; whereas in England, in scores and scores of cases, a single copy has been the medium of instruction to Bible Classes, Mutual Associations, Penny Readings, Mothers' Meetings, Literary Clubs, and such like Institutions.

I now lead my readers to the Glories that issue to the Church and the Nation upon the verification of our Identity being established, and desire to remark that I consider the very grandest of all results that it will achieve, in these days when Bishops can be found to write books assailing Moses and the Prophets; in these days when Bishops and Clergy prostitute their talent and positions by writing blasphemy in Essays and Reviews; in these days, when Bishops and Deans, forsooth, side with Clerical Revolution and Anarchy by subscribing to testimonials for men turned out by lawful authority from their Church because of their daring rebellion against God, by impugning the truth of His Word; in these days, when even some Dissenters—the vaunted champions of a pure religion—appear before the Worldlings as ashamed of their Bible, by turning it out with ignominy from the New Board Schools;—yes, in these days, when noblemen declare for infidelity, and by their avowals make unbelief in the Scriptures fashionable; in these days the grandest result of our Identity shall be to prove the Word of God Inspired—every iota of Moses and the Prophets sure—that the most of what they have said in prophecy not only will, but now has, come to pass even in the smallest details, supplying us with the STERN FACT of a Volume of fulfilments; facts that constitute in themselves a mighty Power, an unerring thunderbolt with which to destroy these Wicked Cavillers. Our Identity proves that most of Moses and the Prophets are now actually fulfilled, have become positively embedded in the facts of realized history, and having become verified in fact, gainsaying becomes impossible. Their being true proves the Bible—the precious Word of God—to be true, and the fact of the preponderance of the prophetic word having come to pass is a sure and certain earnest that all will

be fulfilled; hence the sure and immutable Word of God becomes triumphant—not by Apologies and Vindications issuing from Man—but verily through the Works of God Himself.

EDWARD HINE.

AN IMPORTANT INTRODUCTORY NOTE.

I desire, before the Reader enters upon the consideration of the different matters brought under notice in the following pages, to ask that the mind may be guarded against receiving the false notion that the great Glories promised to Israel in the yet future are intended by God for their enjoyment only during the Millennial Age. I am impressed that very little is told us in the Bible of the Glories of the time when Christ shall reign in our midst for a thousand years, and that the Glories that many people have *foolishly* assigned to this age have nothing whatever to do with it, but refer alone to the time AFTER the Restoration of Israel and Judah, and PRIOR to the second *coming* of our Lord and Saviour, this intermediate period being “the time of the end,” the time God promises Israel that He will do better for them during this ending of the age than ever He did to their forefathers in their beginnings (Ezek. xxxvi. 11).

It may not be new to some readers that some writers have positively asserted that we are now in the Millennium—that it commenced in the year 1866. If this is so, all that I can say is, Save me from the Millennium! for I would vastly prefer the times prior to 1866—times when there was more piety and more real vitality among the Churches than now. If *this* is the Millennium, then it is a sad deterioration from good times now past, and the sooner it is over the better; for it does not at all harmonise with the Christian's hope of the Glory when the spears are converted into pruning hooks, the swords into ploughshares. Nay, the Millennium must be an age of universal righteousness—an age when all the wicked must have been cut off. It must be the Earth's Sabbath—an universal resting and avoidance from sin, an age destitute of pains and penalties, a period of earthly perfection, an age upon earth when everything shall be lovely, peaceful, beautiful, and enjoyable, unalloyed and unmixed with cross purposes, spiritual annoyances, or depressing influences, and yet, withal, *not* heaven. The heavenly life must be beyond this—a life inconceivably grander than this; and yet, I believe, that the Millennial life will be an essential part of the soul's training for the inconceivable glories of Heaven beyond. And, with these ideas, I maintain that it is utterly impossible to make out that the promises made to Israel immediately upon their restoration can only be realised

during the Millennium. If this were so, then the Millennium must be an age of dreadful warfare—an age of butchery, of cursing, swearing, and misery, because, at the same time that Israel is in the enjoyment of peace and glory, the Gentiles are to be in the midst of famines, bloodshed, and pestilences. If the peace and glory of Israel belong only to the Millennium, then the fierce warfare of the Gentiles must belong to it also, because both shall come to pass at the same time; and the reader will do well to bear these thoughts in mind when reading “The Glory of our exemption from War,” and which will further become manifest as the subject becomes developed. The edict is gone forth from God that, immediately upon the restoration of the *twelve* tribes, all Gentile Nations are to serve them, and that the Nation that refuses to do this “shall perish; yea, those nations shall be utterly wasted” (Isa. lx. 12). If this refers to the Millennial Age, then we have pains and penalties during the Millennium, with the possibility of its being attended with National wasting and perishing, whereas, I maintain it to be impossible to associate the Millennium with even the possibility of National destruction and ruin. The notion is too absurd to entertain. Neither is it possible to conceive, during any time of the Millennium, of ten men “even” catching hold of the skirt of him “THAT IS A JEW”—(mark, not a man that once was a Jew, but one that, at that time, shall be one)—asking for instruction, or yet of Gentiles, in any portion of the Millennium, having followed “lies, vanity, and things wherein there is no profit.” The very mission of Israel upon their restoration is to prepare the Gentile people for the coming of Christ. All the instruction must be given *before* Christ comes, so that, at His coming, the people who elect to serve under Him may be prepared for Him. There can be no *Jews* then; it can only be a Christian age. If we are justified in fixing all these glories promised to Israel as to be realised only during the Personal Reign of the Messiah, then we should be obliged to acknowledge that the time when the Gospel of the kingdom was to be preached as a witness unto all Nations (Matt. xxiv. 14) could only be during the Personal Reign also; but the fact that this last work is now done, forbids our so fixing this time. The Witness preaching was essential before Israel's restoration. The flowing of the Gentile Nations to Jerusalem for instruction is essential *after* Israel's restoration. It is but the finishing and completion of the work, and both must be done before Christ can come. The Millennial Service is more an age of praise and worship than of teaching and preaching.

I cannot conceive it possible that “the feast of the Tabernacles” will be an observance of the Millennium; yet I am quite sure that it will be an observance after the restoration of

Judah, and Judah cannot return without Israel, neither could we have "heathen" during the Personal Reign of the Messiah. Yet, through Zechariah, we are distinctly told "that the Lord will smite the heathen that come not up to keep the feast of the Tabernacles," and that there is to be a "punishment of ALL NATIONS that come not up to keep the feast of the Tabernacles," who will be required to "go up from year to year" (Zech. xiv. 16, 19). If these dire punishments are to be the experiences of the Millennium, then there would be little Gentile progress upon the time when Israel served under a Theocracy. There are scores of illustrations of the kind we have given, clearly proving that most of the glorious promises made to Israel through the prophets must be realised by them, in the time commencing *after* the restoration to their land, and *before* the Second Coming of our Lord, at Whose Coming all the Wicked will be cut off, and during Whose Reign there will be a total absence of "smiting," "heathen," "plagues," withdrawal of "rain," and national "punishments."

No. 1.—THE GLORY OF THE OUTPOURING OF THE SPIRIT.

It is an old saying that "History repeats itself;" and if we carefully observe the workings of History we find that this saying is, to an extent, founded on Fact. And so, in the Divine Government of the Almighty, we find that His great events have a correspondence in two periods—that He impresses them upon our attention in a dual aspect, giving them forth to us, as line upon line; that, first, we have the Type, and then we have the Anti-type—the one having a correspondence with the other, in similarity of circumstances, but invariably the Anti-type being of greater importance and larger significance than the type. In some of the great epochs given forth by God, we have received both the Type and the Anti-type, as in the Type of Redemption under the Mosaic Law, and the great Anti-type of Redemption through the blood of our Saviour; but in very many of the pointings of Time, as yet, we have only received the Type; and, to all who love the Lord, the blessedness of looking forward, with the expectation of receiving, or coming into the inheritance of the Anti-type, should fill the soul with intensity of delight.

The first Anti-type, or great Glory, that the Identity of the English Nation with Israel will most assuredly bring to our enjoyment is the grand Outpouring of the Spirit upon our Race. The Type to this Outpouring was given at Pentecost, when the Holy Spirit descended upon the whole of the Tribe of Benjamin

—the only entire Tribe belonging to the TEN that was then in the Land, together with the *representatives* of those tribes that were then in captivity, who had gathered themselves together at Jerusalem to share in receiving the Pentecostal shower. Here was the first vital receiving of the glad tidings of Redemption to Israel, here was the first general receiving of the news of the grand Glory of Salvation in Christ, and those of the Ten Tribes then in the land joyfully accepted it. It was a general reception by the *Remnant* of Israel then present. The Jews did not share in it. The Prophecy of Pentecost by Joel was only given for Israel, not for the Jews. It was for “the Remnant” of Israel, not in the narrow and bigoted sense of a few selected out of a large number, but for the entire body of Israel that had been left behind, and had not been carried away captive; it was to include the whole of the “one tribe,” which tribe was Benjamin’s, and this comprised “the remnant whom the Lord shall call” (Joel ii. 32). Though we have had nothing to equal in extent the outpouring of Pentecost since that day, yet Pentecost will be found a poor, local, obscure, and insignificant affair, when we can put in comparison with the grand outpouring at its Anti-type, which we are now at the dawn of receiving. This alone comes to us upon our Identity with Israel being established. It is only promised by God in connection with the Restoration of Israel; and as the Type at Pentecost included the whole of Israel then left in the land, so the great Anti-type will embody our entire Nation. The Coming Outpouring gives birth to that glorious time so often prayed for, when “a Nation shall be born in a day.” That it can only come upon the Identity of Israel is most evident, because it is promised in connection with the preparation of the Land for the return of Israel. God has decreed that the Land of Israel should bring forth THORNS and BRIARS until a specified time. The Land is even now bringing forth these thorns, which is a sure sign that the Outpouring upon Israel has *not* yet taken place; therefore is an event for the future. But when will these thorns and briars be removed? The Almighty is most definite upon this point. He says—“Upon the land of my people shall come up thorns and briars.” Then He states the reason why: “Because the palaces shall be forsaken,” &c. He next adds for how long these thorns and briars should come up—“UNTIL the Spirit be poured on us from on high” (Isa. xxxii. 13-15). Thus, until this Outpouring shall be given, the land shall lie in desolation. The Spirit will not be given to Israel in the land, because the palaces must be forsaken and the multitude have left (see verse 14). So the Spirit must be poured out upon Israel in the lands of her Captivity, which are the British Isles and our Colonies; and this very outpouring of

the Spirit becomes an essential to Israel to prepare her for her return. It will be a sure sign from the Almighty to the Gentile Nations that we are the ancient and chosen people, and testify to them that we are the rightful Heirs to the Inheritance, this very visible sign from above constituting one of our rights of Claim. It will become the seal of God upon us, and stamp us as the legitimate owners of the soil. Unless this seal was given, this sure sign was made, it would become competent for any other Nation to make a Claim: the French or the Russians might do so, so that the outpouring of the Spirit upon our seed becomes an essential to be attached to our right of way. It is a promised divine arrangement. It cannot be departed from. It is a sure and certain Glory attached to the Identity being accomplished. It is the identical time of our arising and shining when the glory of God is given to us, and will fulfil the Scripture that says to Israel, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, and his glory shall be seen upon thee" (Isa. lx. 1, 2). Thus I briefly present one Glory that must accrue to us upon being Identified with Israel; and let me say this Glory has been prayed for over and over again throughout our Land. We have not one faithful clergyman or minister in our midst but what is found earnestly pleading with God before his congregation for this Pentecostal shower. It is the constant theme at all our Prayer Meetings; our very children are taught to pray for it in our Sunday Schools; but the prayer has never yet been granted, for the simple reason that its promise is distinctly given in connection with a special work and a fixed time, and we have ignorantly used the prayer in total disregard of its connection. We have remembered the prayer, but forgotten its work. Had God granted our request, He would have altered His own appointments, and destroyed the Prophets; and this He could not do. He cannot disavow His declared purposes; He can only grant this Heaven-Inspired Prayer for the National Outpouring of the Spirit as a preparation for the return of Israel, and this return is dependent upon, and essential to, the Identity of Israel. Hence the Outpouring becomes an outcome of the Identity, connected with it, and with this thought fixed upon the reader, it becomes manifest that in future, to carry this prayer before the congregation or the prayer meeting, and to neglect the consideration of the Identity, that then the prayer would become a vain and worthless petition, a setting of our judgment before Heaven, as being superior to that of the Almighty—a conceit in asking the all-wise Creator to disregard His decrees that our humour might be complied with. The promised Outpouring upon Israel will be given to us in England immediately upon our recognising our Identity. It

is a Glory attached to the Identity, and can never be realised before.

No. 2.—THE GLORY OF NATIONAL RIGHTEOUSNESS.

It may perhaps be said that this is hardly a separate Glory from the one just enumerated, that a National Outpouring of the Spirit would be equivalent to a National Righteousness. Yet it is a Glory in itself, and furnishes another evidence that our Outpouring and Righteousness will be imparted to us in England before we proceed to take possession of the Land, which gives to us a great expectation, and is also a great thing to have proved. Though we are most positively Israel, yet at present it would be very preposterous to maintain that we are a righteous Nation; and as Israel is promised a National Righteousness prior to her entrance into the Land upon her return, it follows that our Righteousness is yet in the future, which thought places a great Glory before us. I maintain that it cannot be said that in 1873 we are a Righteous Nation—that is, Righteousness is not universally shown among our people—yet we do as a Nation keep the truth. Christianity is the very basis of our Constitution. We may fairly be credited with being a Christian people, and, mark, literally the only Christian Nation upon the earth, we alone, of all Nations, having our Laws based upon the Law of God, as both foreigners and kindred have amply testified to; yet let it honestly be said, we are not a Righteous Nation. We only shall be so; our forefathers were not by any means Righteous. In the nature of things we could not be altogether Righteous, otherwise perfection would be upon the earth, and the age for perfection has not yet arrived. Some people have objected to our being identical with Israel on account of the wickedness in our midst. Surely this can be no objection. Israel, when in possession of their land, were not a righteous people—they were extremely wicked—and yet, notwithstanding, were the most highly favoured. Wickedness can be no test. I maintain that on account of Israel of old being the very medium of exceptional Heavenly Light, Favour, and Direction, their sinfulness rendered them the most wicked nation upon the face of the earth. They were not Righteous from the very first, as Moses said to them—“Not for thy righteousness, or for the righteousness of thine heart, dost thou go to possess the land. . . . Understand therefore that the Lord thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiff-necked people.” (Deut. ix. 5, 6.) Through sin they despised the favour

of their Theocracy in order that Man, and not God, should reign over them. (1 Sam. viii. 7.) Solomon, their wisest King, "did evil in the sight of the Lord." (1 Kings xi. 6.) Seventeen Kings in succession from Jeroboam to Hoshea did evil before the Lord, and Israel in these days can only be a counterpart of Israel of old. Zechariah tells us they should be now just as though they were not cast out (x. 6), *i.e.*, the character and favours of the people should be just exactly the same when in Captivity, as they were when they were in the Land; so that our wickedness, and yet, withal our splendid favours, positively supports our many proofs of Identity than otherwise. Yet, God forbid, we do not justify our National Wickedness. We sincerely mourn over it, and in the fulness of our heart anxiously desire to rivet upon the mind of the Nation a knowledge of the only effectual remedy for its removal—that of our Identity. The Identity must give to us Righteousness from God, because we must go forth from here—from Britain—a "Righteous Nation." We must make our triumphal entry into Palestine as a Righteous Nation; God says so. Thus shall "this song be sung in the land of Judah,* . . . Open ye the gates that the **RIGHTEOUS NATION** which keepeth the truth may enter in." (Isa. xxvi. 1, 2.) The Entrance must be made in Righteousness, therefore the Righteousness must be given to us prior to the entrance. This is the very pointing of the meaning of the Parable of the Marriage Guest—the dress, the garb of righteousness, must be acquired from God before the Entrance; hence the Righteousness of our Nation will be given to us in Britain prior to our departure for possession, and after the establishment of our Identity. Thus we place another Glory before the Nation—that of National Righteousness—a theme of old standing in all Congregations, Churches, and Prayer Meetings, but a petition never yet granted, because only promised in connection with the Identity, and never can be realised until then; so that surely to Petition the Almighty for this Glory, and to set at nought the Identity, would be to render the prayer a folly.

* "The Land of Judah" implies that portion of the Land that was Judah's at the time this prophecy was issued, but it should be borne in mind that upon the return of Israel and Judah "together," Judah will not occupy the same tract of territory that she before held. The whole of Judea that was will then be apportioned to Israel, and Judah will occupy to the North of Jerusalem, in the very district of Samaria, which is only another proof that Israel has never yet returned from the Assyrian Captivity, because they never have yet possessed this Southern district, and Judah never has yet possessed the district by Samaria; the logical induction being that Israel, or the Ten Tribes, are yet lost.

No. 3.—THE GLORY OF CHRISTIAN UNION.

We approach the consideration of a great Glory—that of the time when the lovers of our Lord shall see eye to eye with each other, and I am quite sure that every aged Christian in our Land has been familiar with this subject as the burden of Prayer from their very childhood; and I am equally sure every experienced Christian is, with pain and distress of soul, regarding our now present times as presenting a period when there never was so much real division among Christians as now. There never was a time when so much bitter strife existed among Churches as at the present, which fact in itself is an evidence that it is most clearly not the Will of God to grant this request in compliance with the ground upon which we are in ignorance—basing and framing the prayer. The prayer must be made to rest upon a higher and more comprehensive basis than that upon which we now place it, and until we can see how to do this, it is the merest folly—the most childish nonsense—ever to pray for it at all; because it follows that if God attaches certain conditions and requirements to be fulfilled, most positively insisting and declaring in the plainest language that unless these conditions are complied with, He will take no heed of the petition—that to send up this prayer, separated entirely from its proper stipulations, is to pray in vain, to nullify by our own act the unction and power of our words. In the misunderstanding of the nature of the Prayer, we do, in using the gift, simply play with sacred things; and this thing being done so extensively in all our Churches, supplies a reason, in some measure, why learned and scientific men can be found sneering and laughing at the efficacy of Prayer, and asking if there is indeed any potency in its use. Christians, we are most to blame for this! It is we who have stripped the gift of Prayer of its dignity before the worldling. Our own ignorance and blundering has caused this Holy Power to come into disrepute, to be lost in respect, so disregarded and neglected by the masses of the people. “We,” say they, “pray for unity and Christian love, yet quarrel and divide more than before. Can God hear? Does He answer prayer?” and they turn their backs upon it. “For 1800 years have they been praying for unity, and are now as far off from getting it as ever. Where is the value of prayer?” And, Christians, let us be honest, they use the gift of intellect in making these remarks, they have discernment on their side. True, they are mistaken, but they are only wrong, because we are wrong. We have traduced the power of Prayer before them. Christian unity entirely depends upon the Identity of Israel. God nowhere promises it to us, in a single instance, throughout the

entire Bible, except in connection with the Restoration of Israel. Israel must be identified before ever the Unity of the Spirit will be imparted. This is a fixed, certain, and unalterable stipulation. Until we can fix the Identity of the Ten Tribes of Israel, Christian Union never can be obtained. It is an impossible thing to realise it before. This is the indispensable condition that God has himself fastened to the Prayer, and yet, forsooth, we have been using the Prayer for ages with never a thought about its surroundings, and then in our poor simplicity wondering why it was not granted; wondering while the world was laughing; ourselves bringing disgrace upon our cause. Perhaps the most monstrous delusion of our latter times was the founding of the Evangelical Alliance. Its great object was the cementing of Christians. I maintain that, with no other influence at work, the Evangelical Alliance might exist for ages, and would only divide and never cement. Its organisation and operations are not God's plans for folding Christendom in Unity. The Bible is most clear how this will be brought about. There never was a Scriptural point upon which God has spoken with so much distinctness as upon this—To the law and the testimony. What saith the Scriptures? Let this alone be our guide, and for this purpose I bring forward the following declarations of Holy Writ, and entreat you to read them, and study them as well. In these days they become as the Salvation of the Church. The Prophet Isaiah, addressing Israel after they had gone into Captivity, and referring to the time of their return to their land, says—"Thy watchmen shall lift up the voice; with VOICE TOGETHER shall they SING: for they shall see EYE TO EYE, WHEN the Lord shall bring again Zion." (Isa. lii. 8.) Nobody can honestly read this Scripture without seeing that at a specified time, fixed by the Lord, Christian Unity would be imparted to Israel, when they shall see eye to eye with each other; but the entire promise is hanging to the time "when the Lord shall bring again Zion"—not before—*i.e.* at the time of the return of Israel, when even "the waste places of Jerusalem" will "sing together," because then the Lord would have comforted "his people" Israel; and as this Return cannot be until after the Identity is effected, it follows that Christian Union depends upon the Identity. The same thought is given to us in the lx. Chapter of Isaiah, where the Identity and Return of Israel are so beautifully recognised, when God says—"THEN thou shalt see, and FLOW TOGETHER," (verse 5); *i.e.*, at this time, upon the Identity and Return. "Then," not before, shall Religious Unity be given them, when they shall be freed from all the narrow bigotries of Sectarian differences, then as a people shall their heart "be enlarged," when their Christian life shall be a course

of unbroken harmony, giving the grandest spectacle the world has yet seen ; and once more be it impressed upon the reader, this Glory is dependent upon the Identity. Let us be thankful that we have more than one witness to this fact. The Prophet Jeremiah quite as distinctly sets forth his testimony regarding time and circumstance when Christians shall possess one heart and one way with each other. God gives forth His express purpose of gathering Israel together, and, referring to Palestine, says—"I will bring them again unto this place." When, not before "I will give them ONE HEART and ONE WAY, that they may fear me for ever." (Jer. xxxii. 39.) Lest it might be said by some rash and inattentive readers of God's Word that this promise referred to the time when the Jews returned from Babylon, it is enough to say that they never had this promise realised when they returned. To insist upon it would be to make God to promise, and not fulfil, a thing impossible to Him. As the testimony of three is stronger than two, I bring forth the following from Ezekiel, where God declares thus, "I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the Land of Israel." When this is done, then, and not before, we are told, "I will give them ONE HEART, and I will put a new spirit within you;" the glory being promised Israel purposely that they might serve God in pureness, freed from all abominations. (Ezek. xi. 17-20.) Again we are told the same thing in a chapter that is most precise as to time and place, and that refers alone to Israel, where God declares He will turn to His people a pure language, "that they may all call upon the name of the Lord to serve him with ONE CONSENT." (Zeph. iii. 9.) This is the time that righteousness shall spring "UP TOGETHER," when all the abominable and accursed jealousies that now mar the peace of the Church shall be abolished; when all the religious differences that now chiefly have their origin in pew rents, endowments, patronage, and sectarianism, shall be cast away. And what a Glory this will be! When religious trifling shall no longer be known—when there shall be no fighting for the ascendancy of one party over another—no unholly animosities displayed in the teaching and enforcing of controversial doctrines—no presumption appearing from one side, or dogmatising on the other, but when we shall be all taught of God; and possessing His mind, shall be folded in the bonds of Christian unity, living in perfect harmony with each other. There are hundreds of vagaries existing in connection with our church organisations, one congregation opposed often to another; and yet all of them are constantly praying for Christian Union in solemn mockery; for is it not a mockery when each section of

the Church is for ever clamouring for superiority over the other? Indeed this is the most saddening sight of Christendom; it has been the bane of the Church for ages, but I believe that these solemn triflings will soon pass away. Immediately our people see that the only and sure remedy lies in our Identity with Israel, they will give the subject their earnest consideration; when taking God at his word, and seeing it to be wicked presumption to expect Him to depart from the sureness of His prophetic declarations, they will apply themselves to make the Identity a Power, which, when established, will most surely bring to us the immediate Glory of Christian Union.

No. 4.—THE GLORY OF GOD'S TRUTH BEING SUBSTANTIATED.

To have the Word of God actually verified within our positive personal experience would be indeed a Glory. A Glory not so much attached to our individual selves as it would be a Glory begotten by our Heavenly Father; and being His, this should be more joyous to us than any mere secondary Glory, though it might realise for us more personal comfort by making our earthly pilgrimage the more peaceful and delightful. God's children must look higher than themselves. Our Life here should not be bound up exclusively in our own good. We cannot be justified in asserting that we have the climax of joy, though the Comforter be with us, and we possess the full assurance that we are the Redeemed of Christ, if we know that the Word of our God is being impugned and called in question. Thank God, this has been the thought of Christians in all ages, hence good men and women have in numbers come forth and written "Apologies for the Bible," "Vindications of Scripture," "Reasons why the Bible should be held to be true." Our religious literature teems with such works, written with good intentions and earnest thought; but I make bold to say, that none of them have really answered the purposes for which they were intended. God does not require "Apologies" for His Word. He has never asked poor humanity to come forward with "Vindications." Most of these Works have been written by those who have misunderstood the entire nature of Prophecy, and how was it possible that their writings should become effective? Though holy and earnest people, they themselves "have erred, not knowing the Scriptures." They have told us that in passages where the Almighty positively declares He did do so and so, that we are not to understand that He actually did it, but only permitted it; that in passages where such a thing is literally stated, we are not to

understand it in the sense that God's statement positively conveys, but in quite another sense, having origin in the writer's brain. Thus their Apologies and Vindications have damaged the reputation of Scripture rather than sustained it. "God is His own interpreter," and He will vindicate Himself, not through the writings of man, but by Himself bringing to pass, in actual literality, the circumstances that He Himself declared should come to pass. He Himself will fulfil His own statements. It will be His own work, not ours; we have no share or part in the Glory. Let us give one or two illustrations: Thousands of years ago, the Almighty declared that when Israel was in Captivity and lost to themselves, they should become "a Nation and a Company of Nations:" that their home in their captivity should be an Island one, condescending to go into minute detail by specifying that the Islands should be in the North-West of Europe; that they should have immense colonies and many settlements, and that the position of these possessions should be so placed as to form a girdle or boundary line that should encircle all the Gentile Nations. That these grand movements, with many others, should be accomplished by Israel, they all the time not knowing who they were; that God would make them to effect it all while they were in positive ignorance of themselves; and that when the whole had been accomplished, then He would remove their blindness or ignorance of origin, and make known His work to them: that this grand disclosure should not be made until a fixed time, the interim being filled up by thousands of years. During the whole of this time God has been working out His own plan, as each point received fulfilment by His over-ruling of events.

Thus our Identity comes forth as standing upon Facts and not upon Theory; our History, and ours alone, brings out these facts exactly in the period that God had stated. The smallest detail comes forth with such clear fulfilment as to render it impossible to be a work of chance, and quite impossible to have been a design of man. The whole thing has clearly stamped upon it the Inspiration of God. Hence, as our Identity becomes seen and acknowledged, we obtain the Glory of the thorough substantiation of God's Word, which is more to me personally than the Salvation of my soul, because my Salvation is my personal glory. The verification of God's truth is the Glory of God, and let His Glory ever be esteemed the first consideration.

No. 5.—THE GLORY OF MOSES AND THE PROPHETS.

“If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.” (Luke xvi. 31.) In this verse we have the direct testimony, the emphatic declaration from Christ Himself, that there is contained in Moses and the Prophets a greater power in bringing conviction of truth to the heart of the sinner than would be secured through the preaching of the risen dead. We know that the preaching of the Gospel has been abundantly powerful in winning souls for Christ, but we could all see at a glance that if, instead of being done, as now, by our Clergy, it was done in the way that this rich man desired, by one rising from the dead and testifying against sin, that the Gospel would be a thousand times, or ten thousand times, more powerful than it now is; and yet Christ declares that the preaching of Moses and the Prophets would be more effectual than the preaching of the Word by the risen dead! In the face of this utterance—this direct instruction from our Saviour—are we not justified in requiring the Clergy to account for the fact—the lamentable fact—that Moses and the Prophets have had so little connection with their Pulpits, and when introduced, in the majority of instances, the effect has been to destroy their force, by ignoring their literal character, and perverting them by spiritual disguises, thus running contrary to Christ’s own declaration that every jot and tittle of what they had spoken should receive literal fulfilment, that He Himself had no power to destroy them (Matt. v. 17). Our Identity with Israel will hasten us to the Glory of *seeing* the power of “Moses and the Prophets,” which will effect more, and in a short time, than has the united influence of the Ministry both in the present and the long past put together. I have already received ample testimony that my plain statements of prophetic truth have won the infidel, the scoffer, and the indifferent man to God. By proving the literal fulfilment of the words of the Prophets, they have confessed that they could no longer deny the Inspiration of the Scriptures. They had merged into infidelity through the erroneous and contradictory teachings of their Teachers; but when the words of Scripture came home to their judgments, and they are enabled plainly to see that the words of the Prophets really stand forth, and interestingly so, in their Natural Significations,—why, then, they are forced to declare the Bible to be the Word of God. And, reader, what is it to bring forth Moses and the Prophets? Why, our people are the very embodiment of the Prophets. The English Nation, being

identical with Israel, have more to do with the Prophets than any other Nation. Our past history is the very fulfilment of the Prophets. When this is seen, nothing could be more convincing than that the Bible is true, because, issued in detached portions, two, three, and four thousand years ago; the Prophetic range of Vision taking in events, shaping the historical paths, calling into creation the most minute details, surrounding specified times by predicted outward circumstances, even bringing into action most perfect examples of the miraculous and the superhuman, Antitypes being foreshadowed by Types, each marked phase of the history being given in a twofold aspect, giving a splendour and a Divinity to the entire conception, that utterly precludes the notion of there being any possibility of its having emanated from man; and this, when seen, will constitute the Glory of Moses and the Prophets, whose prophecies, freed from the technical opinions of the Preacher, will run through the Land, carrying conviction to the heart, so that we can let the spiritualising man still give his "private interpretations;" but the judgment of the people will not be with him. They will now see that, when God decreed Israel, when lost, to become an Island Nation, God meant what He said, and that it has actually come to pass, and that the version of the preacher—who has declared that we were not to understand God to mean a piece of land surrounded by water, but that the isles meant the heart of the believer in Christ surrounded by the love of God—was false. Our people will now see that, when God declared of Israel—when they were lost, and the tribes had consolidated into a Nation—that "No weapon that is formed against thee SHALL prosper," He meant that they should become an unconquerable people, and that the genius of the Preacher was at fault when he declared that He did not mean this, but meant that whoever was in Christ should be proof against the weapons of the Devil; that Satan's weapons should never prevail over them; and this in the face of the fact, that every child of God, from time to time, suffers defeat from Satan, otherwise he would be a perfect man on earth—a thing, as yet, impossible. Nay, Moses and the Prophets call into being an actual and positive literal Nation, distinct and apart from the Gentile peoples, and which, when once called into existence, should, within the limits of a certain and specially prescribed time, have a clearly defined and pre-eminently peculiar National History; and the entire thing, even to the prescription of the time, being realised by our Nation, gives a power to the Prophets, which surrounds them with a halo of Glory, and stamps upon all their words the mark of truth, rendering it impossible for the most depraved of the human family to obtain fair ground to cavil or

to dispute on the sureness of their words. This is what is meant by having Moses and the Prophets; and the Glory of their Power shall lead to the convincing of the whole Nation that the Bible is true throughout all its details, when our people will willingly and eagerly give their hearty support to the sure word of Prophecy, and, ultimately, when the establishment of our Identity is made sure and complete, then in the yet future, amid the direct Signs and Manifestations and Marvels of the Almighty, will the same be unfolded before the gaze of the entire Gentile Nations; when their adhesion to, and admiration for, the Word of our God will be won, which will, in a still more wondrous and marvellous manner, show the potency and climax of the power of Moses and the Prophets.

A Prophet declared that Israel, when lost, should become an Island Nation (Jer. xxxi. 36 and 10); and, by our Nation having become one, we fulfil the prophecy. A Prophet declared that their Isles should be in the North-West from Palestine (Isa. lix. 19, xliii. 5); and, by our Isles being in this position, we fulfil that prophecy. A Prophet declared that in their Islands their people should vastly multiply (Isa. xlix. 19), and the isles become too strait for them (Isa. xlix. 20); and, by this being exactly our case, we fulfil the Prophet's word. A Prophet declared that Israel should have immense Colonies (Isa. xlix. 8), many Possessions (Obad. 17), and Moses declared that they should form a kind of cord, encircling all the other Nations, (Deut. xxxii. 8, 9) so occupying the coasts of the earth (Jer. xxxi. 8), "the ends of the earth" (Isa. xxvi. 15); and, by our Nation alone answering exactly to these requirements of Israel, we prove ourselves to be identical with them, and fulfil the Prophets. Moses and the Prophets declared that Israel should be a Christian Nation (Isa. xlv. 17), a missionary people (Isa. xliii. 21), the medium of blessing to other Nations (Gen. xviii. 18), the strongest war power in the world (Isa. xli. 8 to 14), the wealthiest of all the Nations (Deut. xv. 6); and all these items belonging to us, and alone to us, gives a Prophetic life to our National history, showing the power and the glory of the Prophets' Words. Prophecy declared that Israel should, when lost, be under the Government of a Monarchy (Isa. xlix. 23), that a seed from David's House should rule over them (1 Chron. xxii. 10), that they should possess the emblems of the Lion and the Unicorn (Num. xxiii. 24, xxiv. 8), should have a State Church (Ezek. xliii. 7), with an Eastern Window (2 Chron. vi. 38), also Dissenters (Isa. xlv. 5); and our Nation, being identical with Israel, and having the whole of these things in actual existence, proves the Prophets to be true, and surrounds them with a Sacred Glory. There are hundreds of such instances that could be brought forward, but

here is enough to convince any man that they could not possibly be a score of mere coincidences, simply striking resemblances! In the requirements above mentioned, there are things that no other Nation but Israel could accomplish, Works given to Israel alone to effect, rendering it impossible for two Nations to bring forth the whole in detail. It can be the work of one Nation only; therefore the Nation that exactly corresponds to the whole must be Israel; and that man must be totally ignorant of Divine things, who, when shown that the English respond to the whole, and alone respond, would speak of these identities as being simply striking resemblances and nothing more. Our responding to the whole without a single flaw, and without a missing link, renders it utterly impossible for it to have happened by chance. It cannot be anything else than the Verification of Prophecy, and in a manner never before developed, brings out the power and the Glory of "Moses and the Prophets."

THE GLORY OF THE GREAT PYRAMID.

Of all the practical arts and sciences made use of by every civilised Government on the face of the earth, in none do they invest the funds of their respective nations so largely as in architecture.

Architecture is the most lasting, the most comprehensive, the most patent in the eyes of all the world, the most easily comprehended by rich and poor, high and low. It hands down, more securely than anything else can, memorials and mementoes, manners and customs, from father to son; it best speaks the ideas of those who erected it, and shows their competence or incompetence, refinement or vulgarity, science or no science, without any palliation, without any possible subterfuge, before all mankind.

Hence every nation has reason to be desirous that its architectural monuments should be the best possible; for by them it is known, and by them it is judged; and, above all things, wherever the custody and security of its State papers, its title-deeds, its regalia, and chief hereditary treasures are concerned, every country is more anxious than another to have their documents preserved and ennobled too, in a monument, which shall by its character necessarily impress all its subjects with a sense of an overwhelming assurance of safety, and speak to them of a power of lasting almost for ever.

And yet how often are not Palaces, Castles, Churches, Law-courts, and even Parliament buildings, gutted by all-devouring fire. It is less than half a century since the English standards

of measure perished in the conflagration of the House of Commons. The newer cities of the earth are still more combustible than the older; and amongst both new and old, nowhere in either hemisphere of the world does there stand, or has there ever stood, so high a stone building, and so firm, so fire-proof, and so lasting a one as the ancient Great Pyramid. This is that Great Pyramid which stands *in* Egypt, though it is not *of* Egypt; and has, indeed, a number of native imitations in its neighbourhood, but all of them smaller than itself, and entirely unsuccessful in appropriating any of its real excellences.

Now what are these excellences which, when we come to number them and consider some of their objects and purposes, roll up into a mighty sphere of glorious size and weight, and also lead us on to the contemplation of yet more admirable results which are to follow?

First, let us contemplate its superior age. No other architectural monument exists so old. It was erected long before the birth of any profane history in any and every known nation; and, in sacred story, before Moses, and even before Abraham, or in what St. Paul would have called, and called truly as regards man, "the beginning of the world." Yet it is still standing, still uninjured, except superficially, still able to tell the purposes for which it was founded; while subsequent buildings, whether of Babylon or Nineveh, Jerusalem twice destroyed, or Rome overgrown by a new city, where are they, and in what condition are they now? Some persons will say, "But then the Great Pyramid is founded on rock, and is entirely built of stone, so it must last." To which we answer, "True, it is so; and can anything be better; at least for a beginning, seeing that these two features by no means comprise all its excellences."

Second, The simplest in appearance of all the great buildings of the earth—viz., a mass with a square base, flat sides, and pointed summit—the Great Pyramid is yet found to embody most extensive thought, wonderful information, and far-reaching design; and although finished and sealed up long before any man of any nation had begun to think about science, and though it has now lived down to these latter times when knowledge has increased—when men run to and fro over the surface of the earth—when books are multiplied without end, and every one knows more or less about the secrets of nature—behold, the Great Pyramid is far more scientific than any other building yet erected; and in some points is further advanced in useful results of grand cosmical quantities than all the modern science therein.

For example, astronomers in the present day are just beginning to wake up to the fact that their estimates *hitherto* of the distance of the Earth from the Sun have been in error by three millions of miles; and meteorologists are also only now begin-

ning to be cognisant that the laws of temperature and barometric pressure of our atmosphere, its rain, wind, and weather, will only be successfully investigated by looking more continually to the physical changes going on—not in the Earth about us, but in the immensely distant, yet physically potent, Sun. The very first, however, of the physical teachings of the primeval Great Pyramid is, to point by its elevated summit from the Earth to the Sun, and to show that that grand luminary—the essence of all organic life on this globe, and the most important physical power for men to look to, or depend on, and understand—is at a distance of not 95, as modern science taught up to twelve years ago, but 92 millions of miles.

The Great Pyramid next teaches the nature of the orbit of the Earth round the Sun; the exact proportion of the period of that revolution to the rotation of the Earth on its axis; the length also of that axis of rotation (500,500,000 British inches); its expressiveness as a governing symbol for the size and delegated possession of the Earth; and typifies the mass of the whole globe, as well as the weight and specific gravity of its solid contents.

Finally, after demonstrating the permanence, for the age of man upon earth, of the direction of the cardinal points, establishing the safest principle of astronomical chronology for the history of mankind, and wherein the years do not repeat themselves until after more than 25,800 have elapsed, the Great Pyramid gives a short prophetic view of the religious history of mankind from the Dispersion downwards, at once concise, summary, and unmistakable.

The proofs of these things—or attempts at proof, not always successful at first—have been eventually set forth in various works, from John Taylor's "The Great Pyramid: Why was it built, and Who built it?" in 1859, down to others in the present year, including, in the interval, some for whose correctness I have to answer myself. And if all the above physical and other information was truly and, as apparently it most assuredly was, intentionally embodied in the design of that ancient building, in its most primeval and ante-scientific day too, the ability so to design it, *then*, could have come from nowhere than Divine revelation.

Now for us in the present day to be able to see, to search, and handle a building, a structure of any kind, designed by Divine revelation, is a distinguished privilege indeed; for though once, in earlier ages, there were to be seen the similarly designed Ark of Noah, the Tabernacle of Moses, the Ark of the Covenant, and the Temple of Solomon, they appear no more. The Great Pyramid is therefore now perfectly unique as a visible material monument of Divine Inspiration. That uniqueness

cannot but be a glory in itself, though apparently in part adventitious or accidental ; but the building had also a higher, because an intended uniqueness also ; and even as God has said that "He is God, and He will not allow his glory to be shared by another," so He has placed the Great Pyramid in such a manner in Egypt, and Egypt in such a manner in the world, that, whatever may be the final and future purpose which any other building is to subserve, no second Pyramid can ever be erected by men in any country to compete with the meaning, significance, importance, and nature of the one Great Pyramid of Divine Revelation of old. There has only been one, there is only one, and there never can be another. And why not ?

Listen to a few of the essential facts :

While Biblical scholars have for long either wondered at, misunderstood, or neglected the strange expression of Isaiah, touching a monument which was both an altar in the midst of Egypt, and, at the same time, a pillar at the border thereof to the Lord, it has been recently shown that the Great Pyramid fulfils these two apparently contradictory conditions precisely ; for Lower Egypt, the Egypt of broad extent and marvellous fertility, then and there alluded to, is, by its physical formation, of a regular sectorial, or open fan-shaped form ; and the Great Pyramid being placed at the centre of origin of the sector, or over the handle of the fan-shape, is at once, and at one and the same time—from the mathematical principles of a sector—necessarily, both in its centre, source, or midst of origination, and at one end, or corner, or border thereof.

Lower Egypt is thus in a manner dominated by, and given as a possession to, the Great Pyramid, which contemplates from its entrance passage a rich expanse, springing at once from the northern edge of its own flat-topped hill of solid rock in calm dignity and solitary grandeur. For though there are other pyramids on the same hill, they are all most distinctly kept away back, and to the south of the grand one, without being allowed to share in that remarkable view towards the north. They are the tail, and the Great Pyramid is the head ; and, we might almost say, that they wonder, apparently, among themselves in their group behind, what noble thoughts—far excelling theirs—can be passing through the mind of their lord in front.

But if the Great Pyramid is thus the head of Lower Egypt, Lower Egypt, on a far grander scale, is proving itself to be the head or central point of the land surface of the whole world. For this is the result that has lately come out, on taking the world as we know it now in these latter days, or with America and Australia as well as Asia, Europe, and Africa, and rigidly computing what is the central, governing, or balancing point of the whole of them. And simultaneously with that discovery, it has been

found that the unequal distribution of land in the two hemispheres (a great fact, though known to physical geographers only in modern times) enables the Great Pyramid, though not situated on the Equator, yet to be in the parallel of latitude which has an equal amount of dry land, or of man-bearing, kingdom producing surface on either side of it; enables it also to be on that meridian of longitude which has the greatest meridian length of land in the whole globe; to be, further, in the mean temperature of all inhabited lands, and to be less vexed by storms, and aerial disturbances than any other country known.

The Great Pyramid thus indicates, by its position in Egypt, and Egypt's in the world, both a central meridian for longitude that might advantageously be adopted by all nations, as well as a grand and also central reference for temperature; with a standard thereof which is not only the best and fairest for all communities for scientific purposes, but the most favourable for human life and growth, the happiest mean between cold and heat. At the same time, in its actual structure, as in part already indicated, the building affords the only perfect standard of linear measure to which all nations can ever be expected to agree, and the only one which establishes a harmonious scale of commensurabilities between the small units employed by men in their terrestrial works and operations, and those grander units on which the heavens themselves have been laid out by the Almighty Architect; while it also affords a similarly unexceptionable system of capacity and weight measures, bringing into prominent notice the wondrous chemical constituents of the deep interior of the earth, or those very features thereof which are forming more and more as civilisation advances and learning grows—the wealth and power of modern men.

But for whose use was this astonishing building prepared, stored with wisdom of both an abstract and practical kind, and especially with those units and standards of weight and measure, so founded as to become necessarily the best material symbols of the practical justice, law, and order of any holy, perfect, and lasting Government?

Not simply for the use of man of, and by, himself alone. That we may be perfectly certain of; because the chief keys of the mystery were sealed up in the building at the very time of its erection, and were kept in that way unknown until a very recent age; and others of the keys were dependent on the progress of men in teaching themselves science, up to a stage which, notwithstanding the progressive developments from Greek and Roman up to our own time, they certainly had not reached only 15 years ago, though they may be touching on it now. Let us seek for a solution, then, of this question in a totally different quarter;

remembering, too, that Isaiah, in the spirit, indicates that the Pyramid is a Monument to the Lord.

Though the Great Pyramid has been locked up against, or has been unreadable by, man from 4000 years ago almost to the other day,—so that not before now could its message have been obtained by men from itself,—yet some portions of its system of weights and measures have been in use for ages amongst certain branches of mankind.

What branches?

Why, precisely those to whom the oracles of God have been most frequently vouchsafed; and primarily to the Hebrews. Their measures, both of length and capacity, especially when under such teachers as Moses, David, and Solomon, were in fact those of the Great Pyramid; and if one set, then both were of God. Or if, again, we find some of the Pyramid astronomy and measures of time for chronological reckoning in use amongst Mexicans, Australians, New Zealanders (far-dispersed families, to whom no one knows otherwise of any dispensations having been directly made, and to whom some of the rationalists of our day in physical science would deny the right of full brotherhood as men), yet there is enough now manifested to show that these rules of reckoning, and special ideas attached to certain stars, were imparted to those tribes at the date of the Biblical Dispersion of mankind: and were even a portion of the heirlooms of appropriate knowledge with which a stern Judge, but merciful Heavenly Father, furnished those families whom He then condemned to distant abodes; though, at the same time, He assisted them, both to gain their respective localities, and to maintain themselves there, as his witnesses, from that period until the time of the restitution of all things, closely approaching now, though not yet actually and fully arrived.

The design, then, of the Great Pyramid was of and from God, and refers to all peoples and tongues; but there still remains the question, the inscrutable mystery of all human sages in every age and clime yet,—For what purpose?

Here, however, in this present age, or in the ripening of the times appointed, we need not remain long altogether in the dark. The one purpose for which the Scriptures themselves were manifested, and about which they continually revolve, is the salvation of man by the Son of God. From the beginning to the end, from Genesis to Revelation—that is their never-failing theme. Without allusion to the Son of God there can be no true revealed religion. He is the one and only Mediator, through whom man may approach God; and the separation of the peculiar people was not for their excellence, but for His purposes.

Now, it may have often excited the surprise of the religious

readers of the Bible why the Saviour, to such an extent the power and Spirit of God, is so often likened to a "stone"!

Yet when those passages are compared and studied, it presently appears that it is by no means an ordinary stone that is alluded to; it is a cut stone—a stone of pointed kind—on which whosoever falls he shall be broken; and of immense size, as well as mounted up at a great height, so that on whomsoever it shall fall, it will grind him to powder; a head-stone, moreover, and a topmost corner-stone, so symmetrically completing the whole building it appertains to, that that structure could be no other than a pyramid of the same order as the Great Pyramid—or, rather, it could only be the Great Pyramid itself; and if its head stone is a favourite scriptural symbol of Christ, no wonder that Zechariah speaks of the "head-stone of the great mountain being brought out with shoutings, crying, Grace, grace unto it." Or that, when that corner-stone was laid, according to the words of God himself, in Job, "The morning stars sang together, and all the sons of God shouted for joy."

The Great Pyramid, then, has much to do in the Bible with the Messiah, and both at his First and Second Comings; or, if at the First, how much more at the Second? Symbolically, perhaps, only at the First; but materially and governmentally at the Second.

Can there be any question more important for our own times than the reality of the Second Coming of Christ in power to reign on the earth? The Bible indicates that the Jews are to be established once again in Zion before it takes place. Why, until they repent, seems inexplicable, except that they were not so wholly wrong after all. Of the *two* predicted Comings, they overlooked the First one in meekness and sorrow, misled by the excelling glories that were predicted of the Second. Not a much greater error, argued the late Matthew Habershon (himself a converted Jew), than that of too many Christians who, holding to the First, overlook, deny, spiritualise away, or misappropriate the Second Coming, because it is still of the future. The Jews crucified the Saviour at his first coming without knowing him; the Christians, (happily, not all) are presuming to call themselves the body of Christ, and to render needless his Second Coming, because they will themselves occupy any millennial throne that is to be.

Perhaps there was even more excuse for the poor Jews; for the prophecies they looked to, must, in their day, have been of inconceivable difficulty to read aright. The First and Second Comings are there mentioned, either together, or in such close consecutiveness, as to be without any apparent interval—except, indeed, such as may now be appreciated by aid of the stereoscopic power of the 2000 years which have since elapsed; and

which we are, therefore, unpardonable, if we fail to make use of.

Thus in Isaiah ix. it is written, "For unto us a child is born, unto us a son is given"—that is, for the First Coming; but when the prophet goes on in the same sentence with, "and the government shall be on his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this,"—then it is clear that an interval of 1900 years nearly is to be supplied, and the Second Coming to be that which is finally alluded to.

So also in that most signal of all prophecies (Luke i.), the message of the angel to Mary, "Thou shalt bring forth a son, and call his name JESUS. He shall be great, and shall be called the Son of the Highest: ——— and the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

The prophecy begins with a description of the First Coming, and ends with a statement of what never has been accomplished yet, or during all the 1840 years of that Coming's dispensation, but is to be certainly accomplished under the Second Coming; for thus, again we read in Isaiah xi. :—

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

And why? Mainly because the Jews, or Judah, will have to confess that the Christians—descendants chiefly of Ephraim—were right, in there having been a First Coming of their own Messiah in meekness, sorrow, and grief, as foretold by their prophets; and the Christians on the other hand will have to acknowledge that the Jews were also right in seeing, and wonderfully faithful in holding fast, even through 2000 years of troubles and unheard-of persecutions, to their belief—that there was to be a Coming, which is the Second Coming, in person and material majesty of the Christian's own Lord, Jesus. Each family of brethren adhered to one, and despised the other, of

His two Comings. And it is the crowning glory of the Great Pyramid to have been prepared by Divine inspiration in the beginning of the world, so as to be now capable of standing up a more than mortal witness to these latter days, both of there being a finite-appointed time for the First, and now, at last, a close approach of the exceeding glories of the Second Christian Dispensation; though seen athwart times of trouble still. For the old *theotechnies* of classic ages, reinforced with science of modern schools, will make one more effort to arise; and then will arrive that glorious day of united co-operation of the two houses—houses separated ever since Solomon's successor went astray under the teaching of human wisdom—that day when, as God says prophetically for it through Zechariah, "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is His goodness, and how great is His beauty." Or as David more precisely expresses it—"Oh how great is Thy goodness which thou hast laid up for them that fear Thee; which Thou hast wrought out for them that trust in Thee before the sons of men!"

C. PIAZZI SMYTH,
Astronomer-Royal for Scotland.

15 Royal Terrace, Edinburgh,
10th February, 1873.

NO. 7.—THE GLORY OF THE OVERTHROW OF INFIDELITY.

The destruction and annihilation of Infidelity throughout our Land is one of the sure Glories inseparable from our Identity with Israel being established. As positive proof that it cannot be effected by the preaching of the Gospel, as at present dispensed by our Ministry, we have the fact that, notwithstanding we have had an earnest Ministry for hundreds of years, yet we have in the present time more avowed infidelity among our people than at any former period of our history: so preponderating that the Right Hon. W. E. Gladstone declared in January, 1873, that the progress of infidelity in our Country was really alarming, and that it was permeating all classes of Society, from the highest to the lowest: I am not alarmed at this, nor yet surprised. With so many preachers squabbling with each other, contradicting all others as well as themselves, making much of a little, fighting about vestments and candles,

oftentimes acting directly contrary to the teachings of our Saviour, utterly ignoring the Sure Word of prophecy, the spread of Infidelity is not to be wondered at. I fearlessly state my belief that preachers, as much as any other class, are answerable for the increase of this wickedness. They, in a large measure, have caused it; and having done so, it becomes impossible for them to cure it. As a body, this privilege is taken from them; yet it is fair to say that they never have been invested with the mission of destroying national unbelief in God. The Almighty never designed their agency for this purpose. True, they have effected it in minor and individual cases, but they never could effect it in a National sense; this can only be done by the Identity of Israel. God Himself declares this, and we cannot set aside God's plan, but must alone use the means He Himself has designed, and not our own.

Infidelity is the denial of the existence of God, a refusal to believe in Him as the Creator. It is a sin against God and against reason. Thanks be to God, His remedy is at hand, and that is, by bringing forth the Blind people of Israel; in other words, by their Identity. God declares this to be His means for removing Unbelief. He calls upon us to be Witnesses even against our own belief, Witnesses against ourselves, and Witnesses for Him to the truth of His Word. God's Word must be true. He says, when alluding to the horrors of the theory of Infidelity, "Bring forth the Blind people that have eyes." Not blind through a physical defect, but a people, a nation, who answer to the callings of Israel, whilst they have been in ignorance of the fact. This bringing forth is their National Identity. Then God says, "Who among them can declare this, and show us former things," *i.e.*, who can show that their former history tallies with what God declared should be the lot of Israel; and again, "Let them bring forth their Witnesses that they may be justified"—that is, let them show wherein the various points of their history become identical with the foreordained and declared history of Israel, because these Identities are the Witnessing points by which they become justified in proclaiming before "all the nations" their positive and literal identity with Israel. To show the stress that the Almighty lays upon this duty, He commands the same thing in two chapters preceding the one from which we are quoting (Isa. xliii. 9). Thus: "Produce your cause, saith the Lord;" "Bring forth your strong reasons, saith the King of Jacob"—*i.e.*, bring forth your Identifications. For what purpose? "Let them bring them forth and show us what shall happen" (Isaiah xli. 21, 22). Thus, by our Identification, we know much about the future, which God wills that we should know. It is not an unholy prying into futurity which some

persons have declared it to be, because God commands it to be done. We are also commanded to look into the past. "Let them show the former things what they have been." It is by our past that our Identity is established. We must heed our identities. God bids us to "consider them," purposely that we might "know the latter end of them," and about the "things for to come." Why does our Identity become so important? Why is so much stress laid upon it by the Almighty? God gives us the reason. It is that infidelity might be destroyed. By our Identity we become Witnesses for God; the Almighty Himself says so. He declares, "Ye are my Witnesses, saith the Lord, and my Servant whom I have chosen: that ye may know and believe me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is no Saviour. . . . Ye are my Witnesses, saith the Lord, that I am God" (Isa. xliii. 8-13). Hence, here we have the direct affirmation of the Almighty, that by the bringing forth, or Identity of Israel, the making known of our identifications, by showing our National history hitherto to correspond with that declared of Israel, we obtain a power, and the only power to root up and destroy for ever the abominations of infidelity. Can we, loving God, be indifferent to this fact? Shall we insult Jehovah by declaring in His face that we believe our old method of Preaching, notwithstanding its positive failure for this work, is yet superior to the method the Creator declares He will use? Preaching is needful, and it would be the greatest calamity as yet, for it to fall into disuse; but for the great and mighty work of destroying Infidelity, God declares that there will be no greater power than the Identity of Lost Israel, and this becomes another of "Our Coming Glories."

No. 8.—THE GLORY OF THE DISUSE OF PREACHING.

The Institution of Preaching, taken in one sense, is most undoubtedly a calamity. It implies the existence of the ungodly, the rebellious, and the ignorant in our midst, as well as the thoughtless, the indifferent, and the forgetful; and the avowed object of the Institution is to raise the voice of warning, and to bring these classes to a knowledge of the truth. But our Identity with Israel will bring us to a grand Glory, because it must lead us to the time when the present object of preaching will be done away with; to the time when we shall not be troubled and grieved by the classes we have named.

The political resurrection of our Nation with Israel leads us to the time when the Lord will make a new Covenant with us. "The days come, saith the Lord, that I will make a new Covenant with the House of Israel, and with the House of Judah." So that the Jews will share in the Covenant as well as ourselves; but most assuredly the Covenant does NOT include the Gentile Nations, but alone the peoples of Israel and Judah, they only being specially named. The new Covenant is not to be "according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt." Nay, for at this time there was need of preaching and of teaching; but God is going to do better for us than He did to our forefathers. He says, referring to the time that follows our Identity, "I will do better unto you than at your beginnings, and ye SHALL KNOW that I am the Lord" (Ezek. xxxvi. 11); and this is part of the Covenant, because God says, "This shall be the Covenant that I will make with the House of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God and they shall be my people, and they shall TEACH NO MORE every man his neighbour, and every man his brother, saying, Know the Lord, for they SHALL ALL KNOW ME, from the least of them unto the greatest of them." This is one of the Glories, sure and certain, held out to us, as following our Identity, made doubly sure to us, because the utterance does not come from man, for the verse ends with the ringing joy, "Saith the Lord" (Jer. xxxi. 31-34). Again, reader, may I ask, With such an assurance from God of what shall be, dare you think lightly or treat with indifference this Identity question? True, this promise is given in connection with the return of Israel and Judah, but as the return cannot be effected until the Identity is acknowledged, it follows that this glorious promise of the disuse of preaching and teaching is a contingent of the Identity. The subject-matter of these verses has formed a standard prayer of the Churches for ages, so that now, seeing the only mode by which it can be effected, for the future to go to the Church or the Prayer Meeting, offering the prayer, and yet ignoring the Identity, could only indicate the use of vain petitions.

No. 9.—THE GLORY OF OBTAINING HEAVEN- TAUGHT PASTORS.

I would not have it said that we have not Pastors in our midst that are not taught of God, for we have very many; men both good and holy, God-owned and God-honoured, and in

every way worthy of our highest esteem and love. Of all men whom I would delight and feel honoured in serving, the Ministers of God have the foremost place, and all right-minded people and all children of God would say the same. Yet still we have the painful fact, that our National Identity with Israel makes it a sure and certain thing that we must have a large number of Ministers who are not sent by God. After Israel was ejected from their land, we have this prophecy applying to them, and whose forecast applies to these times: "His Watchmen are blind; they are all ignorant; . . . they are greedy dogs which can never have enough; they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter" (Isa. lvi. 11); and then by Jeremiah we are told, long after Israel had gone into Captivity, and a prophecy given to apply to the present times, because given in connection with the promise of their return, "Therefore thus saith the Lord God of Israel against the pastors that feed my people; ye have scattered my flock, driven them away, and have not visited them; behold I will visit upon you the evil of your doings" (Jer. xxiii. 2.) God says, "My people hath been lost sheep; their shepherds have caused them to go astray" (Jer. l. 6.) And, again, Ezekiel gives testimony, "Woe to the Shepherds of Israel that do feed themselves. . . . Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, . . . neither have ye sought that which was lost. . . . Thus saith the Lord God, Behold I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock," &c., &c. (Ezek. xxxiv. 2-19.) The subject is a painful one, and I care not to dwell upon it; but the words quoted are the words of God. Doubtless they might refer to those ministers who would pack a meeting, or who would sing the doxology to drown the voice of a brother who would ask an awkward question, or who would deport a well-set passion in the capacity of chairman, or who would put to the vote a favoured resolution while refusing an amendment, or who would put out the gear and declare a deacons' stampede, or who would dwell for ever upon the everlasting "whosoever" and ignore prophecy, or who would make a god of the dogma of Apostolical Succession, or of the minor and indifferent point of Congregationalism, or who would think more of calling himself after a man than after his Saviour. These and others may be signs of coming under the ban pronounced in the Scriptures quoted—practices that have long marred the beauty of Christian fellowship, that have grieved and wearied the souls of earnest believers, that have

abstracted solid strength from the Church, and hindered the full glory of God. Have we not all, in some way, shared in the pain and disgrace that such things entail, and do not our souls declare we have had enough of them? Then be it known, the Identity will lead to the time when all such evils shall be swept away. God declares this shall be so, for he says, speaking to ourselves, *i.e.*, to Israel, after our Identity is set in, "I will take you one of a city and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, who shall feed you with knowledge and understanding" (Jer. iii. 15). This is a promise positively given in connection with our Identity, and will lead, so far as our nation is concerned, to the most glorious age of the Church of Christ. No devout student of the Bible, or true-hearted lover of our Saviour, can be indifferent, without sin, to the approach of this prospect. Until then we are not justified in receiving with implicit trust the utterances of our ministers, and until then we are fully justified in adopting the wisdom of the Bereans of old, who searched for themselves to find whether the things told them by their teachers were truths or not. This much is certain, that the promise of having pastors after God's own heart is given to us in connection with the events that issue from our Identity; giving us another glory attached to our Identity question.

No. 10.—THE GLORY OF DISESTABLISHMENT.

The foregoing paper must prepare the mind of the reader to conceive that all the acts of our clergy are not to be considered as the consummation of wisdom; and it is very evident from Scripture that their consent and clamour for a State Church, as the purest repository of truth, is not the highest token of Biblical knowledge. Yet prophecy has most clearly foreshown that Israel, when in their blindness, and, as a lost nation, were in ignorance of their origin, would have their National Church connected with the State; and if I had not found this with us, I would have demurred to the possibility of our nation being identical with Israel at all. God foresaw that we would have an Established Church; therefore, in a sense, it is right that we should be found with one. Nevertheless, our having it, does not follow that it is pleasing or acceptable to the Almighty. On the contrary, He implicitly and distinctly calls it a "defilement" and an "abomination," saying, it is the "setting of their threshold by my thresholds, and their post by my posts" (Ezek. xliii. 8). And undoubtedly our nationally declaring our Monarch to be "the Head of the Church" is placing our

threshold by that of the Almighty's, whilst He alone should be the Head of the Church.

As shown in the "Anglo-Saxon Riddle,"* the verses 7 to 9 of Ezekiel xliii. apply to Israel, and that when a lost nation. They could not apply to Israel when in their land, because then it was abomination to them to bury the carcasses of their kings and great people within the walls of their synagogues, which were their high places; neither could the verses apply to Judah when in the land, because they had an equal aversion to this impiety; they could not apply to Judah since their captivity in any way, because since then they never have had kings to bury, and even now would loathe as a wickedness and pollution the burial of even one of their most cherished priests under the roof of any building set apart for the worship of God. Hence we are forced to the conclusion that they can only apply to the nation of Israel as now existing, whom many other prophecies declare should now be under the rule of a monarchy. Hence, having kings to bury, with the practice of burying them in high places or cathedrals, which practice in itself is an avowal that their National Church must be a State Church, I have no hesitation in declaring that our Identity with Israel when nationally established must lead both to a speedy Disestablishment and the entire removal of the dead from within the walls of our churches; indeed, this latter is the sure consequence of Disestablishment—part of the scheme; indeed, let me say that Disestablishment can only be effected by the Identity. It is a sure issue of the Identity, which will render it then quite another thing to our present notions of what this separation will involve. I make bold to say that the Liberation Society never can effect Disestablishment. I do not see that they are playing any part in the real accomplishment of it, unless it be the making of the subject familiar to the mind of the nation, so that when the time arrives for it to be effected the act may not appear so formidable, by their being in a measure prepared for it. Disestablishment by the Liberation Society would become a national scandal, whereas Disestablishment through the Identity would become a national glory. Disestablishment effected by the Liberation Society implies the creation of new sections of the Church and the full perpetuation of all the old ones, which are already the bane and burden of vital Christianity, the addition of sects making confusion worse confounded. It means plunder! the diverting of endowments made by holy men for strictly specified national purposes into the narrow channels of sectarianism, whereby bigotry, malice, jealousy, and all unholy

* Hamilton's. Twopence.

passions would become rampant, thus thwarting the intentions of the pious dead, who directed the endowments with the express desire of avoiding such strife. It means ungodly ambition, by which all sects would be placed upon a general equality, having an equal share of the spoil, by which some sects that are entirely devoid of Christianity, and whose proceedings are the buffoonery of nonsense, would be placed side by side with sections that do possess the majestic sway of Christian life, thus bringing religion into contempt and ridicule. Little nobodies, whose cause, though dragged about for years, never could make headway, because destitute of unction, by the uncleanness of hands, sharing equal division, and having the same advantages and a common footing, with those whom Divinity had fastened an importance upon, and whose hands were clean. This is what is implied by disestablishment through the agency of those now advocating this step, which may God in His great mercy ever avert. Disestablishment by the Identity becomes quite another thing. This implies the previous outpouring of the Holy Spirit upon the nation at large; it implies the abolition of all sects. It becomes incumbent alone upon the people seeing "eye to eye" with each other, being ready to serve God with "one consent," the complete merging of all into Christian unity, each having the same mind, by having "one heart," "one way," "flowing together," singing the same Psalms, offering the same prayers, which would be the entire nationalising of the people into one common and united church. This is what is implied by Disestablishment through the Identity, and surely anybody could see that, with the entire nation godly, and of one mind, Disestablishment would indeed become a glory; whereas, if effected under the vision of other agencies, it means havoc, spoil, disruption, misrule, and all the vices of an untaught and unrestrained license. The disunion of the Church from the State by the Identity will not abstract or divert one farthing from its legitimate application. Now, some are looking upon the funds of the Church as a rich spoil—as an immense treasure heap; but the operation of the Identity will cause us to look upon this fund as the offerings of backward hands, savouring of a grudging parsimony. National godliness will increase these resources a thousand fold, and then consider the gift too small. Nothing will be thought too much by our people in their gifts to God. Church property now is as nothing to what it will shortly become, when true religion becomes really national, freed from the trammels of the State. Then we shall have what our forefathers had—truly a national religion and a national church in every sense of the word, but not a state one.

It is worthy of remark that the Scriptures referred to, that

clearly recognise a State Church with Israel, only give forth the thought of Disestablishment in connection with the restoration of Israel. Therefore the proof comes from Scripture that it must be a result of the Identity, and not through any organised society. With the light thus given to the subject, by this new view of the question, a volume could profitably be written in presenting it in a thousand different and useful aspects, but our narrow limits will not allow us to go further into this point. Suffice it to say it is a glory attached to the Identity of our nation with Israel.

NO. II.—THE GLORY OF LARGE TEMPLES BEING REQUIRED.

It must become manifest that, with the near prospect of a national outpouring of the Holy Spirit, the bestowal upon us of a national righteousness, accompanied by the destruction of Infidelity and the perfect unity of Christians, together with the needlessness of preaching as now practised, the whole aspect of church history will go through an entire change. The principal portion of our church services is now generally considered to be embodied in the sermon. In the future, after the Identity, the principal part of public worship will be considered the devotional exercises. Now, especially among the Dissenting sections of the Church, the major portion of the time spent in the sanctuary is consumed by man's address and exhortation to his fellow-men; then the time will be chiefly spent by the expressions of adoration from the hearts of the people, sent forth by song and prayer to the Almighty GOD. Our chief object then will be praise, not by small congregations, such as now gather in our sanctuaries all over the land, but by the willing and eager flowing of the united strength of the parishes. We shall not then, as now, be content with small buildings, indifferently furnished, as though we had said anything will do for religious worship, but then we shall require immense Tabernacles, thinking it not too much to elaborately detail even the minor parts, doing our utmost to beautify the sanctuary, remembering that God's own instructions regarding the adornment of the Tabernacle, the Temple, and His glowing description of what the New Jerusalem shall be, testify that the Almighty is not indifferent to the righteousness of decoration, though many of us have declared that He was. I venture to say that the majority of the sanctuaries that we now possess, and still are using, we shall be utterly ashamed of when the outpouring of the Spirit is given to us, and we shall gladly suffer many of them to fall into disuse, certainly the use they

now are serving. The sanctuaries of the quickly coming future must be most capacious, suitable for the full swell of congregated thousands in the singing of psalms, which will constitute the "sacrifice of praise" that God will then require from us, and that we shall eagerly render. Hence with such a prospect, with the almost certainty of its near approach, because it is a clear contingent to the Identity being established, it does become a question whether there is wisdom in encouraging now the erection of small churches and chapels that we are asked to subscribe to in every direction. With the abounding churches now only partially filled, it does become a question whether it is wise to build more small places, when the certainty is that we shall spurn their use when Israel is nationally identified.

Lest any one should smile at the erection of immense houses of prayer when so much difficulty now exists to procure funds for the erection of small ones, I would reply by saying that the religiously inclined of our people is but a very small minority of the nation, counted by thousands; whereas upon the outpouring of the Holy Spirit, the entire nation, counted by millions, will then gladly come to the Service of God, and this will make all the difference. What has now taken years to accomplish in the raising of funds will then be done at a single gathering. Hence we outline another glory connected with the Identity, that of large temples for worship being required.

No. 12.—THE GLORY OF THE EXEMPTION FROM WAR.

The next glory I bring under notice, assumes grand proportions, gifts us with a National boon, is of a nature the most tangible, comforting, and delightful, showing to us that the promises bestowed upon us by God, not only pertain to the heavenly life beyond the grave, but include the affairs of our earthly course, appealing to our daily experience, saving us from the troubles that afflict other nations, causing us to possess exceptional and peculiar advantages, and that when seen, will, as much as any blessing promised to us, fill the mind with becoming emotion, and the heart with intense gratitude, for the goodness and favour that God has in store for our people, that of sparing us the necessity of taking any part in the fast approaching Gentile struggles that must shortly convulse the entire Continent from one end to the other. The Bible being so clear upon this point, nothing becomes easier of Scriptural proof.

We have the direct testimony of Christ, given by Him in

answer to a question having reference to the restoration of Israel, therefore to a time yet to come, that "Nation SHALL rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places" (Matt. xxiv. 7). Our Saviour knew this from His knowledge that the Prophets must be fulfilled, therefore He knew a Prophet had written "Behold, the Lord cometh out of His place to punish the inhabitants of the earth" (Isa. xxvi. 21). God through another Prophet had declared, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, all My fierce anger" (Zeph. iii. 8); and again, that the Almighty had said, "The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall cry, yea, roar; He shall prevail against his enemies. I have long time holden my peace; I have been still, refrained myself: *then* will I cry like a travailing woman; I will destroy and devour at once" (Isa. xlii. 13, 14).

These dreadful predictions have not yet taken place, they are yet in store for the future; and the whole of them are given in connection with the identity and restoration of Israel, therefore must have reference to a time near at hand.

Calling to mind the wars of the past, even the wars of Wellington and Nelson, and they were positively as nothing when put in comparison with what the wars of the future must be,—in no period of the past can it be said that the Lord has roared in war. Even the weapons used in the late American War, when the North was arrayed against the South, terrible and severely telling as that war was, eclipsing in the despatch of execution anything that had gone before; I say these weapons would now be discarded and cast aside as unworthy, and the choice given to the newer and more deadly weapons of recent invention, were they once more called upon to assemble themselves for conflict. Yea, come to later times, and it is easy to conceive that had the French, when face to face with the Prussians, played the part of warriors; that had they really buckled to, instead of uniformly giving in; that had there been a series of real engagements, instead of merely sham fights, we should now have on record the most calamitous war, involving the greatest amount of bloodshedding in the shortest time, that war history had ever known. Even they have made improvements in the weapons of death since then; so that the wars of the future, which Christ and the Prophets declare shall come to pass, will be the most gigantic, terrible, and costly, that have yet been known to history: the time when the Lord Himself shall "roar,"—roar as "a Man of War," putting into execution the "indignation" and "fierce

anger" of the great Almighty. This will be the time for the creation of widows and orphans, of the homeless and the destitute, of hunger and famine, of misery and helplessness, of the wounded and the bleeding, of national Debts and the decadence of Nations. It is not in the language of irony, but in that of solid fact, that Christ has designated this time as "the beginning of sorrows." Peace Societies have no power to prevent these troubles; were their principles to sway the earth, the Prophets would be rendered false, the Bible untrue; and in proof that their organisations are puerile and anti-scriptural, we have the admitted certain fact staring us in the face, that all the Continental Nations are prepared for the outbreak of these wars, are already armed to the teeth, and only wait the first lighted torch to make its appearance, which may now be called forth by any little trivial thing that can at all be construed into an out-of-the-way circumstance—and this is the now and near future of the Nations of the Continent.

The English People, being identical with Israel, will become entirely exempt from these warlike operations. The English Nation can take no part in them. This is a certain fact which it is my duty and pleasure to prove from Scripture, and for this purpose I call the attention of the reader to the passages already referred to, commencing with the Prophets.

The xxvi. chapter of Isaiah distinctly details the literal affairs of the Nation of Israel, and the matters that appertain to their latter-time history, when, after the outpouring, they shall have become "the righteous nation" (ver. 2), ready and prepared for re-possession, when they will "enter into" their inheritance of the land, when—what says Israel through the vision of the Prophet? Why, thus,—“Lord, thou wilt ordain PEACE for us” (ver. 12). Then we come to the closing verses of the chapter, where God addresses Israel as “my people,” as He does in divers other places. It is their peculiar title, thus, “I will bring again the captivity of MY PEOPLE ISRAEL” (Jer. xxx. 3). “My people Israel are at hand to come.” So God instructs us now, saying, “Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation be overpast. For, behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth shall disclose her blood, and shall no more cover her slain.” Here we have a direct avowal from God, that he is about to punish the Gentile Nations by the infliction of war, the mode of chastisement mostly used by Him in the punishment of Nations. It is most clear that only the Gentile Nations are to be punished, because during the time of the chastisement, His people, Israel, are to hide themselves, that is, to withdraw from all part in the con-

flicts; they are bid to "enter into their chambers" and "shut their doors about them," *i.e.*, they are to be neutral, and in no wise to interfere in these matters. As proving that this time must be near at hand, we ask how it comes to pass that our Nation, hitherto the first to interfere in every Continental squabble, always tenaciously contending for the dogma of the "balance of power," ever willing to lord it over our neighbours, insisting upon our right to exercise authority over them, should of late years suddenly, yet with honour and dignity, have claimed the principle of non-intervention? and what is non-intervention but the entering into our chambers and the shutting of our doors? So closely have we clung to the new system, that now, almost against our will, we are, as it were, all but obliterated from the political Map of Europe. We, whom the nations in late years were the foremost to consult, even asking for our consent to do so and so, now pass us by unheeded and unthought of; we, on the other hand, being utterly indifferent to them, not caring at all what they may be about. Thus we have obtained a precedent that prepares us to maintain the same doctrine in the future, when the time arrives for God to pour out His indignation upon the Gentile nations. The whole thing is the fulfilment of this prophecy. God has bidden Israel in these times to adopt the part of non-intervention; and we, being identical with Israel, though in ignorance of the fact, have been led by God to adopt these plans, rendering the fulfilment the more marvellous. Then, as farther showing how we cling to the system, we find that while all the other nations are increasing their armies and appliances for warfare, our tendency, on the contrary, in the very face of these facts, is to reduce and curtail, instead of maintaining and increasing. We have been drawn by an unseen power into this policy, without being able to adduce any really sufficient reason for so doing, and the whole thing is done, as it were, positively against the will of our people, rendering the change in the aspect truly wonderful. But we are not dependent alone upon this Scripture for proof. We have others.

In the xlii. chapter of Isaiah, Israel is specially commissioned to "Sing unto the Lord a new song," the commission being given to them after their captivity, and when they had a settled residence in their Islands—"the isles and the inhabitants thereof." The time for the "new song" is distinctly specified as the time when "the former things are come to pass," *i.e.*, when the time arrives for the prophecies issued by the Prophets in former days, are seen to have received fulfilment, including, of course, our identity, through which alone we can see the telling power of fulfilled prophecy. Hence, at this precise time, Israel, or ourselves, are addressed thus, "Let them give glory unto the

Lord, and declare His praise in the Islands" (ver. 12). This is the special work we are bid to be about, and when the identity is fully seen, who could fail to set about it? Shall we not all be eager to declare his praise? Thus we have a prescribed duty;—but in the next verse, God does not refer to us, but only to the Gentiles, who will have quite another matter to attend to; for we are told: "The Lord shall go forth as a mighty man; He shall stir up jealousy like a man of war: He shall cry, yea, roar; He shall prevail against His enemies," &c. The Lord is not going to do this against Israel, because they are bid to give Him glory in the Islands. This going forth to war, this roaring, destroying, and devouring is against the Gentile nations for their iniquity. Israel will not share in it, indeed they cannot; it is impossible for them, because at the very time that the Almighty declares He is going forth to "stir up jealousy" among the Gentiles, at that very time He declares to Israel, therefore to ourselves, that He "will lead them in the paths they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them (Israel), and not forsake them" (verses 12-16). Here we are told of two distinct acts—kindness and mercy to Israel, at the very time that war and destruction are being dealt out to the Gentiles; while these latter are enduring the horrors of warfare, we, on the contrary, shall have disclosed to us the glory of our birthright—the mystery of our ancestry will be cleared up to us; this darkness will be made light, and all our crooked and doubtful theories will be made straight—we being set apart to the peaceful and delightful occupation of giving the Lord glory, and declaring His praise "in the Islands:" thus overwhelmingly proving our exemption from war.

We are told the same thing in substance by the Prophet Zephaniah, by whom God says, "For my determination is to gather the Nations, that I may assemble the kingdoms to pour upon them mine indignation, all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." And here again these judgments can only be intended to apply to the Gentile nations, and not to Israel, because the remaining verses of this chapter alone speak of Israel, as coming into great glory at this very time. Israel is specially addressed in the following verses, spoken of as "my suppliants," "the daughter of my dispersed," bid to "shout, O Israel." Therefore we are told by Scripture, that when God is going to put His "determination" into execution upon the Gentile people, at that very time, God will turn upon the people of Israel "a pure language," that THEY may all "call upon the name of the Lord, to serve Him with one consent"

(iii. *8-11). So that again we have two distinct things told us: Judgment upon the Gentiles—Glory and special favour to Israel; therefore their exemption from the troubles of war. This must be so, for the same verse commences with an exhortation to Israel, saying, “Therefore, wait ye (*i.e.*, Israel) upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the Nations,” &c. While the Lord is doing this, Israel is bid to wait upon Him, thus beautifully bringing out our exemption.

The same thing is shadowed forth in Psalm cxxv. 5, thus, “As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but PEACE shall be UPON ISRAEL;” being a direct acknowledgment that at the time that the Gentiles enter upon their commotions, the nation of Israel shall be in the possession of peace. Hence once more our exemption is enforced, “Yea thou shalt see thy children’s children, and PEACE UPON ISRAEL” (Psalm cxxviii. 6.)

The prophecies contained in the sixtieth chapter of Isaiah were written long after Israel had been ejected from their land, therefore could never be intended to apply to the time when they formerly had possession; and from the certain fact that none of them have as yet had fulfilment, it follows that they are promises yet in store for them; indeed, the whole chapter refers to the time that will commence from their Identity being acknowledged. This is most clear, because the Identity is positively indicated in the first verse, where Israel is specially and emphatically bid to “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” The arising and shining and the light that “is come” is the knowledge of their Identity, this being to them, what it must be to us, the very glory of the Lord upon us. Then God says, at the very time of our rising into this glory, of our becoming acquainted with the splendour of this light, of this glorious truth, at that same time gloom and sorrow shall begin to cover the Gentile peoples, “For, behold, the darkness shall cover the earth, and gross darkness the people (*i.e.* the Gentiles); but the Lord shall arise upon thee, and His glory shall be seen upon thee” (*i.e.* upon Israel). So that again we have the two distinct things—darkness covering the Gentile nations, but Israel saved from it all; trouble to the one, favour to the other. So that we possess ample proofs of our sure exemption from war; but we can add to the testimonies one from Ezekiel, thus, “And they (*i.e.* Israel) shall DWELL SAFELY therein, and shall build houses, and plant vineyards; yea, they shall DWELL WITH CONFIDENCE when I have EXECUTED JUDGMENTS upon all those (*i.e.* Gentile nations) that despise them round about them” (xxviii. 26). So that here again we have the two things (safety and confidence

for Israel, the execution of judgments upon the Gentiles), hence once more our exemption. It is very easy to see that these favourable circumstances must be for the possession of Israel, otherwise we should have the prophets contradicting themselves, and even the Almighty at conflict with His own declarations, which, of course, could not possibly be the case, because God, through the prophets, has declared that upon the time of our Identity setting in, which leads almost immediately to our return to re-possess Palestine, we shall be in the enjoyment of peace. By Jeremiah we are expressly told, "Jacob shall *return*, and shall be in REST and be QUIET, and none shall make him afraid" (Jer. xxx. 10). "I will bring them *again* unto this place, and I will cause them to DWELL SAFELY" (Jer. xxxii. 37). "Fear not, O, Israel. . . . Jacob shall *return*, and be IN REST and AT EASE, and none shall make him afraid. Fear thou not, O, Jacob, my servant" (Jer. xli. 27). "My people shall dwell in a PEACEABLE HABITATION, and in SURE dwellings, and in QUIET RESTING PLACES" (Isaiah xxxii. 18). "I will make with them a COVENANT OF PEACE" (Ezek. xxxiv. 25). "They that dwell under HIS SHADOW shall *return*" (Hos. xiv. 7). "I am in the midst of Israel. . . . My people shall never be ashamed" (Joel ii. 27). "I will bring again the captivity of my people of Israel, and they shall build the waste cities" (Amos ix. 14). Passages such as the above are so numerous that we cannot spare space to refer to others, but these are sufficient to show the nature of the promises that must attend Israel about the time of their political resurrection. Hence we, being identical with Israel, these promises become ours, and they clearly testify that in these times we shall have nothing to do with war. By taking this view of the question we are led to see how beautifully the New Testament harmonises with the Old. Christ had no desire, and, verily, he had no power to destroy the Prophets; so that whatever testimony Christ has given upon the subject must be in perfect agreement with what the Prophets have uttered. Hence, our Saviour, referring to the actual time of the restoration of Israel to her land, speaking to the very representatives of Israel, therefore speaking to the Nation of Israel, says, "When ye shall hear of wars, and rumours of wars, be ye not troubled." (Mark xiii. 7.) "When ye shall hear of wars and commotions, be not terrified." (Luke xxi. 9.) Which is a direct instruction that they are to take no part in the wars, otherwise the instruction would be perfectly useless; if we were to take a part in the coming wars, it would be impossible to help ourselves from being "troubled." We thus obtain a clear case, supported by ample testimony both from the Old and New Testaments, that we, being identical with Israel, must become entirely exempted from

taking any share with the Gentile nations in their approaching operations of war; and this is a glory of no small importance in itself, and the more so because it leads to another glory which will be unfolded in the following chapter.

No. 13.—THE GLORY OF SAVING MILLIONS A-YEAR.

To spend money without reason is undoubtedly a waste, and to waste is sin. I have already shown, in "Flashes of Light," page 19, the possibility of saving some hundreds of millions in the expenditure of the country. I there based my argument upon the certainty that, if we were identical with Israel, then we had possession of the promise given to Israel, that "five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you by the sword." I showed that we proved our Identity by the mere fact that we had so often accomplished this thing; and, if so, then it followed that we were not in need of a large and expensive standing army, there not being the necessity with us to maintain the same standards of strength that the Gentile nations were sustaining; that, therefore, many millions could reasonably be saved from this item of taxation alone, with the possibility of effecting within five years a clear saving of £250,000,000, which would mean so much comfort added to, and so much burden taken from, the back bone of the nation. I still adhere to the statement then put forth, and am convinced that the reader will see, from the subject of the foregoing chapter, that of the sureness of our exemption from taking any part in the war operations of these times; supplies us with another most grave and weighty consideration, giving additional strength to the position there laid down. I am convinced that this two hundred and fifty millions is considerably understated; because, prove that we are Israel and you prove what our fives and hundreds can do, and also our glorious exemption, which must lead not only to curtailment in this direction, but in many others; and the very saving itself, if only this sum, implies hidden meanings, such as the removal of pauperism and its consequent expense, the reduction of the National Debt and the interest item that rides upon it. Indeed, the matters involved are so gigantic; the prospects held out become so vast, as almost to bewilder conception. Yet it becomes easy to see that the matter of our Identity must carry with it a real and substantial financial glory.

God forbid that I should be understood as advocating that great curtailments should be effected at once, because I do not,

The first important matter is to have our Identity nationally established, and not until this is done should these reductions be taken in hand. The Identity is the first step, and with this effected all the rest must follow. With glories of this magnitude hanging upon the consideration of the Identity; when so much is involved, when the proofs are at hand, it becomes evident that to refuse, nationally and calmly and thoroughly, to investigate this question would surely be a national crime. If we had only the probabilities that the matter was true; seeing the issues if proved, to refuse investigation would become tantamount to treason! treason alike to the Country, to the Church, and to God.

If we are Israel, and come into the knowledge of the fact, no power on earth could prevent us from taking advantage of the special privileges and exceptional exemptions which these promises, given to Israel, would bestow upon us. Prove that these promises are our inheritance, and we should be bound to carry their provisions out; otherwise the very purposes that God gave them to serve would be defeated, a consideration that God himself would never permit, because He has other reasons for them to serve, besides our mere glory. It is by the giving of these blessed promises to us, and the Gentile nations seeing that we have them in possession, that He will get to Himself a great name. Thus He will become glorified Himself in and by Israel. Can we be indifferent to this? By these favours being seen to be upon us, He, through us, makes Himself known to the other nations. Can this, His glory, be nothing to us—of no moment? Impossible! Then we must act upon them to the utmost limits. If we did not, what havoc, what revolution, what Church destruction, clergy annihilation, and gross impiety would be entailed, because if we refused to act upon one promise given to us direct from God, we could only do so because we had not faith in the promise; and if we can be justified in refusing faith in one God-given promise, then we should be equally justified in refusing to give our faith to all others. If we could be right in rejecting one we should become logically right in rejecting all, even to disbelieving God's promise, faithful and sure, that we could obtain salvation through the blood of our Lord and Saviour Jesus Christ, our adorable Redeemer. I maintain that to reject one promise given to us by God would lead to this calamity, would lead to the utter destruction of all the pious work our clergy have in hand, would reduce them all to cyphers, and our grand old Bible to a tinkling cymbal. Hence with these issues at stake, surely it becomes impossible that these matters should be esteemed unworthy of consideration by our Monarch and Government, our Lords and Com-

mons, our Church and People. Nay, if by no other section of the community, surely a faithful ministry, together with all lovers of Jesus, will insist upon a full and impartial inquiry into the whole matter.

No. 14.—THE GLORY OF RIGHTEOUS TAXATION.

Excessive taxation has long been a burden familiar to Englishmen, and perhaps the oppressiveness of the burden has never been so severely felt as in these days. For forty years past the cry of the people has been for retrenchment, yet, under the sway of a Liberal Government, year by year it has been gradually increasing, until we beget the impression that, unless some great deliverance is forthcoming, there will be no bounds to its extension.

The expenses in the management of the country being always on the increase is leading to much evil, because direct taxation not yielding sufficient to meet the expenditure, unrighteous imposts, such as the Income-tax, are exacted, the people being asked to accept the burden under the promise that its impost would only be for a short time, only to find that when the time of promise arrived, owing to the continued growth of the expenditure in the meantime, its continuance became necessary. Then, expenses still increasing, the Government naturally become anxious not to create new taxes, are drawn into the evil of interfering with the trading industries of the country by becoming traders themselves, so creating unfair monopolies, that by the profit of the various trades they undertake they may have the wherewith to cover their deficiencies. This latter evil is worse than the first. Undoubtedly there are some branches of manufactures the Government have undisputed right to take in hand, such as those connected with the protection of the country, but our Government have no right to lower the dignity of the nation by needlessly becoming traders. The proceeds of direct taxation should be sufficient to cover all expenses. Hence we maintain it to be a vicious and a wrong principle that leads our Government to undertake Banking, Life Assurance, Endowments, Annuities, Tailoring, Stationery, or even the Telegraph or Post Office industries. If they are justified in opening small banking accounts, they would be equally so in larger ones; if justified in undertaking life assurance, they could likewise accept the risks of fire and accidental insurances, and could add to banking, foreign exchanges and stockbroking, even descending into the depths of grocery, coals, and tallow chandling. It is the duty of Government vigorously to enforce that all traders should trade honestly, but not to embark in trade

themselves. Private enterprise can always conduct business in a better and less costly way than Governments, and commerce left entirely in its hands would give nerve and impulse to trade, whereas this Cabinet-trading cripples, depresses, and paralyses these industries, and leads to monopoly, jobbery, corruption, and, withal, a highly objectionable patronage.

With these suggestions, mildly thrown out, I declare that the Identity of our nation with Israel will bring to us the certain destruction of these abuses, because God most distinctly promises that about the time of Israel's restoration "I will make thy officers peace, and thine exactors righteousness; violence shall no more be heard in thy land, wasting nor destruction within thy borders" (Isa. lx. 17). Thus the Identity comes forward with the glory of the power to do away with excessive taxation, undue exactions, and the wasting of the resources of the people. I see by this Identity the Income-tax doomed, and surely the most sanguine of our politicians, though ardently desiring it, cannot clearly see the way of effecting it by any other means.

As for such Gentile countries as France, Italy, Germany, Russia, Austria, &c., I could quite see the thorough desirability of their Governments having the complete control of the post offices, the telegraphs, and the railways, because they are coming into times of internal commotions and warfare, when State secrets and instructions should be inviolably preserved; but the English nation, being identical with Israel, becomes a positive exception. "Peace," not war, "is ordained for us;" therefore we shall have no State secrets worth preserving, and no large bodies of troops needed to transport from one part of the country to another. The time is coming, and is near at hand, when it will be our special prerogative, by the decree of the Almighty, to "live carelessly in the ISLES." Hence it becomes most undesirable for our Government to acquire the railways of our country, and it would be wisdom for the voice of the people to forbid the clamourings of a few interested place-hunters, who are insidiously advocating this step being heeded by our Parliament.

THE GLORY OF SETTING UP THE ENSIGN.

The identity of the English nation with Israel indicates, amongst other things, that the Almighty will set up an ensign in our midst. "And He shall set up an ensign for the nations" (Isaiah xi. 12). Where shall this ensign be set up? In Palestine, or in England, the land of Israel's captivity? Most assuredly, in England, because the ensign is to be the

sign of the gathering, the assembling, prior to the return, and England must be the rallying point. What shall the ensign consist of? This we are very plainly told; thus, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people" (Isaiah xi. 10). Those ministers who have not the power to penetrate beneath the surface, and who can only see a spiritual meaning for every text, would say Christ was this ensign, but I cannot entertain this interpretation. It is clear that this is a material ensign, and it is equally clear, that Christ cannot become materially manifested to us until after Israel's restoration has actually been effected. But this ensign is to be set up before their departure, before they take one footstep on the journey of their return. Therefore the ensign cannot be Christ, and it cannot be the *spiritual* manifestation of Christ, because this we have already. Christ is *now* the spiritual comforter of every soul seeking Him. This ensign has yet to be set up; it is an act of the future, so that to say it is Christ would be tantamount to denying that we have His spiritual presence at all. It is quite true that Christ is a root of Jesse, and is referred to in other Scriptures under this title; but it is equally true that David was a root of Jesse, and Solomon, and Hezekiah, and Zedekiah, and all David's heirs; and as God swore by oath that his seed should never be destroyed, it follows that his seed must now exist; therefore his lineal ancestry, wheresoever they are, must be roots of Jesse; and as God also promised by oath that this seed of David's, now existing, should hold the sceptre over Israel, and as we are identical with Israel, it follows, if the oath of the Almighty still stands good, that our beloved Queen Victoria is literally and materially "a root of Jesse," and the Scripture saith that it is "a root of Jesse which shall stand for an ensign." Why, then, should not the watchful among God's children have their eyes fastened upon our Queen as the ensign the Almighty may shortly set up? He is already making the preparations; the key-note has already been given to us; the main-spring has been set in motion. The Rev. F. R. A. Glover, M.A., comes to the front to prove the positive and lineal ancestry of Queen Victoria from the "Remnant of Judah," that is, from the "King's daughters" who were not slain, as their brothers were, and who were "the remnant that escaped," and the very remnant to whom God gave His promise that it should yet "take root downwards and bear fruit upwards," by which God promises that from one of these "King's daughters" the seed of David should be perpetuated, and with it the very throne of David re-established. The research of Mr. Glover abundantly proves that God has kept His promise, as we that love the Lord may be quite sure He would; and let us thank God that now

the seed of this escaped remnant can be traced direct to Her Most Gracious Majesty now on our throne, without a link in the chain being missing. She is, indeed, "a root of Jesse," so that in her or her lineal representatives we are justified in looking for the ensign; and as the seed was preserved through "a tender branch" (Ezek. xvii. 22), *i.e.* in the female who escaped, so we might hope that the glory of the ensign may be manifested to us in the glory of womanhood. The picture may almost now be seen—the materials are all at hand. In the foreground, Victoria, the root of Jesse, may stand, the surroundings have only to be collected together. The identity is one. It is in the land, and making progress. It has already impressed nearly a million of the thoughtful of mankind. We only want now the people to make it a matter of prayer. "I will yet, for all this, be enquired of by the House of Israel to do it for them." (Ezek. xxxvi. 37; Is. xli. 21; Is. lxii. 6.) The people will surely take this matter in hand. Then will the signs be given to us—the outpouring of the Spirit; the union of Christians; our national righteousness; God's word coming forth triumphant; His glory upon us; being seen by the Gentiles upon us. These will become our seals, they will become tokens "for the nations" (ver. 12), testifying to the Gentiles our credentials; so that they, seeing our arising, our shining, or God's glory upon us, would not be able to withstand our claim to the re-possession of the land; for this is the whole purport of the ensign being set up. When this ensign shall appear, "to it shall the Gentiles seek" (ver. 10); *i.e.*, they shall give in their adhesion to our heirship; they shall acknowledge the glory of our ancestry; they shall not retard, but facilitate our return; they shall recognise our glorious ensign; see in Her Majesty, or in her successor, "a root of Jesse," and so shall be brought forth in double honours the glory of the ensign.*

No. 16.—THE GLORY OF GATHERING THE JEWS.

"And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. xi. 12.) Here are three distinct things—1st, The setting up of an en-

* The suggestion of our Queen being the ensign (which is *not* insisted upon), may be objected to by the masculine gender of the personal pronoun being used; but Scripture does not notice such minutiae. As in our own National Acts of Parliament, the masculine includes the feminine; so it may be here. The great point to maintain is the setting up of an ensign, which our identity must lead to: Hence the glory.

sign; 2nd, The assembling of the ten tribes; and, 3rd, The gathering together of the two tribes—by which we can plainly see that after the ensign is set up the distinction of Israel from Judah is carefully observed by Scripture. Whenever the time of the return shall arrive, Israel and Judah must start “together.” One cannot go before the other, and it is equally certain that they must both start from the same point, and that the starting point must be the land of Israel’s captivity, which is England. It therefore follows that the dispersed Jews shall be gathered from all quarters of the earth to England, prior to their return with Israel. Hence the obvious necessity of the setting up of the ensign in England, where gather the Jews from Assyria, Egypt, Pathros, Cush, Elam, indeed from everywhere, and the representatives of Israel shall be gathered “from the islands of the sea,” which is fairly a description of our English settlements. The Almighty distinctly tells us that our great meeting point shall not be in the East, and also that we shall not rush individually of our own accord without pre-arrangement and organisation to the land; for He says, “O, Israel, fear not, for I am with thee; I will bring thy seed from the east, and GATHER thee from the WEST” (Isa. xliii. 5). Thus the GATHERING point is fixed in the WEST, and as Israel and Judah must start on their way to take possession from a “north country” (Jer. xxiii. 8), and as Israel must be an island nation, it follows that their isles must be in the north-west (the exact position of England to Palestine), the latter being the seat of prophecy. Therefore, the GATHERING must take place in England; we shall have the glory of collecting the Jews in order that they may return with us, when we shall have the honour and glory of presenting them to the Lord. What is the present? The present is “OF A PEOPLE scattered and peeled, a nation meted out and trodden under foot, the very condition of the poor Jews even to this day. From whom does the present come? From an entirely different people—from a strong, undefeated nation; not a nation scattered and trodden down, but “FROM A PEOPLE terrible from their beginning hitherto” (Isa. xviii. 7). Thus the glory of presenting the Jews to God IS FOR ISRAEL. Can our brethren, the Jews, be indifferent to such a prospect? Why, our Identity with Israel becomes their very life; it leads to the ending of all their sorrows, to their being reinstated in glory, to their possession of the promises made to their fathers, to their sharing together with us of the full and special favours of the Almighty, to all the bitterness of feeling between Israel and Judah being done away with, because, though they have not recognised Israel, Israel must be in existence, and prophecy would be at fault if there was not envying and vexing between Israel and

Judah, and Judah and Israel? Has not this been the case? Have we not taken our place with all the other nations in despising the Jews? And though of late years we have removed Jewish disabilities, and given them the full privileges of citizenship, making England more a home to them than any other spot on earth, yet it would be false to say they are freed from the taunts of thousands of the cowardly vulgar and the brutally coarse of our people. Our Identity leads to fraternity with them; it throws the bond of brotherhood over us. We shall then each be brought to see our kindred to the same family, and so our gathering them together here brings the very time to our doors when we shall no more envy Judah, and Judah shall no more vex us (Isa. xi. 13). Will not this be a glory for both of us?

NOTE BY THE WAY.

In the order of events, we now arrive at the time when the preparations for the Return should take place, so far, *i.e.*, of what we have spoken; all the great events would have had initiation within our own country, such as the Outpouring, the Unity of Christians, Setting up of the Ensign, Gathering of the Jews, &c., &c.; but the questions very naturally arise, Is not some movement necessary to be in being *elsewhere* apart from our land? Would not our immediate return interfere materially with existing Continental rights? Certainly it would. Hence the necessity of innovations being made by some Gentile nations, because to return at once would be to interfere with Turkey, and that against her will. With all our signs and seals upon us, with our Identity or "manifestation" of our kindred as "the sons of God" complete, yet there would not be a sufficient justification in the sight of Turkey to compel her to give up her custody of Palestine. Other steps will have to be taken. Providence will order events abroad as well as here. The restoration of Israel must be at a time when there are commotions among certain of the Gentile peoples, and these times of Gentile strife being brought about will create for Russia her long-looked for opportunity of annexing Turkey to her territory. I believe the indications of Scripture are that Turkey should go to Russia. The Crimean war testified that her inclinations are in that direction. Then we protested, by the operation of force, against her demands, humouring France by allowing her to take part with us in the deed. But since then, in order to meet the requirements of Scripture, we have adopted the system of non-intervention, and France has

other work in store for her that will compel her to so concentrate her energies that she will not be able to give heed to Russia. When this work is ripe enough for action, the probability is that opportunity will be made. When France is preparing for strife elsewhere, then may Russia come forth to advance her claim for Turkey; and as Scripture requires Israel's return to be effected by peace, and not by war, the inference is, that should Russia put forth her claim, it might lead to a compromise being effected, such as Turkey in part going to Russia, and Palestine, with a boundary to the River Euphrates, coming to England. I say "Turkey in part" going to Russia, because I see no reason why a slip along the north coast of the Mediterranean Sea, extending on the other side of the Euphrates as far as Media, or thereabouts, should not, by virtue of the compromise, go to a third Power, say, for instance, to such a nation as Germany, that we might have a more friendly and kindred Power intervening between Russia and our great possession in the East. It would be but wisdom on our part to insist upon this, knowing the traditionary ambition Russia has for annexation. Thus it would act as a safeguard, and if this position was assigned to Germany, it is easy to see that a good foothold in Asia would be exceedingly useful to her on account of the vast increase of her people. It would also be more than an equivalent, in case she should be required to give up her colonizing efforts in Palestine, she having with a somewhat short-sighted policy taken possession of country that the Almighty especially assigns to the Levites upon their return with us; and it follows, that if God requires it to be in the occupation of a certain people, the Germans will have to give it up, so that territory in the neighbourhood of Palestine may be convenient to Germany for many reasons. Scripture requires that Egypt should become an independent nation, and it is one of the hopeful signs of the times that the Egyptians are once more becoming an aspiring people, and showing a most ardent desire to raise themselves from the degradation by which they have been so long enthralled, that now they may almost be said to be in a position to claim those rights of independence to which they will most certainly be entitled by the decree of God; whereas Turkey, on the contrary, is showing herself year by year to be more unfitted to exercise rule, which is also made manifest by the recent refusal of the Sultan to give his sanction to the mission of Sir Bartle Frere in his endeavours to overthrow the abominable and atrocious slave trade carried on with the East Coast of Africa; so that drifting her to Russia might infuse new life, and become a blessing rather than a curse to her.

Indeed, the idea of Turkey going to Russia, and Palestine being allotted to us, is not new. The late Emperor of Russia

is known to have made the very proposition to the late Lord Palmerston; so that the thought of the lapsing of Turkey was not a source of trouble to his lordship, he knowing that it would not lead to our losing our high-road to India as some people have imagined, he having once said in the House, alluding to Turkey, words to the effect, "Let her go; have we not Palestine?" So that, entirely apart from the proofs of our Identity with Israel, it is easy to see that our commercial instincts, though suffering Turkey's annexation to Russia, would never allow the same for Palestine. It may well be asked, Who has the most right to her? Thrice have we shed our blood in the cause of Palestine; thrice have we conquered, each time simply handing her over to the protectorate of Turkey; so that surely the blood of our forefathers would in itself constitute a claim should any disturbance of the protectorate be required, by which may be seen that the crusades hand to us a power for these days; and are not those national mistakes that some people have declared them to be? They are clearly indications in the providence of God, possessing a significance in our times.

These are my impressions. I published the substance of them in 1870, and know of no reason to justify me in departing from them; and it is with much pleasure that I find my opinions in part endorsed by an able writer, who has rendered very valuable service to the country by throwing an entirely new light upon the structure of the Great Pyramid. This one service rendered by Charles Casey, Esq., places the nation under lasting obligations to him. Mr. Casey is the author of "Philitis,"* a book giving a "condensed account of the recently discovered wonderful revelations of the use and meaning of the Great Pyramid in relation to sacred and scientific truth." The first part, which is in prose, is invaluable, it being simply impossible to conceive of education being complete, however mature it may be upon all other points, without the mind having received the important instruction this conveys. The second part, which is in verse, contains a little matter that I am free to confess I wish had been left out, and yet a great deal of it is prettily, neatly, and grandly said. It introduces matter bearing on the overthrow of Turkey, as well as upon interesting points connected with the Pyramid; and, with the kind permission of Mr. Casey, introduce a few octaves.

In reference to the lapsing of Turkey as a nation, it might be asked, When might this event be likely to be brought about? Where are the signs of the probability? The Crimean war was a sign, the misrule in Turkey is a sign, so is the present move-

* Carson Brothers, Grafton Street, Dublin. By Post, 1s. 8d.

ment of Russia in Central Asia. Independent of these, a reference to Mr. Casey's "Philitis" would enable the reader to understand how the Great Pyramid marks the year 1881 as a year of great events, and though Mr. Casey may disagree with me, nevertheless I do see, that this year 1881, so evidently marked by the Great Pyramid as of great importance, more probably refers to the time of the restoration of Israel and Judah than anything else. Yet this is simply conjecture on my part. I hold that it would be unwise to fix dates to the yet future; yet when it can be shown, as I think Mr. Casey does, that this Pyramid did mark with exactitude the times of the exodus of Israel from Egypt, the giving of the law to Israel, the date of the birth of our Saviour, the time of His Crucifixion by the Jews, the time of the redemption of Israel, or the beginning of the Christian dispensation, that it will be found that this date is more likely to refer to the great event I have named than to any other.

No. 17.—THE GLORY OF THE TURKMAN'S
OVERTHROW.

The mighty, monstrous, hill-hewn, brooding Sphinx—
 So calm, majestic, solemn, pride-subduing.
 You gaze in awe until you think *it* thinks,
 And reads your thought although your gaze eschewing;
 You feel that from your inmost soul it drinks
 Your vital strength—that it some spell is brewing,
 And may, uncrouching from its sand lair, rise,
 And stare upon you with its stony eyes.

That awful Sphinx!—I can't describe the feeling
 That it evokes—the influence it exerts;
 A mystic fascination o'er you stealing.
 The *reason why* I leave to the experts.
 I only say you feel your reason reeling,
 And strive in vain to find *why* it asserts
 That mental, potent, affluent, binding spell,
 Which reads—"All *thou wouldst know, I—I could tell.*

"Thousands of years I've crouching lain and known
 Nations and peoples rise, fall, flourish, fade;
 Their arts, their wisdom, knowledge, I alone
 Could now reveal; but on my lips is laid
 The seal of silence: in my heart of stone
 The secret lies, which none may now invade,
 Of all that was, that is, that will be known of man—
 Now, mortal, read my riddle if you can.

" *You* feel me speak, as millions of your race
 Have heard me centuries ere thou wert seen,
 As millions more through time will hear my face
 Speak to their souls while Delta's grass is green,
 When of *thy* presence there remains no trace
 On earth, more than if thou hadst never been—
 Then, mortal atom, bow thy soul in fear:
 I am a god, whom thou dost, feeling, hear.

" The desert sand through ages wove the shroud
 In which I've wrapped me; but between my paws
 My temple stands, in which thy fellows bowed,
 And trembling heard my priests proclaim my laws,
 When kings and tribes their votive offerings vowed
 To me the typed eternal, unknown cause.
 They were—I am—and, while the Nilus flows,
 Shall mock thy fever'd race by calm repose."

.
 The sensuous, sensual, fear-degraded men,
 Who knew not God, Omnipotent, Eternal,
 Stood dwarfed, awed, trembling in its temple den,
 Prepared by grovelling dread for faith infernal—
 Fit tools for priests and despots' uses, when
 Their weak, soft minds accepted as supernal
 The doctrines, ceremonies, rites, and laws,
 Promulged between the mighty monster's paws.

The passive, mild, paternal, thoughtful gaze,
 The sensual lips and vast robustuous breast,
 Swayed, as imagination always sways,
 Through eye to soul, thus lending worship zest;
 The feline body's strength would next amaze—
 The talon'd paws to crush supplied the rest
 Of all that the most zealous priest would need
 To bind the millions in his self-made creed.

.
 That glorious valley rescued from the Turk,
 If even by Russia, were an untold blessing;
 Better if France would do the goodly work—
 But best if England's power, the land possessing,
 Would scourge the vampires that now breed and lurk
 'Neath Moslem sway, who now "the hand caressing,"
 Until to cut it off "they feel ability,"
 Which is the canon of the Turk's civility.

As God of justice lives, the day will come
 When Moslem sway and creed are crushed alike;
 When the leagued forces of all Christendom
 The enfranchising blow will strongly strike,
 Slaying the monster evil, which now some
 False judging men would foster, as the dyke,
 Rampart, and fortress of a balanced power—
 Oh! how I pray the hastening of that hour.

This turban'd incubus doth blighting squat
 Within the "garden" of the central earth;
 Its influence causing flower and fruit to rot—
 Turning a teeming plenty into dearth;
 Its rule, 'gainst Freedom, one continuous plot,
 Whose kingdom knows no *home*, no *freeman's hearth*—
 A power whose cup of crime hath now o'erflown,
 Whose time has come, to be by force o'erthrown.

Its sensual life—insatiate grinding greed—
 The wrongs of every type, degree, and hue,
 That in its life unmanly swarm and breed
 Fanatic zeal, crass hatred of the true,
 In all that squares not with the Koran's creed—
 Call out to Heaven against Mohammed's crew.
 Arise, ye nations in your banded might
 Against the Turk!—and God defend the right!

No theme is this for "scurvy politician"
 To weigh in balance of "the expedient" scale;
 But for some zealous, fiery rhetorician
 Who would the ear of Christendom assail
 With record of the Turk's corrupt condition;
 And who, like Peter Gautier, "would prevail
 In rousing up the warlike indignation
 Of Europe 'gainst the Sooltan's creed and nation."

To me 'tis sure, as anything not past,
 That the great Russian empire—which will grow
 One of two future nations supreme, vast—
 Will be the first to strike the righteous blow:
 The *first to strike*, but *not to hold the last*;
 For though the Schlave the Turkman overthrow,
 His sway will yet be yielded to a nation
 Destined to consummate emancipation.

And when three generations will have pass'd—
 When over Sophia's Mosque the Cross shall wave;

When Turkish force and Islam faith are class'd
 As bygone evils; when from out her grave,
 Her blood-stained shroud and cerements from her cast,
 The resurrected orient land shall lave
 Its strength in wisdom's fountain—we shall find
 Warmth, vigour, beauty, in its life and mind.

Then will this grand old storied valley glow,
 Its life-pulse quickened to a healthful beat;
 Thought-current, like her rivers, swelling flow,
 Dispensing blessings—art and learning's seat;
 Until its future fame shall rise and grow,
 And Western nations as a sovereign greet
 Egyptian thought; while in her fruitful breast
 Her children shall in peaceful plenty rest.

Siriad! The land of mysteries sublime!
 How Sihor's valley and its banks abound
 With proofs that reach back to the youth of time
 Of art, skill, science, wisdom, high, profound,
 Unmatched in any age, or race, or clime.
 Its temples, tombs, and pyramids astound—
 From Thebiad's awful grandeur to the site
 Where Jeezeh's structures guard historic night.

Of all this number *one* alone contains
 The special features which shall be rehearsed;
 In angles, measures, plan, *it* now remains
 The proof that its wise architect was versed
 In highest truths of science, and sustains
 Its claims o'er all by whom they were aspersed—
 'Midst monuments of man it stands alone,
 The oldest, largest, highest, earth has known.

How, in its presence, modern pride is bowed!
 Its hoary wisdom whispering from the dead—
 Sublime, mysterious, awful! With the shroud
 Of forty centuries wrapped around its head.
 We catch its muffled tones, now low, now loud,
 And hear, with wonder nigh akin to dread,
 The cosmic truths which are in stone revealed,
 And for four thousand years had lain concealed.

By its vast hugeness mind and eye are dazed,
 And into silence awed. We stare and stand,

Striving in vain to grasp *how* it was raised—
 To comprehend the skill by which 'twas planned.
 Pigmies in mind and stature, stunned, amazed,
 We stand and feel before that structure grand—
 The mightiest altar that has ever been,
 Which cannot be imagined until seen.

Thus turn we from all others to see rise,
 On Jeezeh's hill, the wondrous work of man,
 This builded mountain towering to the skies,
 And "the Great Pyramid" in outline scan :
 Some thirteen English acres base supplies,
 Its height to eighty and one fathoms ran ;
 While, as to substance—measurement has shown
 That it contains five million tons of stone.

One hundred thousand men for twenty years
 Toiled at this Pyramid ere it was crowned.
 In twice an hundred and nine mighty tiers
 It rose, and then from apex to the ground
 Was cased in limestone, which for thousand years
 Kahira has her building quarry found.
 Cephrenes' pile a portion still retains—
 Of that of Cheops not a slab remains.

Gazing rapt, awed, upon that mighty pile,
 The mind is filled with wonder, and we ask
 Is it a tomb or teacher? Whence its style?
 What men, what age conceived, achieved the task?
 Wonder of wonders in this land of Nile,
 Of what great thought is this the type and mask?
 Here let us reverently pause, and seek
 The hidden wisdom which its structures speak.

- o Its chambers, passages, mysterious coffer ;
 Its layers, angles, measurements, and stone—
 All, each to unsealed eyes of men now offer
 Solutions (for four thousand years unknown)
 Of truths which stand against the doubting scoffer ;
 But clearer from their test, as fully shown
 By scientific labours, faith, and teaching,
 Which Smyth " translates " as pyramidic preaching.

Herodotus *historically* shows
 What Herschel by *astronomy* makes clear ;

And *hieroglyphic* search their plan o'erthrows,
 As Osburn proves. Its age now, to a year,
 From Smyth's exhaustive demonstration flows,
 Unreached by Simpson's anæsthetic sneer ;
 While Day and Petrie swell the ranks of those
 Who nobly worked, its meanings to disclose.

Piazzì Smyth, a faith and zeal-nerved man,
 Took up the clue which Taylor dimly saw,
 And to the crucial test of Taylor's plan
 Gave money, time, and labour—left no flaw
 In the exhaustive proof, whose labours ran
 Through months of trial which weak minds would awe—
 Then, boldly conscious of Truth's deathless power,
 Gave to our age its grandest, gravest dower.

All honour to that brave, fond woman's heart,
 Which nerved the wife the husband's toils to share ;
 Which Love constrained from home and friends to part,
 And Ocean's wrath, and Desert's gloom to dare—
 Help-meet in work of science, truth, and art,
 Most worthy Honour's brightest wreath to wear ;
 For gentle hearts, imbued with faith sublime,
 Are rare, are precious, in our sensuous time.

Five times five centuries ere the Christian age,
 Occurred the mighty Mizraite migration
 From Shinar's plain, led by a monarch sage—
 A Hicksos king—who, moved by inspiration,
 Did here, on central point of earth, engage
 To build in stone that wondrous revelation
 Which, in "Time's fulness," has at last been read
 By zealous heart and scientific head.

Of size supremely vast, of shape unique,
 The oldest structure ever built of stone ;
 In vain through range of Nature's forms we seek
 For model from which might be simply shown
 The builder drew his thought—not Fancy's freak
 Nor accidental stumbling made it known ;
 The mind that with the mighty thought was fired,
 Was from above, with perfect plan, inspired.

Thus duly facing north, south, east, and west,
 On best meridian point of Earth it stands ;
 Its height, to square of base, will bear the test
 Of radius to its circle—here expands

Our wonder, finding clearly thus expressed,
 A ratio which undoubting Faith commands
 In the belief, that he who thus expressed it
 Was Heaven-guided. Mortal brain ne'er guessed it.

A cubit measure has been used, we find,
 As the initial standard in construction—
 "A square of five in inches"—and defined
 As "sacred cubit;" showing, by deduction,
 A twenty millionth part of length assigned
 To polar axis, in such parts reduction;
 While Earth's sidereal year, in days we trace,
 Each day a cubit, in the side of base.

And further still, though each side gives a year
 In terms of cubit, there's a fraction plus;
 Hence the four sides, by demonstration clear,
 Show one day surplus in their cycle; thus
 Proving how wisely provident the seer
 Who, in his plan, did "leap-year" thus discuss
 A marvellous exactness, strange, surprising,
 Beyond empiric chanceful theorising.

No! reason shows, as an inspired design,
 Our year of days thus fractionally given;
 And when we reverently stretch our line
 On base diagonals, the mind is driven
 To swerveless faith; for here the lengths combine
 To give the sum for which so long had striven
 The great Hipparchus. Here has inch expression,
 The equinoctial period of "Precession."

The entrance-passage in its angle shows
 The year, the day, of the wise builder's plan,
 Which *Herschel* first observed. Our wonder grows,
 When, in its angle's incidence, we scan,
 That when the Pleiads and then Pole-star* rose,
 And o'er meridian plain their courses ran,
 The extended line of passage-angle vision
 Fixes their culminations with precision.

* The true Pole Star of 2170 B.C. was α Draconius, it being the largest star anywhere or near about the Pole, but was actually $3^{\circ} 40'$ therefrom. This distance would have vitiated its use for accurate purposes, had not the Pyramid architect struck out a method of using it which eliminated that vitiating quantity. He used it when it was crossing, or *on* the meridian below the Pole, and the Pleiades (near the Equator) were crossing it above the Pole, and then a plumb line dropped from above would pass equally

In the ascending passage called "The Grand,"
 We find its *seven* lappings, which define
 A *week of days* as by the builder planned,
 With other readings as we may incline ;
 And then, when in the central room we stand,
Its floor, roof, sides, are teeming with design—
 The mean of earth's weight, temperature, and density,
 All here expressed with accurate intensity.

Here stands the *coffer* in the cryptic room—
 The one thing found in central heart of stone ;
 Three thousand years in silence and in gloom,
 It held its secret, known to him alone
 Who sealed it up as if till day of doom ;
 But now revealed, its hidden meanings shown,
 As for all nations—the *true standard measure*
 Of pyramidal truth—the chiefest treasure.

When "Al Mamoon," the Arab Caliph, moved
 By fable dreamers' fabulistic teaching,
 Worked at the northern face until he grooved
 An entry through the solid mass, till reaching
 A passage—which the ancient entrance proved—
 To central chamber, without further breaching,
 This *empty*, lidless coffer—not a tomb—
 Was all he found in Cheop's royal room.

The number *ten*, to its *ninth power* raised,
 And multiplied by pyramidal height,
 Gives a result at which we stand amazed—
 "Our earth's true distance from the source of light."

through both the polar point and the polar star as accurately as if said polar star were precisely in the polar point of the sky. Men of the Pyramid day (naturally speaking) knew nothing of the *why* they were only to use the then polar star at one particular instant of the night ; for we read, in the beginning of astronomy of Schedo, that 1,600 years after the Pyramids' day, a Greek made himself famous by finding out that the Pole Star of his day was not veritably in the polar point!!! That star, then one in Ursa Minor, but it was more than twice as far away from the Pole than was α Draconis in the Pyramids' day ; so what a simple discovery for a first of progressive development educationists to make, and they went no further than that for a long time. But at the much earlier date of Pyramid erection its architect bound up the correct use of the Pole Star for meridian alignment with the simultaneous use of it in the meridian and *below the Pole* with α Tauri, in the chief star of the Pleiades, also on the meridian and *above the Pole*, to enable the date of the building to be correctly computed from the precession of the equinoxes—a something among the phenomena of the stars which all mankind were then, and long after, most sublimely ignorant of, from any finding out of their own learned men.

He who would cry "mere chance!" is simply crazed,
 And should a pitying smile alone excite;
 That truth to general man was then unknown—
 Hence Philitis has inspiration shown.

I've merely *hinted* at this theme, in hope
 To win the reader's interest in its truth—
 A theme most worthy of the widest scope
 Of sage's wisdom and the zeal of youth.
 Compared with subjects o'er which thinkers mope.
 It is—if I may use Lord Hamlet's trope—
 "Hyperion to a Satyr." In man's history
 It stands the greatest fact, the grandest mystery.

But as that hoary pile doth still devour
 Its shadow daily, so it seems to hide
 Its secret truths. Four thousand years its powe:
 Appeared with magic mystery allied,
 Until at length came the appointed hour
 When scientific search, so long defied,
 Expelled the Genii of the powers of night,
 And gave its prisoned secrets to the light.

Honour to Smyth! and all that noble band
 Of scientific men, who gave their mind
 To rescue from the desert's drifting sand
 The greatest truth to modern times assigned—
 A revelation grandest 'mid the grand
 Of all that science gave to human kind:
 An honour to their nation, age, and race,
 Who have achieved what time can ne'er efface.

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No. 18.—THE GLORY OF THE RETURN PROCESSION.

The picture of our Return is almost complete, and a glorious picture it is. We advance step-by-step in the following order—first, the knowledge of our Identity being imparted, then the matter is taken up by prayer—the asking of God to do the things for us. Then comes the antitype of Pentecost; the establishment of the Identity; the gift from God of National Righteousness; all in Christian Union, seeing eye to eye with each other; the triumph of God's sure Word; the power of Moses and the Prophets; the death of Infidelity. Then comes

the setting up of the Ensign ; the gathering together of the Jews in Britain ; and lastly we arrive at the formation of the Return procession. Christians, if we were only allowed to live to see the near prospect of these glories dawning upon us, that in itself would be a privilege ; but to be given the thought that we may take an actual part in these splendours, is a joy unspeakable. The Return Procession ! Of what shall it consist ? I do not know of any Scripture that forbids the return of the entire Jewish Community. My impression is, that they will all return. They are but a small people. Their numbers have been spoken of as about 9,000,000, but it is generally supposed that they only number about 5,000,000, throughout the world ; if so, they are a trifle above the population of London, and the district that God allots to them upon their return to the Land, will be sufficient for their entire people. Not so with Israel : God did not will the ten tribes to be a small people, as He willed Judah to be (Jer. xv. 7-8). Israel, on the contrary, was to be an immense people, like unto the sand for multitude (Hos. i. 10). They were to be far too many to return entire. The land would not hold them, even with the boundaries extended to accord with the promise God gave to Abraham (Gen. xv. 18), which will be the case upon our return—the land being many times larger than it was when Israel and Judah formerly held possession. Hence, God makes a distinct arrangement for Israel, for the ten tribes. He says, specially addressing Israel, not “ Treacherous ” Judah, “ Turn, O *back-sliding* 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. 14). And forsooth, some erring in judgment, have tounded upon this Scripture, the dogmas of Calvinism, while it alone refers to the return of Israel after their Identity, when, because of the vastness of their numbers, and the circumscribed limits of the land, it will become requisite for Israel to return representatively ; each city will be required to elect one leader, a chief man, under whom will be confided two members of each family living within that city, to whom they will have to look up for information as they proceed on their journey. Thus each city will send forth its prescribed troop, and to each troop will be assigned a distinct position in the procession, who will be marshalled by their own elected leader ; these leaders acting as captains, taking their instructions from one Commander-in-Chief, or they may form a council among themselves, when God will teach them how to arrange the details ; and each of these elected chiefs will instruct the representatives of their cities how to act, where to halt, when to march, and the route to take. Disorder will not be known, “ For ye shall not go out with haste, nor go by flight : for the Lord will go before

you; and the God of Israel will be your reward" (Isa. lii. 12). The Jews must be collected in Britain, because we go from here together. "The house of Judah shall walk with the house of Israel, and THEY shall come TOGETHER OUT OF THE LAND OF THE NORTH, to the land which I have given for an inheritance unto your fathers" (Jer. iii. 18). When we "shall GO OUT with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing" (Isa. lv. 12). "Go out" from where? It must be from Britain, because all the glories of which we have spoken so far, must be in their actual possession, before ever they can move one step in the direction of the Land.

As conclusive proof that the ten tribes could not return entire, a thought that would convey the idea of our completely abandoning England and all our Colonies, leaving them to ruin, as we would a discarded residence; or vacating them, that they might come into the possession of Gentile peoples, we have the fact, told us in Scripture, that we shall continue to retain our Possessions, and not give them up; for it is written, "The House of Jacob shall possess their Possessions" (Obad. 17). Therefore it is certain we can only return representatively, or, "two of a family," as God desires. This point, in itself, renders it evident, that Israel and Judah are now two separate peoples, because the Jews have no Possessions, were not to have, they were only to have inheritance in themselves, *i.e.*, in their persons, and not in territory, during their exile. "Thou shalt take thine inheritance in thyself in the sight of the heathen (Ezek. xxii. 16). This entirely destroys the unscriptural dogma of the Jews being now incorporated with the ten tribes.

No. 19.—THE GLORY OF THE ENDING OF SORROW.

Our God verily is good; but our inconsistencies often prevent us from seeing His goodness. His mercies provide for the things of this life, as well as the life to come: yet we have been accustomed to think that all the good promises He gives to Israel for this world's enjoyment, should be thought of as only applying to the Heavenly life. Affecting to be wise above Scripture, we have taken upon ourselves to alter His fixings of time, and, among many other departures from truth, have declared that the time when all tears shall be wiped from the face, when sorrow and sighing shall have ended, could only be realised in heaven. This is not so. These promises are connected as far as Israel is concerned, with the affairs of earth. It is a sure and certain condition attached to their return to the

land. It is to be their inheritance immediately their Identity becomes an established fact. At the time of Israel's return with Judah, all sorrow and oppression, tears and sighing, shall cease, and will not that be a glory? Truly a deliverance! Verily the time of refreshings! We will not speak of the sufferings that our brethren of Judah have to endure. Heaven knows that they are heavy and painful, and it is really interesting to watch the righteous forbearance and religious dignity they exercise in suffering the yoke; but we turn to our own sorrows—the sorrows of Israel. We do not so much refer to our “nation of paupers,” as to the thousands of sorrow-stricken, pale, haggard, half-starved, pinched up, miserable faces we meet with in the streets of all our large towns; to the thousands upon thousands of honourable people who prefer struggling with the fierce battle of poverty, and elect to exist upon next to nothing, rather than appeal to charity, or to be behoven to the tender mercies of a local poor law board—people whose energies are crushed, and whose hearts are broken, by the selfish screwing down demands of capitalists; people who have to work from early to late for a mere pittance, until sorrowing parents find themselves compelled to send their tender children to the labour market, to meet the demands of home—a privilege the School Boards are now interfering with. We have people such as these in our midst, that would make up, in numbers, some of the present Continental Nations—people of sorrow. I would that some author would write the volume of English sorrow having growth within the last 35 years; it would convey a valuable national instruction. If the statistics were collected, showing the extension of English poverty, the manufactories and the cost of poverty during the term of a Reform Parliament, what disclosures of suffering and wretchedness would be made! For instance: say the increase in population, from the time the Conservatives may be said to have ceased to rule the country, to be, roughly speaking, about 7 per cent.; and say, the paupers then were 60,000, and are 360,000 now, that would be an increase of 500 per cent. If workhouses then stood upon half an acre of ground, and now stand upon $16\frac{1}{2}$ acres, and if this gives a fair average (I dislike figures, so may be wrong), but I think this would give the increase of workhouse accommodation at 3,200 per cent. If it was only 200, without the 3,000, and the increase in population in the same time only 7 per cent, I should cry shame, and declare it was the result of unardonable misrule. If the constabulary of the country was then counted by hundreds, and now by thousands, it would augur badly. Then we must look at the display of architecture in those large and costly Police Stations, occupying valuable sites in most of the leading thoroughfares, buildings of

the kind unknown 35 years ago—these must go to swell the total cost of the management, by many hundreds per cent. in advance upon the costs of but a few years ago. Add to this, the increase there must be in the cost of prison accommodation, in the administration of justice—costs which increase from year to year, until you beget the notion that the Government have a secret interest in keeping up the excessive expenditure, which notion receives support from the statement made in public, that something like forty thousand penal and punishable clauses in our Acts of Parliament have been passed. Surely, if this is true, the one great leading thought of the Senate must be, “How can we punish? We have huge, overgrown establishments! How can we manufacture crimes, so that they may be filled?” Then watch the increase in the cost of the defences of the country, from fourteen to forty millions. The difference in the per centage of forty to seventy millions in the taxation of the country, the increase in local taxation, in the poor law administration, and it is easy to see that, by enquiries into such points as these, we could obtain a long catalogue of per centages within a few years, altogether out of proportion to the increase of the population within the same period—all entailing grievous, oppressive, and saddening evils upon our community, the whole forming a chapter of horrors, causing a loud wail of sorrow and distress, of misery and sickness, of mourning and sighing in our midst. We cannot be indifferent to this. It is a national grievance! The question now is not so much, what party has caused it, as how to get rid of it. Christians! ye that love the Lord, come to the rescue. There is only one mode of procedure. This chapter of sorrows can never be removed except by the Identity of Israel being established. You cannot produce a single Scripture promising the removal of sighing from Israel BEFORE the time arrives of their departure to re-possess their land. This promise is indissolubly connected with the time of their return, as the following Scriptures prove :—“The ransomed of the Lord shall RETURN, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and SORROW AND SIGHING SHALL FLEE AWAY” (Is. xxxv. 10); hence the promise is given, connected with a specified time—the time of their return, which is the result of their Identity. The redeemed of the Lord shall RETURN, and come with singing unto Zion, . . . and SORROW AND MOURNING SHALL FLEE AWAY” (Isa. li. 11). “Declare it in the Isles afar off, and say, He that scattered Israel, will gather him. . . . For the Lord hath redeemed Jacob. . . . Therefore, they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord. . . . Their soul shall be as a

watered garden, AND THEY SHALL NOT SORROW ANY MORE AT ALL" (Jer. xxxi. 10-12). These promises only apply to the Nation of Israel; they are given to them when dwelling in their Isles, and refer alone to the time of their return; they are connected with such plain, local, earthly events, as to render it impossible to dissever their surroundings for the purpose of dressing them in spiritual guises, without violently distorting Scripture; for how could there be any return to heaven? How could we return to a place we were never in? If these Scriptures apply equally to the Gentiles, why should Israel alone be mentioned? We fall into a thousand absurdities by such gratuitous interpretations. Let us take God at His word: believe in the Lord of Hosts, who hath sworn, "saying, surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand" (Isa. xiv. 24). Thus the ending of sorrow is a glory promised to Israel upon their Identity, and cannot be realised before.

No. 20.—THE GLORY OF A GENERAL AMNESTY.

It is impossible to contemplate the possession of the many glories already enumerated, without seeing that they could do no other than completely remodel society throughout England and her possessions. The very grandest event recorded among the nations of the earth, is that of the deliverance of Israel from Egypt, amid the most direct and special manifestations of the Almighty's power and goodness. The glories of the approaching return, will far, far eclipse in splendours the glories attending the matter of Egypt (Jer. xxiii. 7-8), and with such a prospect, with the national festivities they embody, with the time for the rejoicing of the entire nation, it is not possible to conceive of this epoch being unaccompanied by a General Amnesty. This must be a sure result, and, with the promise from God, that, from and after that time, sorrow and sighing shall be taken away from us. We shall then inherit those precious promises God has given to Israel, but which they have never yet fully possessed, which includes the promise of the exemption from poverty (Deut. xv. 4); and, as poverty is a leading cause of crime, it follows that an exemption from poverty, together with the signs attending our Identity, means the abolition of our prison system, and this thought is not destitute of a valuable suggestion, and an important instruction. The prisons now in the course of construction, are at the cost of some millions of pounds; and those proposed to be erected, would cost some millions more. Thus, with the almost sure probability that the teachings

of the Great Pyramid points to the year 1881, as a year of glorious events, I do say, finish those now about if you like, but by all means, defer the building of the others until events grow riper; a few years will decide whether they will be wanted or no. This much is quite sure, that, if we really are Israel (and I challenge any man to *prove* that we are not), immediately upon our Identity being established, our prisons will not be required; they may be used as warehouses, but not as prisons. Hence, to spend money needlessly, is to abstract from some better and more worthy cause. What a glory it would be if, after all, our long contemplated Palace of Justice should come to nothing, *i.e.*, the site appropriated to some grander national memorial. Who knows? This much is certain, that law courts and prisons are the abodes of sighings and sorrow, so that, if we do away with the latter, most assuredly we do away with the former.

No. 21.—THE GLORY OF GOD'S GLORY BEING OBTAINED.

It is quite true that the proofs of the identity of our nation with Israel does glorify the English. It lifts the country up as the most highly privileged, and the most truly exalted of all the nations of the earth. Once establish the fact that we are Israel, and no nation can stand by our side to claim an equal position. It would be impossible to them. Prove that we are Israel, and all other nations stand removed from us in glory as far as the extreme east is from the extreme west. There could be no possible hope of any one of them ever coming up to our standard of equality. There can be no doubt of this, and this thought fully appreciated might be supposed to have the effect of making us proud of ourselves, of lifting us up beyond measure, and so bringing us into evil rather than good. Many people have supposed that this would be the result of the undeniable proofs that we are identical with lost Israel, but this supposition is nonsense—pride is the result of littleness—it comes from the contemptible. A man truly great is never proud. Real exaltation and pride cannot go together, because the nobleness of greatness is meekness. If God chooses to lift us up, it is by His grace that it is done, and His grace is always sufficient to guard us from extremes. Our forefathers, God's ancient Israel, knew that they were the chosen people, yet it did not make them proud of their position; on the contrary, they did not value the privilege, they preferred being like the Gentile nations around them (1st Sam. viii. 5) though they were under a Theocracy, and the only nation

upon the earth under this special favour. Yet they preferred a monarchy—the rule of man—simply in order that they might become “like all the nations” (v. 2c), and surely this same folly is with us. We cannot be acquainted with the many forms of religious worship in our land without knowing that the leading theme of our pulpits, prayer meetings, Sunday school associations, and social gatherings, has been to the effect that we were the most highly exalted and specially privileged of all the nations of the earth. This we have confessed. Our National Church has for ages declared that we are occupying the same position as Israel used to occupy. Yet with this avowed confession made every Sunday, our tendency is to imitate the Gentile nations around us. The helmeting and militarising of our police force; the placing of military men, of all men the most unsuitable, as their executive; much of our prison discipline; the autumn manoeuvres; the Contagious Diseases Act, with much of the same kind, are foolish imitations of Gentile nonsense. So that becoming more thoroughly acquainted with our exalted status among the nations should not make us proud. Yea, upon reflection, the Biblical student must see that such a thought is altogether unworthy. The identifying of ourselves as Israel is not to be looked at as simply begetting for us glory. This part of the question is the most immaterial. Establish our identity, and our own glory becomes a secondary matter. We do not wish to dwell upon such a minor point; our identity with Israel is to serve another purpose. It is to realise the prayers of the Church, to bring into being that which the Church has been asking for ages, but what they have never yet obtained, and never can obtain until after Israel’s identity, that is—God’s glory. It is utterly impossible that the Almighty should become fully glorified before the nations of the earth until after the identity of Israel. To sever the question of the identity from the prayer for the full glory of the Almighty, is to render the prayer a vain petition. If I am wrong, I am willing to be corrected; but the reader must correct me from Scripture; must produce a Scripture testifying that God shall be glorified before all the nations without his manifestation through the national people of Israel, and I fearlessly challenge the production of one. Hence, with this thought acknowledged and fixed upon the mind, what follows? Why, if the reader is a minister, and he is determined to ignore the question of Israel’s identity, then his future talk about his anxiety to advance the glory of God, shall testify to his being an empty babbler, and token of insincerity.

It would be an untruth to assert that God is fully glorified upon earth at present. He is but very partially so in our own country, as the millions of the really ungodly in our

midst prove, and we have but to study a missionary map showing the vast districts of the earth yet under the darkness of heathendom, to see that He is but very faintly glorified upon the Continents. What avails our attending Church or Chapel, our Christian professions, our missionary exertions, our prayer meeting supplications, if His glory is a point of indifference to us? If we are positively anxious about it, what avails our anxiety, unless we use the proper means to secure it? What would be our saying to a needy brother, "Be ye warmed and fed," while keeping him without and giving nothing,—but cant? and what is asking for God's glory, and refusing to use the only means to secure it,—but hypocrisy? Ay! let us take the matter to heart. The time is dawning upon us when God shall be glorified. It is through the people of Israel that God will beget to Himself glory. The Almighty got to Himself a name among the nations through Israel of old "so didst thou lead thy people, to make thyself a gloriou^s NAME" (Isa. lxiii. 14, 2nd Sam. vii. 23); and he most emphatically declares that it is through Israel in the future that He will secure to Himself glory. Are we wiser than He? What He hath purposed, shall it not come to pass? Verily this is a grand subject. It becomes the medium of bringing answers to all the great standard prayers of the Church through all ages, and the greatest of all, the full glory of God. If we speak not according to the Scriptures, our testimony is worthless; therefore, to the law and to the testimony. "Thus saith the Lord . . . that formed thee, O Israel, . . . I have created him FOR MY GLORY" (Isaiah lxiii. 1—7). This Scripture only applies to Israel at the time of their being gathered "from the West," at the time of their return (verse 5), and the "glory" spoken of can only be connected with that event. Thou art my servant, O Israel, *in whom* I WILL BE GLORIFIED" (Isa. xlix. 3). "Thy people also shall be all righteous: they shall inherit the land for ever . . . THAT I MAY BE GLORIFIED" (Isaiah lx. 21). Hence is this glory only spoken of in connection with Israel's return to the land, when its very fertility shall be renewed, which is an answer to those people who sneer at the present condition of the land, and who cannot see that its barren and desolated state now, is but the literal responding to prophecy; and, if the land literally responds to prophecy, surely "the people of the book" shall. So, when its fruitfulness shall be once more apparent, "IT SHALL BE TO THE LORD FOR A NAME" (Isaiah lv. 13), who declares, "I will make the place of My feet GLORIOUS" (Isa. lx. 13). The first six verses of Isaiah lxi., which alone refer to Israel at the time of their Identity and restoration, where "beauty for ashes, the oil of joy for mourning," &c., is spoken of, have been, by most

ministers, erroneously applied, as though that condition was only to be realised in heaven. I say erroneously, because, upon looking at these verses, the reader would see at once that there could not possibly be "old wastes," "former desolations," "repairing," "waste cities," "desolations of many generations," in heaven; that there could not possibly be "strangers," "feeding of flocks," "sons of the alien," "ploughmen," or "vine-dressers," in heaven; neither is it possible to conceive that, in the place where we are distinctly told "there shall be neither Jew nor Greek," that there should be the distinction of "Gentiles" kept up, and that it should be said to Israel, "in their glory shall ye boast yourselves." To apply these verses to heaven, or to spiritualise them in any way, is simply to give way to absurdities. They alone refer to Israel upon restoration—God declaring that all these things shall be done to them, "THAT HE MIGHT BE GLORIFIED" (verse 3). "I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them *as at the first*, . . . and it shall be to ME A NAME OF JOY, A PRAISE, AND AN HONOUR, BEFORE ALL THE NATIONS OF THE EARTH, which shall hear all the good that I do unto them," *i.e.*, Judah and Israel (Jeremiah xxxiii. 7-9). As Israel and Judah never have returned together, and as even the Jews, upon their return from Babylon, were never built "as at the first," it follows that this return is yet to take place, and that God's "joy," "praise," and "honour," is depending upon it; that never before then will the "nations of the earth" give honour to God's name. "Thus saith the LORD GOD: When I shall have gathered the house of Israel from the people among whom they are scattered, and SHALL BE SANCTIFIED IN THEM (*i.e.* in Israel), IN THE SIGHT OF THE HEATHEN, then shall they dwell in their land" (Ezek. xxviii. 25). This Scripture was not fulfilled when the Jews returned from Babylon, has never yet been fulfilled—therefore, is future. It can have no reference to the Millennium; because it is impossible that "heathen" should be in existence during the time of Christ's reign upon the earth; therefore, it is most conclusive that the Identity of Israel, and the return of Israel, is positively essential before God can ever become "sanctified" in the "sight of the heathen;" hence, upon these events His glory depends.

Let us not, therefore, shrink from the consideration of this great question. The pre-eminent point to see is, that in recovering the position of our forefathers, we become the great means in God's hands to promote His own honour and glory among the different nations of the earth; and, to be set apart to serve such a purpose as this, shows to us a mission that is too sublime—too glorious to be told in words.

No. 22.—THE GLORY OF THE DIVIDING OF
WATERS.

God wrought for Himself a great name by His manifestations to Israel. Rahab said to the spies : "I know that the Lord hath given you the land, and that your terror hath fallen upon us, and all the inhabitants of the land faint because of you ; for we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt. . . . And as soon as we had heard, our hearts did melt, neither did there remain any more courage in any man, because of you : for the Lord, your God, He is God in heaven above, and in earth beneath." In this way, God made to Himself a name of greatness among the Gentiles, and God plainly tells us that he will work in the same way in the future. Our return is to be accompanied by signs and wonders, not so much with the object of our own aggrandisement, as to secure, by a direct manifestation, greatness to His name among the Gentiles. There is to be another great dividing of waters upon our return ; there shall be a highway of dry land made for us with walls of water standing up, shored by the power of God on either side of us. The Almighty intends that this shall be the case when He "shall assemble the outcasts of Israel, and gather together the dispersed of Judah ;" when they shall return "again" for "the second time." When this time shall arrive, which must be preceded by the Identity being established, then we are distinctly told that "the LORD shall utterly destroy the tongue of the Egyptian Sea : and, with His mighty wind, shall He shake His hand over the river, and shall smite it in the seven streams, and make *them* (*i.e.*, Israel and Judah) GO OVER DRYSHOD," then we are told that it shall be "LIKE AS IT WAS to Israel in the day that He came up out of the land of Egypt" (Isaiah xi. 11-16). Thus, this is a glory in store for us—a double glory—because, by it, the Lord will beget to Himself a glory, and become "great among the Gentiles." No wonder that we are told that the glories attending our "second" return shall so far outshine those attending the first, that the matter of Egypt shall fall into insignificance, and pass from its hold on the mind, because "the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt ; but, the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them ; and they shall dwell in their own land" (Jer. xxiii. 7-8).

Lest the teachings of the unlearned in the matters of Israel, and who declare the return of Israel and Judah to have

already taken place, should influence the mind, it is surely enough to point out that, if the Bible is to be depended upon, the above circumstances are conditions of the *second* return; that, if Israel has returned, there must have been a grand dividing of waters, amid a splendour that must have obtained for the event a world-wide fame; and yet the history of the world is utterly unacquainted with any dividing of waters, apart from the Red Sea and Jordan, and of any deliverance from the North, eclipsing that of Egypt; hence they must be regarded as our Coming Glories.

No. 23.—THE GLORY OF THE ENGLISH LANGUAGE.

Every nation is proud of its Language, in the same sense that mothers are said to be proud of their children. Yet the best Language must become an attraction to all nations, and ultimately fix itself upon them as a medium. The Language of Israel at the present time must be superior to all others, because the Ten Tribes of Israel are specially set apart by the Almighty to be the means by which His blessing should be imparted to all the families of the earth: "And in thee shall all families of the earth be blessed" (Gen. xii. 3). We may claim to be this medium of blessing to the nations at the present time, for we have sent forth the Word of God, and proclaimed the Gospel to all the earth—translating the Scriptures into nearly all known Languages. Whilst we have in this way been the means of blessing to others, we have not come up to the standard of blessing that we are destined to occupy. It is not enough to translate the Bible into the vernacular of any people. It requires an army of Ministers to explain its meanings; and even with their assistance for ages, thousands of people are declaring that it now appears with entirely new meanings and fresh beauties. We, the very people who have made it more than a life study, are brought to see that we have hitherto mis-taught much of its contents, have shorn it of much of its practical uses, and have, in some senses, retarded rather than promoted its efficiency, and yet the living Ministry has been a necessity to us. Without this agency it would not have made the headway it has, and as the living Ministry has been a necessity to us, so it must be necessary to the heathen before they can appreciate the Word of God, or be brought to recognise its power. Our foreign Missionaries are, in comparison to the want that is to be supplied, but a mere handful, and if their efforts were increased ten thousand fold, they could but slowly overtake the work that God requires to be done. But they create a native Ministry, and would not this be effective? No; even this agency could not be as effective as the agency of Israel, because they are not the people set apart by God for His Ministry—only Israel can occupy this

position. A native Ministry will effect very little in the great Mission of Evangelising the World. Therefore it becomes a first essential to the accomplishment of the work that Israel's Language should become universal. We should not waste our time by acquiring the dialects of the Gentiles, but rather they should acquire ours. It is Israel's Language that must have sway through the earth. It may be asked—Is not the Hebrew the Language of Israel? It once was, but is not so now. After Israel was lost, and had settled as a nation in the isles, God intimates that He would speak to them in "Another tongue" (Isa. xxviii. 11). The Hebrew is the Language of the Jews, but has long since been discarded by Israel. There is but little difference between the Hebrew and the Irish—there is nothing in it to recommend it as the universal Language. The Hebrew may be classed among the dead tongues. But how very different with Israel's Language. Like as our "Queen's morning drum beats all round the world," so our Language is spoken in our fifty-four Colonies round the earth. It is the Language of America, and is in part understood by the millions of India. Even the Chinese, by the Imperial edict of their Government, have recently undertaken the use of a new dictionary, in which many hundreds of English words are introduced, which must lead the Chinese to study in the English tongue. Throughout Germany, English is taught; and as a German merchant recently testified to myself, he could express his thoughts better in one sheet of paper in our Language, than he could in three sheets of paper in German. The same may be said of other modern languages of Europe. The Japanese, who until recently only used the Dutch language in treating with foreigners, have now discarded it in favour of English, and are now about to establish fifty thousand schools, in which the English Language shall be taught. America proposes to transfer to their own country thousands of negroes who speak English, and will become a medium of sending forth a knowledge of our tongue throughout Africa. These facts being verified, it is manifest that more than half the globe will be under our influence; and at the time when it is needful for our return to take place, the youth of these countries will be acquainted with the key language of the earth, and so become marvellously prepared by God to receive those deeper and inner instructions from our hands that shall lead their aspirations to Him. It is indeed a manifestation of the wisdom of God. It shows a fitness of things in the workings of His Providence, and in itself embodies a Grand Identity that we are Israel, because it is essential, in order that Israel's seed may be the means of blessing to all the earth, that her language should become predominant; and the fact that our's, and our Language alone, is becoming universal, is another proof that we are Israel.

No. 24.—THE GLORY OF LONGEVITY.

The Glory of Longevity is one promised in the Word of God. Three score years and ten are the days of man, as recorded by the Psalmist, but the days that God promises to us are those of a long life. The promises God gave to Israel have never yet in their fulness been verified, because in the number was included the promise of the exemption from sickness: "And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee" (Deut. vii. 15). This promise has not been realised by Israel in its integrity. It is reserved for our future inheritance, when, after the Restoration and the removal of our bodily infirmities: "There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age" (Zech. viii. 4). The promise of this Scripture being given in connection with the event of Israel's return to the land. Thus I can conceive the probability that after the Glories of our Identity and Restoration are accomplished, many now living may have their lives so prolonged as to be brought to the very time of the Second Advent, and so be among those who shall not go through the valley of the shadow of death (1 Thess. iv. 17).

No. 25.—THE GLORY OF "THE TIME OF THE END."

It is important to note that "The Time of the End" (Dan. xii. 4) is not the end of time. The ending of time cannot be until after the close of the thousand years that Christ shall reign upon the earth (Rev. xx. 4). Then will come the general judgment, after which "time shall be no more," because eternity then begins; but "the time of the end" marks that period that shall elapse *after* the Identity of Israel is effected and *prior* to the coming of our Lord. It must be the time that will supply those years that are wanting to make up the six thousand years from the creation. If we take our own chronology as correct, we require one hundred and twenty-three years to complete the six thousand. The custody of the Scriptures was given to the Jews, to whom we are indebted for their preservation; and it is not unlikely that we shall find that they have preserved the computation of time as well. If so, we should require three hundred and sixty-seven years from 1873 to finish the six thousand years—the thousand years of Christ's reign being the seventh thousand, or the Sabbath of the earth. Should this be correct, allowing for the time yet required to accomplish our Identity, this three hundred and sixty years would form "the time of the end;" and it is during this period that God declares to Israel "I will settle you after your old estates, and will do

better unto you than at your beginnings" (Ezek. xxxvi. 11), *i.e.*, God will more gloriously settle us during the time of the end than He did to our forefathers at the beginning.

No. 26.—THE GLORY OF OUR COMING PROMISES.

If we were to extract from Scripture all the glories God promises to bestow upon us, and upon the Jews, apart from the Gentiles, after our Identity and Restoration, we should require volumes to write and explain them. A selection only can be given, and if they are read with their contexts it will be readily manifest that they only apply to "the time of the end," and *not* to the millennial age: "When the Lord bringeth BACK the captivity of his people (*i.e.* by the Identity, then, not before) Jacob shall rejoice, Israel shall be glad" (Ps. xiv. 7). "Lord thou wilt ordain peace for us" (Isa. xxvi. 12). "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. xxxii. 18). "With great mercies will I gather thee. . . . With everlasting kindness will I have mercy on thee" (Isa. liv. 8). "The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee; . . . the sons of strangers shall build up thy walls, their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy upon thee. (Some expounders have applied these Scriptures to Christ. It is enough to ask such—When did God smite His Son in wrath?) For brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones, iron" (Isa. lx. 5-18). "They shall build the old wastes, raise up the former desolations, repair the waste cities. Strangers shall feed your flocks; the sons of the alien shall be your ploughmen and your vinedressers" (Isa. lxi. 4). "Their children shall be as aforetime" (Jer. xxx. 21). "My people shall be satisfied with my goodness; I will remember their sins no more" (Jer. xxxi. 14-34). "Men shall buy fields for money, and subscribe evidences, and seal them and take witnesses—for I will cause the captivity to return" (Jer. xxxii. 44). "I will build them as at the first. I will cleanse them from all their iniquity—they shall bring the sacrifice of praise into the house of the Lord" (Jer. xxxiii. 7-14). "The cities shall be inhabited—the wastes shall be builded. I will multiply upon you man and beast" (Ezekiel xxxvi. 8-11). "They shall revive and grow as the corn" (Hos. xiv. 7). "The floors shall be full of wheat, the vats shall overflow with wine and oil; I will restore to you the years that the locust hath eaten. Ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you" (Joel ii. 24-27). "The ploughman shall overtake the

reaper, and the treader of grapes him that soweth seed; the mountains shall drop sweet wine, and all the hills shall melt. I will bring again the captivity of my people of Israel; they shall build the waste cities and inhabit them; they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. I will plant them upon their own land, and they shall NO MORE BE PULLED UP out of their land which I have given them, saith the Lord thy God" (Amos ix. 13-15). "Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah vii. 20). "At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the EARTH (*i.e.* among the Gentiles), when I turn back your captivity before your eyes, saith the Lord" (Zeph. iii. 20). "The seed shall be prosperous; the vine shall give her fruit, the ground shall give her increase, the heavens shall give their dew; I will cause the remnant of this people to possess all these" (Zech. viii. 12). "All nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts" (Mal. iii. 12). "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfil; for verily I say unto you—Till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 17, 18).

No. 27.—THE GLORY OF THE CONVERSION OF HEATHEN NATIONS.

The time when the Gentiles in their Nationalities shall become eagerly anxious to share in the Glory of Salvation through the blood of our Saviour Jesus Christ, brings to us a glory of the grandest magnitude: the answer to the life-prayer of the Church. It is the time when our Saviour shall see of the travail of His soul and be satisfied: a result that our missionary agencies have been supposing they would accomplish by their efforts. For years they have honestly, nobly, and valiantly strove for it, spending many millions of money, and now raising hundreds of thousands annually for the work—the noblest and bravest of our race being willingly sacrificed in the service—and yet a glance at our missionary maps testifies that the immense majorities of the peoples in the vast regions of the earth are still under the thralldom of systems that do not at present recognise Jesus Christ as the Saviour of the World, though generally pointing to a Saviour to come. There is not space to enlarge, though the heart glows upon this theme. Its further consideration must be through the Magazine. Suffice it here to say, that the climax of success to our missionary work entirely depends upon our re-possession of Palestine. The universal acceptance of our Lord is inseparably attached to our Identity and Restoration. I fearlessly challenge the production of a single Scripture where God promises that Gentile nationalities, "many nations," "strong nations," shall be joined to the Lord BEFORE the return of Israel takes place. Every Scripture promising the folding of the Gentiles in Christ, declares the Identity and Restoration of Israel to be a first essential: therefore, real missionary success is a glory depending upon this work, which, if taken up by our people at once, would speedily ensure success, crown our efforts, realise the Church's prayer, and save millions of cash from being spent in needless routine.

May God give the breath of life to His work through these pages. May every thought owned by Him redound abundantly to His great glory; and may time prove that both with purpose and and success, I have said, Amen. (Psa. cii. 15, 16; Isa. ii. 2, 3; xl. 9; lii. 15; lv. 5; lx. 3; lxvi. 23; Jer. iii. 17; Micah iv. 2; Hab. ii. 14; Zech. ii. 11, 12; viii. 22.)

THE
ANGLO-SAXON RIDDLE:

OR,

THE RIDDLE OF OUR ISRAELITISH ORIGIN, PRESENT
GRANDEUR, AND FUTURE GREATNESS.

BY ANTIQUARY,

A Clergyman of the Church of England.

ALSO, ITS SOLUTION,

By EDWARD HINE.

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THE ANGLO-SAXON RIDDLE.

DR. ARNOLD has well said that "although the Briton and the Roman dwelt in our country, they are not our fathers." Professor Grimm, of Berlin, who also looks upon the Anglo-Saxon as the predominant element in our race, ventures to assert that there is no language so well suited for a world-language as the English, it having the Teutonic foundation, with the marvellous capacity of adapting to itself the beauties of other languages; and these forecasts of the future ubiquity of the English language by Professor Grimm, have been neatly seconded, in a comparative view, by a British poet, who speaks of the beauty, power, and future influence of the different languages of the ruling nations of the past and present, in the following words:

"Greek's a harp we love to hear,
Latin is a trumpet clear,
Spanish like an organ swells,
Italian rings its bridal bells;
France with many a frolic mien,
Tunes her sprightly violin;
Loud the German rolls his drum
When Russia's clashing cymbals come;
But Britain's sons may well rejoice,
For English is the human voice."*

But, perhaps, the most striking testimony that was ever rendered toward the future ubiquity of the Anglo-Saxon race and language is that of a clever Frenchman, the late M. Prevost Paradol. He says, "Neither Russia nor United Germany, supposing they should attain the highest fortune, can pretend to impede that current of things, nor prevent that solution, relatively near at hand, of the long rivalry of European races for the ultimate colonization and domination of the universe. The world will not be Russian, nor German, nor French, alas! nor Spanish. For it can be asserted, that since the great navigation has given the whole world to the enterprise of the European races, three nations were tried, one after another, by fate, to play the first part in the fortune of mankind, by everywhere propagating their tongue and blood, by means of durable colonies, and by transforming, so to say, the whole world to their own likeness."

"During the 16th century," continues M. Paradol, "it was rational to believe that Spanish civilization would spread over all the world. Irremediable vices soon dispersed that colonial power, the vestiges of which, still covering a vast space, tell of its ephemeral grandeur. Then came the turn of France, and Louisiana and Canada have preserved the last remembrance

* It was on account of this capacity that John Edwards called the English language the "Interpreter," or the mediator of other languages, and yet to restore them to unity.

of it. Lastly, England came forward. She definitely accomplished the great work, and England can disappear from the world without the Anglo-Saxon future of the world being sensibly changed."

Such are M. Prevost Paradol's anticipations regarding the future ubiquity of a race long antagonistic to his own,—a race now occupying the strongest and most defensible positions on the surface of the globe, from which they issue forth, conquering and to conquer, with their free institutions, their open Bible, and the most beautiful Liturgy in existence; a race increasing at a ratio far beyond that of the Latin nations and of other people, even at the present time estimated by Mr. Dudley Baxter and other calculators, to be seventy-two millions in all parts of the globe, antagonistic to Romanism in the west, and Mahometanism in the east, with every probability of their rising up to two hundred millions in seventy years—in short, as far as the present world is concerned the "COMING RACE."* And as we have no example in history of any power of colonization on such a grand scale, and of such a multitudinous increase of one race over others, it may be permissible to ask, Is there any prescient forecast in Scripture of the possibility of such a thing?

There is nothing so marked on this subject as the death-bed predictions of the departing Jacob, as represented in Genesis, and repeated by Moses in Deuteronomy. There the old patriarch, with his hands on the heads of the two sons of Joseph, points a destiny for them distinct from that of Judah and the tribe Levi, allotting to them in the distant future "blessings" unto the utmost bound of the "everlasting hills," representing them as eventually becoming "a multitude of nations," as blossoming and budding, and as a world-conquering race, "pushing the people together to the ends of the earth."

The learned Dr. Abbadie, the antagonist of Bossuet, in his work, "*Le Triomphe de la Providence*," published in Amsterdam in 1723, was the first to apply these splendid predictions to the Teutonic nations that over-ran the Roman Empire. Abbadie saw clearly that the captivity of Israel preceded that of Judah by a considerable period of time; that the ten tribes were carried captive to Assyria, not to Babylon; that they were to become in their captivity a multitudinous race, although for a long period to be "*Lo Ammi*," or politically lost,

* These striking words, "The Coming Race," may have more meaning in them than (ever perhaps) the author of a work under that title dreamt of. They also point to a time, beyond the present dispensation, when "life and immortality shall be brought to light, and that dominion over sublunary things, which was torn from the first Adam, shall be restored to the glorified followers of Christ, the Second Adam, and extended to the universal creation. The whole creation 'waiteth for the manifestation of the Sons of God.'" To wit; the Identity of the lost Ten Tribes of Israel.

as the prophet Hosea predicted. Whereas the Jews were to be for ages persecuted, stationary, bereft of children, Jer. xv. 7, under a long penalty of political degradation, yet finally to emerge and be restored to the Divine favor again. Abbadie says, "Unless the ten tribes have flown into the air, or been plunged to the earth's centre, they must be sought for in that part of the north, which, in the time of Constantine, was converted to the Christian faith."

Several modern writers have taken the subject up, and endeavored to allot to the Anglo-Saxon race those multitudinous blessings showered upon the head of Ephraim; attempting to prove that there is much in our ancient customs, language and ancient religious rites, to correspond with such an origin. Moreover, the fact that Sharon Turner traces the Anglo-Saxons to Media and Assyria,* the very place the ten tribes were taken captive to, and lost, long before the Jews were taken captive to Babylon, and not lost, but, after a seventy years' captivity, restored again for a time.

It seems at first sight absurd to attempt to identify ourselves with such an origin; but if there should happen to be truth in it, it would only be an additional evidence that the decadence of our race is not yet set in, and an additional call to us to preach the Gospel to all nations, beginning at Jerusalem.

Like Ephraim we prevail by increasing. Hobart Seymour shows this with regard to Romanism; Protestants having increased during the last 69 years in the British Empire and the United States, 400 per cent., whilst Roman Catholics have only increased at the rate of 70 per cent. in the same time. It is chiefly on this account, also, with emigration, that in Ireland the Celt gives way to the Saxon, as the last census clearly shows.

We seem like the last reserve of a great army rolling up its forces, if not for the subjugation of the world, at any rate for the casting up of the highway for the coming of the Great King, and for the advent of the promised day, "when the earth shall be filled with the knowledge of the Glory of the Lord as the waters cover the sea."

ANTIQUARY.

* Sharon Turner succeeds in tracing our British ancestry into Media in the eighth century before Christ, and also upon the testimonies of Homer and Herodotus that Media was not our cradle.

THE ENGLISH NATION IDENTIFIED WITH LOST ISRAEL.

MY attention has been drawn to an article entitled "The Anglo-Saxon Riddle," by "Antiquary," in which certain characteristics are pointed out that belong to the lost ten tribes of Israel, and a glance is taken at similarities found in the English people corresponding to these characteristics. It is also noted that Sharon Turner traces *our* ancestry to the *very spot* where the ten tribes were carried captive; to which, it might be added, that he did not consider Media to be the source of their primeval origin, but that here he lost all *further trace of them*; giving the striking and important testimony of Homer and Herodotus, that our forefathers first made their appearance in this part at the *exact period* of Israel's captivity into Assyria.

May I be allowed to say that, having written upon this subject, which I am aware is a novelty to many, I have not thought it absurd to identify the English nation with lost Israel? And, if it should shortly become FACT under *verification*, there would be very much more in it than its happening to be truth, because then it would appear before us as ONE great confirmatory testimony to the truth of the Bible, tending much, as far as our own people are concerned, to stamp our infidelity, and eventually to gain the Gentile nations to serve under the banner of Christ. Any idea that has the possibility of gaining *such* results would soon overcome the primitive absurdity attached to it, and if it ever came to the certainty of ultimate conviction, there could not possibly be any greater or grander conception connected with the kingdoms of the earth.

I am convinced that the clergy and ministers of religion in our land must be led to recognize this great truth before they can finally succeed to bring the nations of the world, or the masses of their own countrymen, to the footstool of Christ. It is a preliminary that must come into fact, before the final triumph of the Church of Christ.

This much must be acknowledged as an important preparative to the final glory of Israel, that, if Israel must be restored to Palestine BEFORE the Gentile nations will flow to Jerusalem to be taught of the Lord, (Micah iv. 2), and if they must be identified before they can possibly be restored, it follows that the identity must lend much lustre to the various surroundings of the Cross; therefore, the identity of Israel, becomes a most important corollary to the Cross of Calvary, because by its means, a new way may be opened up for the nationalities of the earth to come to a saving knowledge of our Lord and Saviour, Jesus Christ. If this be so, surely there must be some blame attachable to those who would ignore or treat this question with indifference.—See Jer. iii. 17; Zech. viii. 20-22.

I am glad to find that the writer is acquainted with the important distinction of the house of Israel from the house of Judah. I maintain that any student reading the Bible, under the impression that the repeated references to Israel relate to the Jews, cannot possibly understand a large proportion of the whole book. The Jews, or Judah, are *now* literally fulfilling a totally different class of prophecies from those given to lost Israel to fulfil.

The following are a few of the descriptions given by Scripture of the *present* status in which lost Israel must be found, and no nation can possibly lay claim to being any part of Israel, unless responding to them in every particular, without a single exception. The identity of our own nation with each point must be apparent; but should any one say that we are *not* Israel, then I should beg of him to bring forth another nation with the same characteristics, which I am persuaded he will find it impossible to do.

I hold it to be best to quote Scripture in full, as people are generally indisposed to look up references. I have, therefore, selected only a few of the most striking passages as having application to Israel, apart from Judah, which I think very fairly describe the present condition of the *ten* lost tribes:—

1. It will be impossible to find the main body of Israel in the east, because Scripture declares their setting down, after they had become lost, to be in the north-west from Palestine, the seat of prophecy. "Go and proclaim these words towards the NORTH, and say, Return, thou backsliding Israel."—Jer. iii. 12. "So shall they fear the name of the Lord from the WEST."—Isa. lix. 19. "Behold, these shall come from far; and lo, these from the NORTH and from the WEST."—Isa. xlix. 12. "Behold, I will bring them from the NORTH country (Britain is purely a north country from Palestine), and gather them from the coasts of the earth."—Jer. xxxi. 8 (exactly the position of our Colonies.)

2. It will be impossible to find Israel a Continental nation, because scripture declares them to have settled down in an Island home. "Let Israel give glory unto the Lord, and declare His praise in the ISLANDS." "The ISLES shall wait for His law." "The ISLES and the inhabitants thereof."—Isa. xlii. 12, 4, 10. "Keep silence before me, O ISLANDS."—Isa. xli. 1, 5. "Listen, O ISLES, unto me"—Isa. xlix. 1. "To the ISLANDS will He repay recompence."—Isa. lix. 18. "Glorify the Lord God of Israel in the ISLES of the sea."—Isa. xxiv. 15. "Declare it in the ISLES afar off, and say, He that scattereth ISRAEL will gather him and keep him, as a shepherd doth his flock."—Jer. xxxi. 10.

3. It will be impossible to find Israel without immense Colonies, because Scripture declares that the "desolate heri-

tages" of the earth were expressly given to Israel, when a lost people, to colonize and people. "I will preserve thee, and give thee for a covenant of the people, to ESTABLISH the earth, to cause to INHERIT the DESOLATE HERITAGES."—Isa. xlix. 8. "Thou shalt break forth on the right hand and on the left, and thy seed shall INHERIT the Gentiles, and make the DESOLATE cities to be inhabited."—Isa. liv. 3. "I will sow her unto me IN THE EARTH.—Hos. ii. 23. "They shall increase as they have increased, and I will sow them among the people, and they shall remember me in FAR COUNTRIES."—Zech. x. 8, 9. "Israel shall possess their possessions."—Obad. 17.

4. It will be impossible to find the main body of Israel under a republic, because Scripture expressly declares that they should be under a Monarchy. "Kings shall come out of thee." "KINGS of people shall be of her."—Gen. xvii. 6, 16. "Kings shall come out of thy loins."—Gen. xxxv. 11. "KINGS shall be thy nursing fathers, and their QUEENS thy nursing mothers."—Isa. xlix. 23. (This last was given *after* their captivity, by which we may learn that Israel would not forfeit the high privilege of being under a Monarchy by the punishment of their ejection.)

5. It is impossible that a commoner should be their reigning Sovereign, because scriptural promises declare that a lineal descendant from the Royal House of King David should rule over them.* "The Lord hath sworn in truth unto David; He will not turn from it; Of the *fruit of thy body* will I set upon thy throne."—Ps. cxxxii. 11. "I have SWORN unto David, Thy seed will I establish FOR EVER, and build up THY THRONE to *all* generations."—Ps. lxxxix. 3, 4. "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his THRONE . . . Thus saith the Lord: If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of HIS SEED to be rulers over the seed of Abraham," *i.e.*, Israel.—Jer. xxxiii. 20, 21, 25, 26. "My mercy will I keep for him for *evermore*, and my covenant shall *stand fast* with him . . . My covenant will I not break, nor alter the thing that is gone out of my lips . . . I will not lie unto David. His seed shall endure for ever, and his THRONE as the sun before me.

* These promises must refer to collateral succession, continued long unknown, without prejudice to the Kingship of the Messiah, as the Son of David and King of Kings.

"It shall be established FOR EVER as the moon."—Ps. lxxxix. 20—37.*

6. It will be impossible to find any portion of lost Israel under the Mosaic law, because Scripture declares them to be under the Christian dispensation, and divorced from the Mosaic ceremonies.†—Jer. iii. 8; Isa. l. 1, Isa. liv. 1, Isa. lxii. 4, Isa. ix. 8, Isa. xxiv. 15, 16, Isa. xxvii. 6, xliv. 17, 19, 25, xlviii. 20.

7. It will be impossible to find lost Israel without a State National Church, because Scripture declares that the carcasses of her kings are buried in her "high places."—Ezek. xliii. 7. This can only refer to Israel in her present state, because neither Israel nor Judah, when in the land, did this thing, and Judah, since the Babylonish captivity, never have had kings to bury.

8. It will be impossible to find Israel's National Churches without an East Window, because Scripture expressly provides that Israel, when lost in her captivity, should, in National Prayer, pray with their faces toward their land; thus, their island homes being in the north-west, their faces in prayer must be toward the east.—1 Kings viii. 48; 2 Chron. vi. 38.

9. It will be impossible to find Israel without Dissenters from their National Form of Religion, because Scripture declares this would be the case with lost Israel.—Isa. xlv. 5. Indeed, entirely apart from the consideration contained in this Scripture, this must be so, because, *after* the identity of Israel is accomplished, God emphatically promises to give them "ONE HEART," "ONE WAY," that their singing should be with the "VOICE TOGETHER," and that *then* they should see "EYE TO EYE" with each other—that they should "SING TOGETHER," and "FLOW TOGETHER," and serve Him with "ONE CONSENT." Therefore, it is self-evident that all these promises would be utterly needless, worthless, and devoid of meaning, if the nation of Israel were united in religious thought and service at the present time.—See Jer. xxxii. 39; Isa. lii. 8, 9, Isa. lx. 5; Zeph. iii. 9.

* Here I may state that it is well known Dean Stanley gives special interest to the Coronation Stone, in affirming that "it is the one primeval monument that binds together the whole empire;" that "it is embedded in the heart of the English Monarchy;" that it "carries back our thoughts to races and customs now extinct." And that the tradition is—"that it is the stony pillow on which Jacob slept at Bethel;" and after transportation to various lands, it came to the sacred hill of Tara. The Rev. F. A. R. Glover, M.A., has given his word to publish a work showing that what Dean Stanley calls a tradition is true history, and that through the fulfilment of this tradition, and of the offspring of the Royal Personages who accompanied the stone, our glorious Queen is the lineal descendant of the Royal House of David.

† This shows the folly of the so-called sect of "Christian Israelites" in attempting to revive circumcision and other Mosaic rites.

Hence the important conclusion that Christian Unity can greatly be furthered *through* the identity of Israel.

10. It is impossible that Israel should be known when lost as having Israelitish descent, because Scripture declares that they should, during this state, be called by "another name." See particularly Isa. lxxv. 15, where the blight upon Judah is mentioned, and the blessing upon Israel, though called by "ANOTHER NAME." Again, "they shall no more be REMEMBERED by their NAME."—Hosea ii. 17; Ps. lxxxiii. 3, 4.

11. It is impossible, though called by "another name," that her National existence should be unknown to the Gentile nations, because Scripture declares that even when lost she should be known among the Gentiles as a seed the Lord HATH blessed. "And their seed shall be KNOWN among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."—Isa. lxi. 9. (This prophecy was issued twenty-seven years *after* their captivity.) "And the remnant of Jacob shall be in the MIDST of many people as a dew from the Lord."—Micah v. 7.

12. It is impossible, when lost, that she should be an inferior political power, because Scripture declares that she should *then* be the *most* powerful war-power upon earth. "Thy seed shall possess the gate of his enemies."—Gen. xxii. 17, xxiv. 60. "Your enemies shall fall before you by the sword."—Lev. xxvi. 8. "There shall no man be able to stand before you."—Deut. xi. 25. "Thou shalt be above ONLY, and thou shalt not be beneath."—Deut. xxviii. 13. (The following prophecies were issued to Israel *after* their captivity, therefore must apply to their present status.) "A people terrible from their beginning HITHERTO."—Isa. xviii. 7. "They that STRIVE with thee shall perish . . . they that WAR against thee shall be as nothing, as a thing of nought."—Isa. xli. 11, 12. "Whosoever shall gather AGAINST thee shall FALL for thy sake; NO WEAPON that is formed against thee shall prosper."—Isa. liv. 15, 17. "Break every yoke."—Isa. lviii. 6. "Thine ADVERSARIES, every one of them, shall go into captivity."—Jer. xxx. 16. "The remnant of Jacob shall be among the Gentiles in the midst of many people AS A LION among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and NONE can deliver."—Micah v. 8.

13. It is impossible, though the Gentile nations should war against her, that she should ever be defeated by their hands, because Scripture declares the defeat of lost Israel to be an impossibility. "Behold, at eventide trouble; before the morning she is not. This is the portion of them that spoil us."—Isa. xvii. 14.

“Thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.”—Isa. liv 14. “Fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel, for lo, I will save thee.”—Jer. xxx. 10; Micah vii. 16; Luke i. 74. See also texts quoted above.

14 It is impossible that Israel should ever become an extinct Nationality, because Scripture declares that as long as day and night, sun, moon and stars exist, Israel should endure as A NATION, distinct from the Gentiles. “Thus saith the Lord, which giveth the sun for a light by day, the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being A NATION before me for ever.”—Jer. xxxi. 35, 36, Jer. xxxiii. 25, 26.

15. It is impossible that Israel should be separated from connection with “the Lion and the Unicorn,” because the Scriptures declare the Lion and the Unicorn to be her emblems. “And the remnant of Jacob shall be among the Gentiles as a LION.”—Micah v. 8. “He hath, as it were, the strength of an UNICORN.”—Num. xxiii. 22. . . . He coucheth, he lay down as a LION.”—Num. xxiv. 8, 9; Deut. xxxiii. 17.

16. It is impossible for Israel to divest herself from the use of the Weights and Measures given her by God, because Scripture declares that they were to abide in her use.—Deut xxv. 15.*

17. It is impossible for Israel to be freed from the influence of the Canaanites, because Scripture declares that they were to be “thorns in their sides.”—Num. xxxiii. 55; Josh. xxiii. 13; Judges ii. 3.†

I could supply you with many evidences such as the above, but there is sufficient matter in these seventeen to show that, although like all undeveloped truths, there is some reluctance to receive it, yet there is no absurdity in attempting to identify the English Nation with the “lost sheep of the house of Israel.”

Will you oblige me by calling the attention of the “Anti-quary” to these remarks?

EDWARD HINE.

January 1st, 1873.

* Our weights and measures are identical with those of Israel.—See “*Life and Work of the Great Pyramid*,” by Professor Piazzzi Smyth.

† The Irish boast that they are, and history proves them to be, the descendants of the Canaanites; and truly they alone are thorns in our sides.—See “*The Gael and the Cymbri*,” by Sir William Betham.

By the kind permission of the Editor, the following Articles are extracted from "John Bull," under dates, January 18th, and February 1st, 1873.

THE PRESENT OF THE CHILDREN OF ISRAEL.

SIR—Will you allow me space in your widely-circulated journal to draw the attention of your readers, especially the clergy, to certain startling historical facts and coincidences, tending to throw light on the above subject, which have been discovered of late years, are being extensively circulated, and are exciting much interest among the laity, whilst the vast majority of the clergy have not even heard of them. The few before whom I have mentioned these facts, say they cannot grasp anything so vast as the theory to which they necessarily give rise, without more study and thought than they have *time* to bestow upon it. This reminds me of the course adopted by our "Rulers and Guides," some ten or fifteen years ago, when the mighty revelations of geology began to overturn our conventional, traditional reading of the Mosaic cosmogony and other parts of Holy Scripture. The clergy had not time to reason out a new reading, so their flocks made a reading for themselves. Thus, much of modern skepticism lies at the door of the clergy, who acted like a shepherd who "had not time" to get before the flock, and allowed them to rush into a river, or to scatter themselves upon the mountains.

Before giving a short analysis of the two parallel theories to which I allude, and which I will call, for convenience, *Israelism* and *Judahism*, allow me to sketch what seems to be the present vague state of public opinion on the subject.

I think no one will deny that it must be of mighty importance in the world's history at some future period, but it is assumed to be very far off. There is a tolerably distinct impression that the Jews are some day to be converted to Christianity and restored to Judea, to rebuild the Temple and become again a favored people. But those who attempt to fix any probable time or way in which this is to be accomplished are laughed at. Throughout the prophecies, Israel and Judah are considered to stand as one; though, from the time of Solomon to that of Christ, their separation was undoubted. This misconception arises from the universal impression that God had lost His people. He has said in His Holy Word that the seed of Jacob should be as the dust of the earth, and should spread abroad to the West, East, North and South, and that Ephraim should become a multitude of nations; and again, centuries after the ten tribes were lost, that "Israel shall dwell safely;" that it should be said, "The Lord liveth, which

brought up and which led the seed of the house of Israel out of the *north country*, and from all countries whither I have driven them; and they shall dwell in their own land;" also that "David shall never want a man to sit on the throne of *Israel*;" and "I will perform that good thing which I have promised unto the house of Israel, *and* to the house of Judah." (See Jer. xxiii. and xxxiii.) Yet, after all this, He is supposed to have allowed ten-twelfths of them to be utterly lost and annihilated! What has Colenso said more insulting to Holy Scripture than such a belief? The Rev. G. S. Faber alludes to some thirteen interpretations of Jacob's prophecy that "the sceptre should not depart from Judah until Shiloh come," and declares these all unsatisfactory, and that "to explain such texts without the true key, was a trifling with words." We are now told that the opening of a mound of earth, and the removal of a few stones in our own Emerald Isle, will put us in possession of that true key which will unlock all other prophecies as well as this. There are many other passages that speak so plainly of a temporal as well as a spiritual Sovereign of the race of Judah and David, that they must seem to many to have been written to deceive mankind if they refer *only* to the spiritual reign of Christ.

There is an impression that when the Jews are restored they will find a prince of the race of David; but *they* know that there is none such. Few Englishmen know, but Jews and Mohammedans are well aware, that the stone on which Jacob dreamed was preserved as most holy; carried with him into Egypt, and accompanied his children in their wanderings; was placed in the Temple on the threshing floor of Arauna, and remained there until the Captivity, and was called by them the foundation pillar. Since that it has never been heard of. A few more, perhaps, know that in the coronation throne in Westminster Abbey, there is a remarkable ancient stone, with rings to carry it by, on which Queen Victoria and her ancestors of the Stuart dynasty have been crowned, and which tradition calls "Jacob's Pillow."

Few appear to have noticed that remarkable purchase which Jeremiah made in Anathoth, or the care he took that the title-deeds thereto should "be found after many days"—centuries it proves to be; but, surely, they will be found some day. Nor yet does Jeremiah's unaccountable disappearance, after he had been directed to escape out of Egypt (Jer. xliv. 14, 28) with the daughters of Zedekiah, whom he had in charge, attract attention. Nor does it appear to be understood that Jeremiah was commissioned "to plant and to build" as well as "to throw down and destroy" the monarchy of Judah (Jer. i. 10, xlii. 10).

All these things, and many more, must come again under the attention of the world some day.

There seems a general impression that 6,000 years is a probable duration for the tenure of this earth by us Adamites. Who can tell when this will end? It is not known within many years; why not this year or next? Are we not told to watch for it?

How many of the clergy are watching? But 150,000 copies of Mr. Edward Hine's "Identifications of the British Nation with Lost Israel"* are arousing the laity to watch for events which will revolutionize the state of the world and restore us to an age of miracles (Ezek. xxxvi. 22—36, and chap. xxxvii.) The dread of admitting that an age of miracles can be at hand, deters many from accepting these theories, which, in fact, teach us that the age of miracles has never ceased. Yet all admit that the conversion of the Jews will be miraculous in God's own time. And was there ever a greater miracle than the restoration of our Prince to life, in answer to the united prayers of Jews, Turks, infidels and heretics, in all quarters of the globe, on that wonderful Sunday when we all waited breathlessly for his death, but when, towards evening, hope seemed to revive, even more than was warranted by a mere delay? What was he that we should pray so earnestly? There are plenty of sons and brothers to take his place. But may he not be the Lord's Anointed, who is to gather together His people, and make them a blessing to all the nations upon earth by leading them to Christ? A WATCHER.

THE PRESENT OF THE CHILDREN OF ISRAEL.

No. II.

SIR—Will you give me leave to continue this subject by giving a very slight sketch of the theories of Israelism and Judahism as set forth—the first by Mr. John Wilson, of Brighton, author of many books on the subject, that entitled "Our Israelitish Origin,"† the "Mission of Elijah," and editor of Mimpris's "Scriptural Treasury," and many other kindred works, and now again by Mr. Edward Hine, in "Forty-seven Identifications of Britain with Israel," and "Flashes of Light," the second by the Rev. F. R. A. Glover, in "England the Remnant of Judah and Israel of Ephraim," &c. To these authors I refer your readers for all evidence in proof of the assertions they have made.

* "47 Identifications of the British Nation with the Ten Lost Tribes of Israel." See also Edward Hine's monthly magazine, "Life from the Dead," and his weekly journal, "The Nation's Glory Leader."

† "Flashes of Light," "Oxford Wrong," "England's coming Glories," "Anglo-Saxon Riddle," and all other works on the Identification of the Ten Lost Tribes, may be had of James Huggins, 372 Pearl st., New York.

These two theories may be compared to two chain traces, destined some day to drag from their voluntary concealment the hidden mysteries of God's dealings with His chosen people. They are picked up by different people. Neither could make his chain look like working till he met the man who held the other chain. And still both are disabled by the loss of one link in either chain. Mr. Glover has further distinguished himself by discovering on evidence which he maintains to be something approaching to certainty, where these two links are hid or stored away until the fulness of God's time shall come. With them will come forth the key which is to unlock all prophecy, prove the absolute literal truth of various parts of Holy Scripture, now stumbling blocks to the skeptical mind; the infinite wisdom and power of the "God that hideth Himself;" convert the Jews; reclaim the skeptic; confound the false prophet; and gather in the heathen of all lands.

The first half of Chain I. carries the ten tribes of Israel into captivity, about 773 B.C., in Media (2 Kings xv. 29), and 742 B.C. (2 Kings xvii. 6, 23). Hosea speaks of them as "blinded," and no more called God's people; and we call them "lost." Can that be possible? What an apparently unjust severity would be the punishment of utter extinction for their comparatively small sins; when the Jews who crucified the Son of God are preserved and promised complete restoration to favor! It is, however, a fact that their identity is utterly lost. If they are ever to be found, the same philological and other difficulties would exist, whether they be found as Afghans, Kafirs, American Indians, or as the most civilized and flourishing nation upon earth.

The second half of Chain I. begins with the earliest known ancestors of the Saxon races, including Anglo-Saxons, Danes, and Normans, about the 8th or 7th centuries, B. C., springing up in Asia, near the very spot where the ten tribes were placed who, as a wild horse, spread rapidly to the north and west, until several tribes of their descendants met in "the isles afar off," which are so often mentioned in prophecy, but why, no one has hitherto explained at all satisfactorily. It is argued that no nation in the world so completely fulfils the promises of God to Ephraim as the great one (mother of nations, Gen. xvii. 16, xlviii. 19), which now occupies "the isles afar off" from Judea (Isa. lxvi. 19) making them, in fact, as literal a history as the 53rd chapter of Isaiah is a history of the life of our blessed Lord. What sceptre is so powerful as that of Great Britain? What Church so pure? What people so expansive and aggressive; but aggressive only in its peaceful virtues and its zeal for mission work?

The second Chain, Judah, is lost to sight, *i. e.* breaks off, where Jeremiah, Baruch, and the daughters of Zebediah are

taken into Egypt, 588 B.C., but are commanded, (Jer. xlv. 14 and 28) to return to Jerusalem and escape the destruction which was to befall those who remained there. In Jerusalem there existed, we know, the Holy Stone, the Bethel of Jacob, the Ark of the Covenant, with the Tables of Commandments, and other holy things, and no doubt those title deeds to Anathoth which Jeremiah ordered to be so carefully stored, to be "found after many days," to be witnesses for the Lord to the fulfilment of His gracious promise (Jer. xxxii. 36, 40). In the utter blank which succeeds to this 44th chapter, we may fairly assume that Jeremiah has taken some care to preserve these holy things, which is the only way to account for their disappearance.

The second half of Chain II. begins, some six years after Jeremiah disappeared from Egypt, with the arrival and shipwreck, on the west coast of Ireland of a great prophet, who had in charge a most beautiful princess from the East, and a *most holy stone*. An Ulster prince had just been elected as Heremonn to rule over Ireland. He marries the princess on condition that he will expel Baalism and worship the true God, and found a College of Ollams, or learned men. It is known that Ireland was very much peopled then by Canaanites, descendants from those who fled before the Israelites when they took possession of the land of Canaan. There is also evidence that the Tribe of Dan fled by sea from their captors, and colonized Ulster in Ireland, and Denmark; and also that it was in one of their ships, 130 years later, that the prophet, the princess and the stone, were brought to Ireland, when the ship was driven to shore in the Ulster loch.

There is nothing, therefore, impossible or incredible in the assertion that this prophet was Jeremiah. In no way could he better fulfil his commission "to plant and to build," and secretly to establish the race and sceptre of David, than to unite his only living descendant, Zedekiah's daughter, to a prince of the Tribe of Dan. Certain it is, from Irish, Scotch, and English History, that a lineal descendant of this princess from the East, now sways the sceptre of Great Britain and Ireland, and was crowned upon the very stone in Westminster Abbey on which the Hebrew princess and prince were crowned at Tara, 580 B.C. Mr. Glover finds these early records of the ancestors of our Queen in a Druidical Prophetic Rune, handed down to later times in the Irish Celtic dialect. But he finds that the proper names connected therewith in later Celtic rhythmical records are Hebrew words with no meaning in Irish, but with most startling and sacred meaning in Hebrew, which makes it plain that the prophet was of that race. This poem also tells us that this wonderful princess was buried in a sepulchre sixty feet square, covered by a mound of earth, which

remains to this day intact at Tara. The name of this tomb was Margech, Hebrew for a repository, where something is stored away to be reproduced, rather than a mausoleum. From this Mr. Glover infers that within it are stored the proofs of the identity of this princess with the last of the House of David (Ezek. xvii. 22) and the holy things taken from the Temple (excepting Jacob's stone, which is in Westminster Abbey) and lost at the captivity, and, *probably*, the writings of Anathoth. The fulfilment of prophecy requires that Israel should be joined to Judah and subject to its sceptre; so that to prove Mr. Glover's theory of Judah's, will also prove the correctness of the conjectures of Mr. Wilson and Mr. Hine concerning Israel.

Thus it is literally true that at this moment there may be only a few sods and stones between us and these undeniable proofs that we are God's chosen people, and our Sovereigns the inheritors of David's throne.

One of the most beautiful results of this theory is that the Royal race of David is emancipated from the sin of crucifying the Messiah. They were in Ireland and were not consenting to the act of the remaining race of Judah. And all these years unsinning Judah with Israel have flourished and prospered, whilst sinning Judah has been scattered and oppressed. It must be observed that this in no way interferes with the Messiah or the prophecies referring to the spiritual Christ. It only proves the perpetuity of the sceptre until His second Advent; and it is rather a proof of the truth of Christianity and the English Church that they are found in conjunction with the Children of Israel and the sceptre of Judah.

It is curious that the Dean of Westminster, after refusing to accept Mr. Glover's theory, and trying to show that the stone was of Scone formation, speaks of it in his book on Westminster Abbey, in terms which look like an involuntary acknowledgment of its antiquity. He calls it patriarchal, and attributes to it some mystical power to "bind together the Empire."

Surely this is not a subject of so little interest to those who love God's Word, and seek to glorify Him, that the clergy are justified in passing it by, putting an extinguisher upon it, and refusing to investigate the evidence candidly. If the parochial clergy "have not time" to do this themselves, why not use the machinery of the day, and appoint a committee to investigate the subject, open the "Margech" at Tara, and if the theories prove unsubstantial, let the people know that they are so, and that their shepherds are caring for the sheep.

Books, Papers, Pamphlets and Periodicals, and all other works on "ISRAEL DISCOVERED IN THE ANGLO-SAXON AND KINDRED PROTESTANT NATIONS," may be obtained from J. Huggins, Printer and Bookseller, 372 Pearl St., New York.

THE QUEEN'S ROYAL DESCENT FROM KING DAVID THE PSALMIST.

BY THE REV. A. B. GRIMALDI, M.A.

THE possible descent of Queen Victoria from King David was first entered upon in the present day by Rev. F. R. A. Glover, M.A. ("England the Remnant of Judah." London, 1861). He did not, however, attempt to give the genealogy link by link, nor enter into the proofs in detail. Since then the whole subject of Her Majesty's Jewish ancestry has been further examined by various students and writers on our Israelitish origin. Mr. J. C. Stephens has compiled a "Genealogical Chart, shewing the Connection between the House of David and the Royal Family of Britain." (Liverpool, 1877.) This gives the descent from Abraham to Zedekiah in full, as found in Matthew. It then gives twelve generations only between Heremon, B.C. 580, and Victoria, A.D. 1819, thus, of course, omitting a great number of links. The descent of our Royal Family from the royal line of Judah is, however, no new discovery. The Saxon kings traced themselves back to Odin, who was traced back to his descent from David, as may be seen in a very ancient MS. in the Herald's College, London; and in Sharon Turner. ("History of the Anglo-Saxons," vol. i.) The full and complete genealogy of Victoria from David does not appear to have been ever printed; and it has, therefore, been thought that it would be useful, as well as interesting, to put it on record, both for reference and testimony. In its compilation reliable works of reference have been used—such as Anderson ("Royal Genealogies." London, 1732). Keating ("History of Ireland." Dublin, 1723), Lavoisne ("Genealogical and Historical Atlas." London, 1814), as well as those mentioned above, and others. Perfect accuracy is hardly to be expected in such an attempt; but it is believed that the genealogy is as correct as our present knowledge of this obscure and intricate subject will permit.

In the following genealogy those who reigned have K prefixed to their names. The dates after private names refer to their *birth* and *death*; those after Sovereign's names, to their *accession* and *death*. Wherever known, the wives have been mentioned. Besides those mentioned in Genesis, some have been obtained from Polano ("The Talmud." London, 1877). b. and d. stand for *born* and *died*.

ADAM TO VICTORIA.

GENERATIONS.

1. Adam (B.C. 4000—3070), Eve.
2. Seth (B.C. 3870—2978).
3. Enos (B.C. 3765—2860).
4. Cainan (B.C. 3675—2765).
5. Mahalaleel (B.C. 3605—2710).
6. Jared (B.C. 3540—2578).
7. Enoch (B.C. 3378—3013).
8. Methuselah (B.C. 3313—2344).
9. Lamech (B.C. 3126—2344).
10. Noah (B.C. 2944—2006), Naamah.
11. Shem (B.C. 2442—2158).
12. Arphaxad (B.C. 2342—1904).
13. Salah (B.C. 2307—2126).
14. Heber (B.C. 2277—2187).
15. Peleg (B.C. 2243—2004).
16. Reu (B.C. 2213—2026).
17. Serug (B.C. 2181—2049).
18. Nahor (B.C. 2052—2003).
19. Terah (B.C. 2122—2089), Amtheta.
20. Abraham (B.C. 1992—1817), Sarah.
21. Isaac (B.C. 1896—1716), Rebekah.
22. Jacob (B.C. 1837—1690), Leah.
23. Judah (b. B.C. 1753), Tamar.
24. Hezron.

GENERATIONS.

25. Aram.
26. Aminadab.
27. Naashon.
28. Salmen.
29. Boaz (B.C. 1312), Ruth.
30. Obed.
31. Jesse.

[KINGS OF ISRAEL.]

32. K. David (B.C. 1085—1015), Bathsheba.
33. K. Solomon (B.C. 1033—975), Naamah.
34. K. Rehoboam (B.C. b. 1016, d. 958), Maacah.
35. K. Abijam (B.C. 958—955).
36. K. Asa (B.C. 955—914), Azubah.
37. K. Jehoshaphat (B.C. 914—889).
38. K. Jehoram (B.C. 889—885), Athaliah.
39. K. Ahaziah (B.C. 906—884), Zibiah.
40. K. Joash (B.C. 885—839), Jehoaddan.
41. K. Amaziah (B.C. b. 864, d. 810), Jecholiah.
42. K. Uzziah (B.C. b. 826, d. 758), Jerushah.
43. K. Jotham (B.C. b. 783, d. 742).
44. K. Ahaz (B.C. b. 787, d. 726), Abi.
45. K. Hezekiah (B.C. b. 751, d. 698), Hephzibah.
46. K. Manasseh (B.C. b. 710, d. 643), Meshullemeth.
47. K. Amon (B.C. b. 621, d. 641), Jedidah.
48. K. Josiah (B.C. b. 649, d. 610), Hamutah.
49. K. Zedekiah (B.C. 578—599).

[KINGS OF IRELAND.]

50. K. Heremon (fl. B.C. 580), Tea Tephí.
51. K. Irial Faídh (reigned 10 years).
52. K. Eithriall (reigned 20 years).
53. Follain.
54. K. Tighernmas (reigned 50 years).
55. Eanbotha.
56. Smiorguil.
57. K. Fiachadh Labhriane (reigned 24 years).
58. K. Aongus Ollmuchaídh (reigned 21 years).
59. Maoin.
60. K. Rotheachta (reigned 25 years).
61. Dein.
62. K. Siorna Saoghalach (reigned 21 years).
63. Oholla Olchaoín.
64. K. Giallachadh (reigned 9 years).
65. K. Aodhain Glas (reigned 20 years).
66. K. Simeon Breac (reigned 6 years).
67. K. Muireadach Bolgrach (reigned 4 years).
68. K. Fiachadh Tolgrach (reigned 7 years).
69. K. Duach Laidhrach (reigned 10 years).
70. Eochaidh Buaignllerg.
71. K. Ugaine More the Great (reigned 80 years).
72. K. Cobhthach Coalbreag (reigned 80 years).
73. Meilage.
74. K. Jaran Gleofathach (reigned 7 years);

GENERATIONS.

75. K. Coula Cruaidh Cealgach (reigned 4 years).
76. K. Oiliolla Caisfhiachach (reigned 25 years).
77. K. Eochaidh Foltleathan (reigned 11 years).
78. K. Aongus Tuirmheach Teamharch (reigned 30 years)
79. K. Eana Aighneach (reigned 28 years).
80. Labhra Suire.
81. Blathuchta.
82. Easamhuin Eamhua.
83. Roighnein Ruadh.
84. Finlogha.
85. Fian.
86. K. Eodchaidh Feidhlioch (reigned 12 years).
87. Fineamhuas.
88. K. Lughaidh Riadhdearg.
89. K. Criomhthan Niadhna (reigned 16 years).
90. Fearaidhach Fion Feachtnuigh.
91. K. Fiachadh Fionluidh (reigned 20 years).
92. K. Tuathal Teachtmar (reigned 30 years).
93. K. Coun Ceadchathach (reigned 20 years).
94. K. Arb Aonflier (reigned 30 years).
95. K. Cormae Usada (reigned 40 years).
96. K. Caibre Liffeachair (reigned 27 years).
97. K. Fiachadh Sreabthuine (reigned 30 years).
98. K. Muireadhach Tireach (reigned 30 years).
99. K. Eochaidh Moigmeodhin (reigned 7 years).
100. K. Niall of the Nine Hostages.
101. Eogan.
102. K. Muireadhach.
103. Earca.

[KINGS OF ARGYLESHIRE.]

104. K. Feargus More (A.D. 487).
105. K. Dongard (d. 457).
106. K. Conran (d. 535).
107. K. Aidan (d. 604).
108. K. Eugene IV. (d. 622).
109. K. Donald IV. (d. 650).
110. Dongard.
111. K. Eugene V. (d. 692).
112. Findan.
113. K. Eugene VII. (d. A.D. 721), Spodan.
114. K. Etfinus (d. A.D. 761), Fergina.
115. K. Achais (d. A.D. 819), Fergusia.
116. K. Alpin (d. A.D. 834).

[SOVEREIGNS OF SCOTLAND.]

117. K. Kenneth II. (d. A.D. 854).
118. K. Constantin II. (d. A.D. 874).
119. K. Donald VI. (d. A.D. 903).
120. K. Malcolm I. (d. A.D. 958).
121. K. Kenneth III. (d. A.D. 994).
122. K. Malcolm II. (d. A.D. 1033).
123. Beatrix m. Thane Albanach.

GENERATIONS.

124. K. Duncan I. (d. A.D. 1040). [England.
 125. K. Malcolm III. Canmore (A.D. 1055—1093), Margaret of
 126. K. David I. (d. A.D. 1153), Maud of Northumberland.
 127. Prince Henry (d. A.D. 1152), Adama of Surrey.
 128. Earl David (d. A.D. 1219), Maud of Chester.
 129. Isobel m. Robert Bruce III.
 130. Robert Bruce IV. m. Isobel of Gloucester.
 131. Robert Bruce V. m. Martha of Carriok.
 132. K. Robert I. Bruce (A.D. 1306—1329), Mary of Burke.
 133. Margary Bruce m. Walter Stewart III.
 134. K. Robert II. (d. A.D. 1390), Euphemia of Ross (d. A.D. 1376).
 135. K. Robert III. (d. A.D. 1406), Arabella Drummond (d. A.D.
 136. K. James I. (A.D. 1424—1437), Joan Beaufort. [1401.
 137. K. James II. (d. A.D. 1460), Margaret of Gueldres (d. A.D.
 1463).
 138. K. James III. (d. A.D. 1488), Margaret of Denmark (d. A.D.
 1484).
 139. K. James IV. (d. A.D. 1543), Margaret of England (d. A.D.
 1539).
 140. K. James V. (d. A.D. 1542), Mary of Lorraine (d. A.D. 1560).
 141. Q. Mary (d. A.D. 1587), Lord Henry Darnley.

[SOVEREIGNS OF GREAT BRITAIN.]

142. K. James VI. and I. (A.D. 1603—1625), Ann of Denmark.
 143. Princess Elizabeth (1596—1613), K. Frederick of Bohemia.
 144. Princess Sophia m. Duke Ernest of Brunswick.
 145. K. George I. (1698—1727), Sophia Dorothea Zelle (1667—
 1726).
 146. K. George II. (1727—1760), Princess Caroline of Anspach
 (1683—1737).
 147. Prince Frederick of Wales (1707—1751), Princess Augusta
 of Saxe-Gotha.
 148. K. George III. (1760—1820), Princess Sophia of Mecklen-
 burgh Strelitz (1744—1818).
 149. Duke Edward of Kent (1767—1820), Princess Victoria of
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