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1879.

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ANGLO-ISRAEL;

OR,

THE BRITISH NATION THE LOST TRIBES OF ISRAEL.

BY REV. W. H. POOLE.

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“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*.”—*Deut.* xxxiii, 17.



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A greater than Paley has said:—“He that answereth a matter before he heareth it, it is a folly, and a shame unto him.”—*Prov.* xviii, 13.

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INTRODUCTION.

In presenting to my readers the results of my researches on this interesting subject, I refer them to the writings of Sharon Turner, John Wilson, William Carpenter, Edward Hine, T. C. Balmer, E. W. Bird, Harrison Oxley, J. G. Shaw, Revd. F. R. Glover, M.A., Dr. W. Holt Yates, Bishop Titcomb, Major H. A. Tracey, R.A., Rev. Canon Brownrigg, Rev. B. W. Saville, M.A., Rev. Dr. Potter, Rev. J. T. Gott,[‡] Dr. Latham, Charles L. [¶]Brace, Lieut. Col. Vallancey, L.L. D., Sir Walter Elliott, K.C.S.I., Rev. H. Newton, B.A., Professor C. Piazzi Smyth, F.R.S.S.I.E., Astronomer Royal for Scotland, Doctor Brunnow, Astronomer Royal for Ireland, and a host of others from whose writings I have made quotations.

W. H. POOLE.

THE UNIVERSITY OF CHICAGO

The University of Chicago is a private research university in Chicago, Illinois. It was founded in 1837 as the first American university to be organized as a corporation. The university is known for its research and academic excellence, and is ranked among the top universities in the world. It has a long history of producing influential leaders in various fields, and is a major center for research and scholarship. The university's motto is "The Great Conversation," and it is committed to the pursuit of knowledge and the advancement of society.

ANGLO - ISRAEL.

There are several theories on record as to the locality where we may most reasonably look for the lost tribes of Israel.

Rev. Joseph Wolf, in his journals, written between 1831 and 1834, says they are in China.

The Rev. J. Samuels, in a work entitled "The remnant found," says, they are in the region of the Caspian sea.

Dr. Grant was of the opinion that the Nestorians are the lost ones.

Sir William Jones says the Afghans have a superior claim.

Mrs. Dixon says the Mexicans and the Peruvians are without doubt the ten tribes of Israel.

Some say our North American Indians are the people we are looking for, others say the Karens of India, or the Gipsies of Southern Europe.

Dr. Claudius Buchanan was satisfied that the greater part of the ten tribes are still to be found in the countries to which they were led captive.

Now, while we cheerfully acknowledge the undoubted ability of those writers, and some of their theories are very plausible, we cannot accept their conclusions, because they all fail to harmonize with the word of the Lord in reference to his banished ones. We repudiate all theories that are antagonistic to the glorious promises of God to Israel.

In our inquiries after the ten tribes of Israel, known as the lost tribes, we see them in Sacred history, with their brethren, under the government of sixteen judges and of three kings, Saul, David, and Solomon.

After the death of Solomon the ten tribes revolted, and formed a new kingdom under Jeroboam. After this revolt there were two kingdoms separated the one from the other, and were known as the kingdom of Judah, and the kingdom of Israel. The severance was complete.

THE JEWS.

The kingdom of Judah was governed by nineteen kings and one queen, and existed as a nation during a period of 387 years, when they were taken captive and carried away to Babylon, where they remained for seventy years, their songs hushed to silence, their harps upon the willows.

Those Jews, according to the word of the Lord were never to be lost sight of, they were "to be known in all lands by the shew of their countenance," Isa. iii, 9, *i. e.* by their expression.

There are to-day Russian Jews, Austrian Jews, Polish Jews, Italian Jews, German Jews, English and American Jews, and yet they are distinguishable at first sight, as separate and distinct from all others, and this, not from any choice of theirs, for they cannot help it. This remarkable ethnic phenomenon is a strong point in their history, for in the whole history of our globe, no such fact exists among other people, for no race has ever been dispersed among other people without losing their national traits of character, and peculiar characteristics; but the Jews, though scattered throughout the habitable globe for 1800 years, still retain their ethnic identity, though they mingle with every other nation they blend with none.

"Amazing race! deprived of land and laws,
A general language, and a public cause;
With a religion none can now obey,
With a reproach that none can take away:
A people still, whose common ties are gone.
Who, mixed with every race, are lost in none."

The Lord said of the Jews, they were "to be known as an astonishment," "a desolation," "a reproach," "a by-word," "a hissing, and a curse." They were to be a people "scattered," "meted out," "trodden down," and "peeled," they were to drink the cup of sorrow to its dregs, to be a target for the marksmen of the nations.

It is well known that these prophetic utterances have all been fulfilled, and that the Jews are still among the nations, a living proof of the truth of God's holy word.

Sir Walter Scott says, "Except, perhaps the flying fish, there was no race existing on the earth, in the air, or in the waters, who were the object of such unremitting, general, and relentless persecution as the Jews."

THE LOST TRIBES.

The ten tribes, or the kingdom of Israel, had also nineteen kings, and they existed as a nation for 274 years. They

were driven into captivity 133 years before the captivity of Judah, and they have never returned.

In the Sacred Scriptures, 2 Kings xv ch., 29, and xvii ch., 6, and in 1 Chron. v ch., 26, we are informed how Tiglath-pileser and Shalmanezar took them captives and carried them away to Halah, Habor, Hara, and to Gozan, cities of the Medes.

There is on an Eastern obelisk, an inscription of Sargon, whose name is found Isa. xx ch., 1, which reads, "Sargon, king of Assyria came up against the city of Samaria and against the tribes of Beth-Kymri, and carried captive into Assyria 27,280 families."

"So Israel was carried out of their own land to Assyria unto this day."

TWO NATIONS.

It must be remembered that these kingdoms had a separate history, each entirely distinct from the other. The two-tribed kingdom of Judah is not the ten-tribed kingdom of Israel. The Jews are one people; the lost tribes are another. The Jews, are, of course, of Israel, as a slip taken off from a tree has an existence independent of the stock from which it was taken. The ten tribes are not addressed as Jews, nor are they known as such. The term Israelite is a general term, including the whole Hebrew race. Every Jew is, of course, an Israelite, but all Israelites are not Jews. All Scotchmen are Britons, but all Britons are not Scotchmen. We often find such terms as "the whole house of Israel," and "all Israel" applied to them.

ISRAEL LOST.

The Word of God clearly intimates that Israel would lose their identity, their land, their language, their religion and their name, that they would be lost to themselves, and to other nations lost. Deut. xxxii ch., 26, "I will scatter them into corners, I will make the remembrance of them to cease from among men." Isa. viii ch., 17, "The Lord hideth his face from the house of Jacob." Isa. xxviii ch., 11, He was not any more to speak to them in the Hebrew tongue; but "by another tongue will I speak unto this people." They shall no more be called Israel, He will call them by another name. Isa. lxii ch., 2, "And thou shalt be called by a new name which the mouth of the Lord shall name." Isa. lxxv ch., 15, "The Lord shall call his servants by another name." Psalm lxxxiii, 4, "The name Israel shall be no more in remembrance." "And ye shall lose, or leave, your name, and the Lord shall call his ser-

vants by another name." Isa. xl. ch., 27, "Why sayest thou O Jacob! and speakest O Israel! my way is hid from the Lord, and my judgment is passed over from my God."

Isa. liv. ch., 8, "For a small moment have I forsaken thee, but with great mercies will I gather thee—In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy upon thee."

In Hos. i ch., 4, 7, the Lord says, "I will cause to cease the kingdom of the house of Israel," . . . and, "I will no more have mercy upon the house of Israel but I will utterly take them away," . . . "But I will have mercy upon the house of Judah." Hos. i ch., "Israel is to be called *Lo-ammi*, for ye are not my people and I will not be your God." The house of Israel is here compared to a wife that had proved unfaithful to her husband, and had sought many lovers, and the Lord had given her a bill of divorcement. Jer. iii ch., "She went away from me, saith the Lord, and she returned not, and her treacherous sister Judah saw it." Ezek. xxxiv ch., 6, "Woe be to the shepherds of Israel! My sheep wandered through all the mountains, yea, my flock was scattered upon all the face of the earth, my flock became a prey." Amos viii ch., 12, "They shall wander from sea to sea." Amos ix ch., 9, "For lo! I will command and I will sift the house of Israel among all nations like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth." Hos. ii ch., 6, "Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths." Hosea viii ch., 8, 9, "Israel is swallowed up; now shall they be among the gentiles as a vessel wherein is no pleasure," *i. e.* they shall be hidden from view, or put out of sight. "For they are gone up to Assyria, a wild Ass alone by himself." Hosea ix ch., 1, "Rejoice not, O Israel, for joy, as other people, for thou hast gone a whoring from thy God. 17, My God shall cast them away, and they shall be wanderers among the nations." Hos. xiii ch., 3, "Therefore they shall be as the morning cloud, and as the early dew that passeth away; as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney." All this surely means to be lost, lost to themselves, and to other nations.

IN THE VALLEY.

In Deut. xxviii ch., 36, "The Lord shall bring thee (Israel) and thy king which thou shalt set over thee into a nation which neither thou nor thy fathers have known; and there shalt thou serve other Gods, wood and stone." This was all realized by

Israel in Zedekiah's day. It never did happen to the Jews. 48, "Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things : and he shall put a yoke of iron upon thy neck until he have destroyed thee." Here is a true photograph of Israel under the Assyrian yoke.

Jer. vii ch 15. "And I will cast you out of my sight, as I have cast out all my brethren, even the whole seed of Ephraim."

In Ezekiel xxxvii ch., Israel is presented to us as a valley full of bones, and they were said to be very dry, their hope was lost, they were cut off from their parts, from the two tribes. I am aware that some of our expositors say, the dry bones are the Gentile people, and sinners in general, that the duty of the Church is to preach and pray for the breath from heaven, and the result will be a revival of religion among the dry bones. This may be thought very ingenious but it is a miserable perversion of the truth of God. If the expounder would read the context, he would be saved from such deceitful handling of the Word. See the 11th ver. "Son of Man, these bones are the whole house of Israel," and that house is represented as dead, lost, cut off, buried, and the Lord promises to open their graves, and to cause them to come up out of their graves, and to bring them into their own land."

What can all this mean ? Who can read those passages and study their obvious meaning, and not see in them that the ten tribes were to be lost, out of sight, out of remembrance, scattered, hidden, their relation, circumstances, language and name changed ? As to their religion Hosea is very minute, where he says, iii ch., 4, 5, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king ; and shall fear the Lord and his goodness in the latter days."

It is only when you have cleared away the rubbish of pre-conceived notions gleaned from book-makers and professed historians and have noted, specially, what God has said to those people and of them, that you will be able to see the distinction made in the Scripture between the two houses of Judah and Israel. This distinction is very remarkable, and if we fail to observe it, we confuse the various prophecies relating to them, and the difficulties and apparent contradictions make the whole subject distasteful.

The history of Judah is well known up to the present day :

that of Israel is only certainly known up to the time of their captivity by the Assyrians, seven hundred and twenty years before Christ. But, where history leaves them, prophecy finds them. And we believe that a careful study of the Word of God spoken to them, and of them, will enable us to trace this lost house of Israel with great comfort and with very great certainty. Bear in mind the distinction, broad and clear, between the ten-tribed and the two-tribed kingdoms. It will be seen that the predicted destinies are separate and distinct. To make clear the strong and striking difference between the two houses we place a few of the prophecies in contrast, only selecting the most obvious and indisputable passages.

CONTRAST.

Israel was to be unknown in name, Isa. lxxv ch., 15. The Jews to be known as a by-word and reproach, Jer. xxiv ch., 9.

Israel was to be a multitudinous people, Hos. i ch., 10.

The Jews were to be bereft of children, Jer. xv ch., 7.

Israel was to be a powerful nation, Isa. xli ch., 12, Mic. iv ch., 6, 7.

The Jews were to be without might, Jer. xix ch., 7.

Israel was to wander for many years, and then, to find an island home in the western seas, Isa. xlix ch., 1, 8.

The Jews were to be strangers in all lands, Jer. xv ch., 4.

Israel was to have the kingdom, and a national existence, and a perpetual monarchy, and that monarchy of David's line, Jer. xxxiii ch., 21, 22.

The Jews were never to be a nation, or to have a king, until their union with Israel, and their acceptance of Jesus as their Messiah, Zech. ix ch., 13, and x ch., 6.

Israel was divorced from the law.

The Jews were to remain under the law, until the fulness of the Gentiles.

Israel was to be a christian people, "all taught of God," Isa. liv ch., 13.

The Jews were to remain under the old covenant.

Israel was to be driven out from their own land, sown among the nations, lost to view, to be sought out, and found, and to become the sons of God, and then, to be used for the conversion of the world.

The Jews were to remain separated from all nations, destined to persecution and reproach.

Israel was to lose their old name, and to be called by another name.

The Jews were to retain their old name and their identity.

Israel was taken by Shalmaneser and Tiglath-pileser to the cities of the Medes.

The Jews were taken by Nebuchadnezzar to Babylon.

Israel were all taken, not one of them were left, 2 Kings, xvii ch., 18,

The poorer class among the Jews were left, Jer. xl ch., 7.

Israel was to be lost, unknown and unrecognised, Hos. i ch.

Judah was to be scattered, and dispersed but known, Ezek. xii ch., 15.

Of Israel was to come the multitudinous seed, the fulness of the Gentiles.

Of Judah, or the Jews, was to come the one seed, Christ.

Israel was to be scattered ; but the Lord was to be a little sanctuary to them in all countries where they came, Ezek. xi ch., 16.

Judah was to be removed to all kingdoms for their hurt, Jer. xxiv ch., 9.

Israel was to be in honor, and no weapon found against them was to prosper, Isa. lxiv ch., 17.

Judah was to be a reproach, a proverb, a taunt, and a curse, Jer. xxiv ch., 9.

Israel was to be punished for a short time, a little moment, Isa. liv ch., 7. And cast out of their land ; but to be sought out in exile, and taught the Gospel, and made a great people and called Jezreel, the seed of God, Hos. i and ii ch. ; 1 Peter, ii ch., 10 ; Rom. ix ch., 26 ; also Isa. xli ch.

Judah was to be carried captive for seventy years, then restored to their land and given another opportunity and trial. But after their rejection of the Messiah, the Gospel was sent to the lost house of Israel, and Judah was cast out of their land, because they knew not the time of their visitation, 2 Chron. xxxvi. ch., 21.

The territory Israel left was colonized by strangers, and a teacher sent back to instruct them, 2 Kings xvii ch 27.

The territory of the Jews remained vacant, or occupied only by a few poor, Jer. xl ch., 7.

Israel was to be chief among the nations, Isa. liv ch., 15-17.

The Jews were to be a trembling and faint hearted people.

My servant (Israel) shall eat, but ye (Jews) shall be hungry : My servant (Israel) shall drink, but ye (Jews) shall be thirsty : My servant (Israel) shall rejoice, but ye (Jews) shall be ashamed : My servants shall sing for joy of heart, but ye shall cry for sorrow of heart and shall howl for vexation of spirit." Isa. lxv ch., 13.

Israel never returned to their own land ; a large number of

the Jews did return after the decree of Cyrus. Israel is five times called "backsliding Israel," a term not once applied to Judah. Judah is four times called "treacherous Judah," a term not once used to Israel.

Israel had nothing to do with the rejection and crucifixion of Christ. The Jews put him to death. How great the contrast.

HOOKER'S INTERPRETATION.

The blessings promised to Israel are so great that it is perfectly useless to look for them among obscure tribes, they must be sought for among the great nations of the earth, so many and so great are those promises that it is only as men undertake to spiritualize the prophecies that they can avoid the conclusion of the present greatness of lost Israel. We have been too much given to spiritualize passages of God's Word that would bear a literal meaning. I believe that when the prophets speak of Israel and Zion, and Jerusalem and Egypt, and Moab and Edom, that they mean primarily those people, and those places, whatever typical meaning they bear besides. I have long ago adopted Hooker's very safe principle of interpretation, "that when a passage of the Word of God would bear a literal interpretation, the furthest from the letter was generally the worst. It is a dangerous kind of art, which, like alchemy, changeth the nature of metals; it maketh of anything what it listeth, and in the end bringeth all truth to nothing." If you take the blessings to Israel spiritually to ourselves, pray, be honest, and take the curses of the Jews spiritually also. The book is full of the spiritual, without violating all the laws of interpretation.

OBJECTION.

Now, an objection is made to the use we make of many of those passages of Scripture, and it is affirmed, "that as many of them were spoken long before the division of the tribes they cannot apply to the ten-tribed kingdom any more than to the Jews." To this, I reply, that the Lord solemnly promised to David, 2 Sam. vii ch., 16 :

"And thine house and thy kingdom shall be established for ever before thee : thy throne shall be established for ever."

This throne and kingdom was in due time transferred to Solomon. 1 Kings i ch., 35, "And I have made him (Solomon) to be ruler over Israel and Judah." 1 Kings ii ch., 12 :

"Then sat Solomon upon the throne of David his father; and his kingdom was established greatly. And it is said (15) this was from the Lord."

Of Solomon it was said, 1 Chron. xxii ch., 10 :

“ He shall build an house for my name ; and he shall be my son, and I *will* be his father ; and I will establish the throne of his kingdom over Israel for ever.”

Then the Lord said to Solomon 1 Kings xix ch. 11 :

“ Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. 12 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. 13 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.”

And again, 1 Kings xi ch., 31 :

“ And he said to Jeroboam, Take thee ten pieces : for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee : 35 But I will take the kingdom out of his son’s hand, and will give it unto thee, *even* ten tribes.”

The ten-tribed nation, therefore, is the kingdom, and Judah lost all claim to the honours and rewards of the kingdom now transferred to other hands. So Rehoboam understood it, and he was ill disposed to allow of such a transfer ; for he resolved to make war on the children of Israel, 1 Kings xii ch., 24 :

“ Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel : return every man to his house ; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.”

I need hardly say that this remarkable transfer of the kingdom, throne and dignity to the ten tribes, secured to them all those special promises and blessings that God had previously made to Abraham and to his seed. It is to the kingdom of Israel, as then constituted, and their descendants that we must look for the fulfilment of those many promises quoted, and others yet to be noted. To the ten tribes to whom the kingdom was transferred, most certainly, the blessings are promised, and not to the Jews.

ISRAEL AND THE KINGDOM.

About three hundred years after the transfer just named, the Lord said to Jeremiah xxxi ch., 35 :

“ 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 waves thereof roar ; The LORD of hosts is his name : 36 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. 37 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.”

And xxxii ch., 33rd ; 1 ch., 19 :

“ And the word of the LORD came unto Jeremiah, saying, 20 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 ; 21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne ; and with the Levites the priests, my ministers. 22 As the host of heaven cannot be numbered, neither the sand of the sea measured ; so will I multiply the seed of David my servant, and the Levites that minister unto me.”

If David of his seed do wrong the Lord said :

“ I will chasten him with the rod of men, and with the stripes of the children of men : 15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee. 16 And thine house and thine kingdom shall be established for ever before thee : thy throne shall be established for ever. And thy throne to all generations.”

And in 2 Chron. xiii ch., 4 :

“ And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel ; 5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt ?”

And xxi ch., 7 :

“ Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.”

In the lxxxix Psalm, we read of a covenant the Lord made with David :

“ I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations. My covenant with him shall stand fast. His seed also will I make to endure for ever, and his throne as the days of heaven. 30 If his children forsake my law, and walk not in my judgments. 31 If they break my statutes, and keep not my commandments ; 32 Then will I visit their transgressions with the rod, and their iniquity with stripes. 33 Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fall. 34 My covenant will I not break, nor alter the thing that is gone out of my lips. 35 Once have I sworn by my holiness that I will not lie unto David. 36 His seed shall endure for ever, and his throne as the sun before me. 37 It shall be established for ever as the moon, and as a faithful witness in heaven.”

Here we have the promise of God in various forms of expression, each expression designed to make the promise more secure if possible. Then the covenant with him and with his house is called a covenant of salt, which was never to be broken. Then we have the solemn oath of God, and that oath repeated ; and all possible conditions anticipated and secured. Here, surely, if words have any meaning and force, the blessing of a powerful national existence is guaranteed in perpetuity to Israel, and to the Royal house of David.

That throne of David and the kingdom of Israel must be in existence somewhere ; and, moreover, they must have had a continuous existence throughout all these centuries.

My opponents entertain the assumption, that the plans and purposes of God have been frustrated, and that his oath has failed, and Nebuchadnezzar and the devil were able to defeat the plans of the Almighty.

AN OBJECTOR

Says, "That Judah was to retain the kingdom, and the crown, and the sceptre until the Messiah, Jesus, came," and he quotes Gen. lxxix ch., 10 :

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ;"

The usual interpretation given to this passage is that "Shiloh" means Christ, and that Judah was to hold the sceptre of dominion, or Empire until Christ came. But who does not see the inconsistency and unreliability of such an interpretation. The word "Shiloh" is twenty times given in the Holy Scriptures, and in every case it means a place, and not once does it mean a person. "The children of Israel came to Shiloh." "Came to Joshua to Shiloh." "Cast lots for them in Shiloh." "Spake unto them at Shiloh." "The house of God was at Shiloh." "The Lord appeared in Shiloh." "Make this house as Shiloh." And many more of the same import. Then, who is it that has read history that does not know that Judah, or the Jews, never had the sceptre of Dominion for one day, since the days of Zedekiah, no, not for an hour. When the sacred vessels of the Holy temple were taken to Babylon the cup of Chaldean iniquity was nearly full, and that great Empire came to its death in a ball room. They were weighed in the balance and were found wanting. The Persian kings, to the number of fourteen, swayed their sceptre over all those lands in the East. Then came Alexander the great, and after him the Syrian conquerors, next ten or eleven of the Ptolemy's, who all held the country tributary to them. The Maccabean or Asmonean family, nine of them, claimed the kingly authority ; but they were not of Judah or Jews ; then the country fell into the hands of Pompey and the twelve Cæsars ; and when Christ came, Herod, who was an Edomite, a creature of Rome, held nominal sway over the land and the people of the Jews. Here were thirty-eight creatures of foreign birth and alien blood, who usurped authority and claimed to govern the land. Surely that system of things could never have been the true meaning of the venerable Jacob when he called his sons to him to hear what would come to pass in the latter days.

The true meaning of this passage is "The sceptre shall not

depart from Judah till rest comes," or, "Till he comes to rest."

Dr. Fairbairn in his imperial dictionary says, "Shiloh" is now generally admitted to be an adjective meaning 'peaceful.'"

Kitto gives the meaning of the Hebrew as, "To rest, to be at peace."

I might quote a score of eminent writers to support the same opinion. The sceptre of Judah remained in the house of David; and in the family of David it was transferred from the East to the "Isles of the West," where it will remain until the time of the "peaceful" union of the two houses so long divided, that is the "rest" promised in the latter days. The words of the venerable Jacob have in them a great wealth of meaning.

Another objection is stated thus: "The tribal distinctions were entirely lost in Babylon and Assyria, and there was no distinction between Judah and Israel. The ten tribes returned home with the Jews after the decree by Cyrus." I am surprised that anyone in this day of bible reading would make such a statement. Turn to Ezra ii ch., and read of a Court of inquiry appointed to examine certain claims to the priesthood, after the return to Jerusalem, and note how that Court rejected all those persons whose families were unable to trace their family and tribal distinctions; of some it was said, ver. 59:

"But they could not show their father's house."

And ver. 62:

"These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood."

Here we find them examining their tribal records in Jerusalem after their return. Then, if this objection has any force, how can we prove the ancestral line of Jesus Christ, if the tribal distinctions and family records were lost; certainly Matthew and Luke did not so understand it, for they produce the family records of both sides of the house from Abraham to Christ. We have also the tribal distinctions of Zecharias and Elizabeth, and of Anna the prophetess, and of Paul and Barnabas and many others. In Luke ii ch., we have an incidental passage, which of itself sends the objector into cloud-land:

"And it came to pass in those days, that there went out a decree from Cæsar Augustus that all the world should be taxed. 2 (And this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, everyone into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David.)

How could they go every man to his own city if they had no family record of where to go? Even to this day the Jews have their tribal distinctions.

OBJECTION.

Our objector says, "there is no distinction between Judah and Israel." Let us see; what saith the word of the Lord on this point? This distinction is of great importance to a right understanding of the Scriptures. There are two nations, and they have undergone two different courses of discipline; both nations have passed under the rod; the dealings of God to them have been distinctly marked, and a wide difference is seen in his method of dealing with them. I believe that this distinction, so mysterious and so disciplinary, will not terminate in an uncertain and undefined manner; but will, in a most marked and wonderful way, show the divine faithfulness and power.

The distinct line of separation between Judah and Israel was foreshadowed at an early day. Psalm cxiv :

"When Israel went out of Egypt, the house of Jacob from a people of strange language; 2 Judah was his sanctuary, and Israel his dominion."

Here, at this exodus, we have a dim outline of what was coming. In Samuel's day they were numbered separately 1 Sam. xi ch., 8 :

"And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand."

Lord Arthur Harvey, Bishop of Bath, says, "The separate mention of Judah shows how little union there was between Judah and the other tribes at that early day."

David reigned seven years over Judah before they made him king over all Israel.

Jeremiah xxxiii ch., 24, speaks of them as "the two families which the Lord hath chosen." He has for wise purposes kept them apart for 2850 years. The time for their union has not yet come. If we read Zech. viii ch., 13 :

"And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you and ye shall be a blessing; fear not, *but* let your hands be strong."

Also ix ch., 13 :

"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 x ch., 6 :

“ And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them ; for I have mercy upon them : and they shall be as though I had not cast them off : for I *am* the LORD their God, and will hear them.”

(We may here see a distinction between Judah and Israel, and a union also, and a glorious future opened up for Israel.)

“ 7 And *they* of Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine : yea, their children shall see *it*, and be glad ; their heart shall rejoice in the LORD. 8 I will hiss for them, and gather them ; for I have redeemed them : and they shall increase as they have increased. 9 And I will sow them among the people ; and they shall remember me in far countries ; and they shall live with their children, and turn again. 10 I will bring them again also out of the land of Egypt, and gather them out of Assyria ; and I will bring them into the land of Gilead and Lebanon ; and *place* shall not be found for them. 11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up : and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. 12 And I will strengthen them in the LORD ; and they shall walk up and down in his name, saith the LORD.”

UNION PROMISED.

And again in viii ch., Zechariah rises from the then present, into the far off future of Israel, and says :

“ 20 Thus saith the LORD of hosts ; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities : 21 And the inhabitants of one *city* shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts : I will go also. 22 Yea, many people and strong nations shall come to seek the LORD of hosts ; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you : for we have heard *that God is* with you.”

In these passages they are sifted through the nations, preserved, remembered, redeemed, and greatly blessed in their relation to God, and all this, “after Judah shall have been bent unto the Lord,” an event in the future.

In Ezekiel, after the Lord has opened the graves of Israel in the great valley full of bones, and caused them to know him, and filled them with the spirit, the prophet was commanded to take two sticks, or standards, thus, xxxvii 16 :

“ Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions : then take another stick, and write upon it, for Joseph, the stick of Ephraim, and *for* all the house of Israel his companions : 17 And join them one to another into one stick ; and they shall become one in thine hand. 18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these ? 19 Say unto them, Thus saith the Lord GOD ; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. 20 And the sticks whereon thou writest shall be in thine hand before

their eyes. 21 And say unto them, thus saith the Lord GOD; behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: 23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. 24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. 25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. 26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. 28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

Can anyone say there is no distinction here between Judah and Israel, or that this union took place in Babylon, or on the return home.

TWO IN ONE.

They are said to be united in the prophet's hand, and in the hand of the Lord through the cross of Christ, of which the two sticks are significant emblems. Here you see explained the crossing of the Patriarch's hands as he blessed Ephraim and Manasseh. In this chapter Ezekiel saw the awakening, identity, and restoration of those people so long separated, and he saw the two sceptres, each distinct, and then united, and the one king chosen by both, and he of David's line, and the purification and the divine protection, and the permanent sanctuary, and the obedience most complete, and as the result of the whole, the conversion of the heathen nation to Christ.

In beautiful harmony with the above, we hear Jer. iii ch., 18:

"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the north to the land that I have given for an inheritance unto your fathers."

The marginal reading has it "to" instead of "with." "Judah shall walk to Israel." And Hosea i ch., 10:

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. 11 Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

The act of choosing one head has in it a wealth of meaning. It means separate and distinct existence, and that each knew of the others existence, and that each recognized the identity of the other. Isaiah also speaks of those houses as distinct, and of their future union, xi ch., 10 :

“ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious. 11 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 Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12 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.”

DISTINCT HOUSES.

Who can fail to see the distinct houses here, and that they remain distinct until the Lord shall undertake the second time to gather his people to their own land ; the first time was, when he led them out of Egypt, the second time he will bring them from the four corners of the earth, “ from the north and from the west,” and “ from the Isles of the west,” and “ from the Isles afar off.” That cannot mean from Babylon. Then the envy of Judah and Israel will depart, and they shall cease to vex one another.

Daniel ix ch., 7, saw them as distinct houses, hear him :

“ To the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are afar off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.”

He saw them in all countries where for two hundred years they had been spreading to the north and to the west.

Micah speaking of the restoration of both houses of Israel and Judah, under the terms Samaria and Jerusalem, says, ii ch., 12 :

“ I will surely assemble, O Jacob, all of thee ; I will surely gather the remnant of Israel ; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold : they shall make great noise by reason of *the multitude of men*.”

And iv ch., 6, 7, also v ch., 3, 8 :

“ In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted ; 7 And I will make her that halted a remnant, and her that was cast far off a strong nation : and the LORD shall reign over them in mount Zion from henceforth, even for ever. 3 Then the remnant of his brethren shall return unto the children of Israel. 4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God ; and they shall abide : for now shall he be great unto the ends of the earth. 7 And the remnant of Jacob shall be in the midst of many people as a

dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. 8 And 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 goeth through, both treadeth down, and teareth in pieces, and none can deliver."

Will anyone say that these promises had their fulfilment in any of the past history of those people ?

TWO SISTERS.

In Jer. iii ch., Isa. li. and Hos. iii, Israel is spoken of as a wife "divorced" from her husband, as a "woman forsaken," as the "desolate one," in contradistinction to the married wife. It is very clear that they are speaking of representative persons. Israel was divorced from the old covenant, and one must not look for her as in the same condition as the Jews. For Jeremiah says "Backsliding Israel did wrong and I put her away, and gave her a bill of divorcement, and her treacherous sister Judah saw it, and feared not," and Isaiah speaks of Israel's restoration, and calls upon her to sing and rejoice "for more are the children of the desolate, than the children of the married wife saith the Lord," and the children of the woman forsaken are to be colonizers. In their greatness and in their strength they are to go abroad and fill up the desolate lands, and to become a multitude of nations. It is also remarkable that Israel is not addressed as in their land, but as in the Islands. The last twenty-seven chapters of Isaiah belong chiefly to Israel—the forsaken wife is to be gathered with great mercy, and in loving-kindness, "and I will betroth her unto me for ever—and I will say to them which were not my people, Thou art my people, and they shall call me *Ishi*, that is my husband. And there shall be peace, and freedom from terror, for God will make them to lie down safely."

The Jews now number about six millions, who can give the number of Israel !

STILL DISTINCT.

In the days of Christ and of his Apostles the distinction was very clearly seen, for they used the terms "outcast of Israel," and the "dispersed of Judah," as they were used in the prophetic writings. The disciples said of Jesus "will he go to the dispersed among the Gentiles?" This could not mean "Jews," for they had not yet been scattered. The "dispersed" were the "divorced" and "scattered," who had been sown among the nations.

The same distinction is noted by Paul in Rom. xi ch., where

he speaks of the grand old olive tree, not as cut down, for it still grew and was flourishing ; but some of the branches (the Jews) were broken off and Gentiles had been grafted on, and made to share in the richness and fertility of the native branches. Here were three sets of branches, the natural, the broken off, and the grafted, and each, in Paul's mind, evidently distinct.

TOM PAINE.

It is a most dangerous thing to misinterpret the word of the Lord on any point. The poor, misguided Tom Paine fell into the common error of looking at the Jews as the house of Israel, and as being one with them, and he states boldly in his writings, that he was led into infidelity, because he saw in the circumstances and condition of the Jews that they never could verify the glorious promises God made to Israel.

OBJECTION.

A Rev. and dear Bro. waxed warm one day and stated, "That the ten tribes returned from Babylon with the two, and were mixed up with the captive Jews, and that they are with the Jews still." This is the most extraordinary statement of any on such a grave question. Turn to Ezra, i ch., and read of Judah and Benjamin, and also in subsequent chapters of a correspondence with Artaxerxes, and King Darius, and of the children of the transportation, and of the people carried captive by Nebuchadnezzar, and of a public meeting they held to consider their return to Jerusalem ; and of a proclamation issued commanding their return, and yet there is not a word said about the ten tribes, while the return is expressly limited to the two tribes. When you take the figures as given in detail and add them together, you have only 29,818 ; or the total number that is given, 42,360. Even this number was considered so very small for two tribes, that they spake of them as a "remnant," and the "residue."

True, they are called Israel here, as in Ezekiel, because that was a generic term, but the ten tribes were in the Lo-Ammi, or the divorced state for a time, and then the Jews were of Israel. But, in all this correspondence, and in all this return, the ten tribes were not named, and they were not in any way connected with that captivity, or that return. They had left their country 133 years before their brethern, the Jews, and they had no sympathy with each other.

JOSEPHUS.

As proof of this we quote Josephus, who says, *Antiq.* 11, 1-3, "The rulers of the two tribes of Judah and Benjamin, with the Levites and priests went in haste to Jerusalem, yet did many of the people stay at Babylon as not willing to leave their possessions."

Again, "Thus did these men go, a certain and determinate number of them out of every family; by this means a certain part of the people of the Jews, that were in Babylon came and dwelt in Jerusalem; but the rest of the multitude returned every one to their own country again."

"The ten tribes did not return to Palestine, only two tribes served the Romans after Palestine became a Roman province." *Antiq.* xi. 3, 10 and v. 2.

Josephus, when speaking of Ezra and his doings, says, "So Ezra read the Epistles of Xerxes at Babylon to those Jews that were there . . . and sent a copy of it to all those of his own nation that were in Media, and . . . many of them took their effects with them, and came to Jerusalem, 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 the Euphrates till now, and are an immense multitude."

Jerome says, "The ten tribes inhabit to this day the cities and mountains of the Medes."

Milman, in his history, vol. 1. 418 p., says, "Twenty-five thousand was the number of Jews who had the national spirit and patriotism to leave their comfortable homes in Chaldea, and go back to their burned city and desolated country."

Kitto states, "After the captivity we hear very little of the territories of the tribes, for ten of them never returned."

Can any one suppose for a moment, that the above number would be even a majority of the two tribes, and of the few people who went with them, much less of the ten tribes mixed up with the two. If so, they must be badly mixed.

OBJECTION.

Another learned Professor, says, "As Ezra uses the words, 'all Israel,' therefore the whole twelve tribes were included, and all went back with Ezra." It is too bad to have to send another learned gent to the rear; but they should know what they are saying. I affirm that the words "all Israel," do not mean in all cases the twelve tribes. For example, observe 1 Kings, xii, 20, we are told that "all Israel" came and made

Jeroboam King over "all Israel." Was Judah and Benjamin there? They were not. The twelve tribes did no such thing.

Again, King Rehoboam sent his Lord Chancellor to collect tribute, and "all Israel," stoned him with stones, and he died, ver. 18. Were the twelve tribes guilty; Judah and Benjamin would plead not guilty to the charge. Here, five times, the words "all Israel" are used when the twelve were not included. See also 2 Chron. xxx.

A Rev. Dr. makes quite a flourish over Ezra vi, 17, where it is said :

"And for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel."

"This," he said, "proves that the whole nation were represented in that sacrifice, and must have returned after the decree by Cyrus." This is certainly no proof that they were all present. When in the days of Ahab, "Elijah, on Mount Carmel, took twelve stones, according to the number of the twelve tribes of the sons of Jacob." Does this prove that the twelve tribes served Ahab? I shall not multiply references. Such objectors show an ostrich-like unconsciousness of the nakedness of their situation.

WHEN ARE THOSE PROMISES TO BE FULFILLED.

"The mills of the gods grind slowly; but they do grind." It is evidence of our great weakness of faith in the promises of God, that we look for a speedy fulfilment of them; the first grand promise in the Bible is a promise of Christ's first coming, and it was not fulfilled for 4,000 years. The divine promiser was all the time preparing for its fulfilment. The second promise given to man was a promise of his second coming.

The declarations of God against the Jews that they should be dispersed, scattered, reproached, &c., were not to be fulfilled until after the death of Christ. Judah was not then dispersed, nor had Israel then been lost. The judgments had not then overtaken the one, nor the blessings come upon the other. Those blessings must all follow the full accomplishment of the promise of the Lamb of God provided as a sacrifice for our sins. All history assures us, that the predicted punishment has fallen upon the one; and it is only reasonable to expect that the blessings are being enjoyed by the other. The blessings and the curses are proceeding from the same source, were spoken of at the same time, and belong to the same dispensation.

Those promised blessings to Israel could not be anticipated

during Israel's stay in the Holy Land. They never yet had possession of more than one-twentieth of their promised inheritance.

The Lord said, "he would give them all the land from the river of Egypt (the Nile) unto the great river, the river Euphrates, Gen. xv, 18. The prophet Ezek, xxxviii ch., makes out the boundaries of that land; it includes a territory 300,000 miles square. The land given by lot to the tribes was of very small proportions when compared with the promised possession. Yet, small as it was, they did not conquer that fully. The Philistines held a large portion of it on the south coast and the Syro-Phœnicians on the north coast. Solomon had, in his palmy days, a sort of nominal sway over the surrounding nations, through his many wives and concubines who secured the tribute from some of the outlying provinces. But the territory promised to Abraham, and surveyed by Ezekiel, they have never yet owned.

Nor could those promises be expected during the "many days" of their wanderings. They could not take effect until those tribes became united under the monarchy of the long promised seed royal.

The kingdom of Israel is compared to a divorced wife, the Lord, the husband, Hos. ii, 7.

"And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, I will go and return to my first husband; for then *was* it better with me than now. 14 Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. 15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. 16 And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi; and shalt call me no more Baali. 17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. 19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in merecies. 20 I will even betroth thee unto me in faithfulness; and thou shalt know the LORD. 23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art my God.*"

THE LOST ARE FOUND.

The house of Israel was compared to a flock of sheep that had strayed far away from their fold and pastures. Ezek. xxxiv, 6. Thus saith the Lord, "Woe be to the shepherds of Israel that do feed themselves and not the flock."

"6 My sheep wandered through all the mountains, and upon every high bill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*."

(But they were in safe keeping, though under his chastening rod.)

“**11** For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out. **12** As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. **13** And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. **14** I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. **15** I will feed my flock, and I will cause them to lie down, saith the Lord GOD. **16** I will seek that which was lost, and bring again that which was driven away.”

So the divorced wife is brought home, and the lost sheep are to be sought and found and restored.

In Mat. xv ch., 24, Jesus said of himself, “I am not sent but unto the lost sheep of the house of Israel.” To his apostles he had said, “Go not in the way of the Gentiles, nor to the Samaritans, but go rather to the lost sheep of the house of Israel.”

Many of our Lord’s most touching parables clearly pointed out the lost Israel. The parables of the lost treasure, of the lost silver, the lost sheep, and the lost son, while the lost was in every case found amid great rejoicings.

The good Shepherd knew that his wandering ones, his lost Israel, were off to the north and west, and there he sent his messages of love.

Paul’s apostolic tours were made among them, and because there was a colony of them in Rome, he sent his greetings, “to all that be in Rome, beloved of the Lord.” And because there was a large colony of them in Spain, Paul plans his tour to go to Spain. Rom. xv ch., 24.

Paul tells us, “That his heart’s desire and prayer to God for Israel is, that they might be saved.”

The apostle James addressed his epistle “to the twelve tribes who are in their dispersion.” The Jews in Palestine could not be the persons here alluded to, for they were not yet dispersed.

Peter addressed his letters “to the pilgrims of the dispersion.” He called them a chosen generation, a royal priesthood, an holy nation, a peculiar people; which in times past (during their Lo-Ammi condition, while divorced) were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy.”

“Dearly beloved, I beseech you as strangers,” (from Asia, or Armenia, or Media) “and pilgrims, abstain from fleshly lusts,

which war against the soul, having your conversation honest among the Gentiles." These parties, so addressed, were not Gentiles, nor were they Jews, they were Israelites restored to favour.

PAUL IN BRITAIN.

Simeon said, "Jesus was set for the fall and the rising again of many in Israel." These words would not apply to the Jews, to them he was a stone of stumbling, &c.

There are eight years of Paul's ministerial life, to us, as yet, shrouded in mystery; would it be too much to say that those years were spent in Britain? We know that Caractacus, a British King, was a fellow-prisoner with Paul at Rome. We know also that Claudia, daughter of this King, and Pudens, her husband, and Linus, their son, were members of the Emperor's household, 2 Tim., iv, 21. We know that on the return of this Royal household, Caractacus, Claudia and Pudens to Britain, christianity was introduced to those "Isles of the West," and how natural and proper that, having enjoyed the blessings of the Gospel in Rome, they should plant the standard in their own land. Would Paul not be likely to accompany them, or to follow them after his visit in Spain, especially as he knew that the tribe of Dan had a large colony there.

That Claudia Ruffina was a great favourite during her residence in Rome is certified in many a record. I here quote a few lines translated from the Latin verse. They need no comment:

CLAUDIA RUFFINA, raised beneath the sun
That shines on Britain's dark cerulean race,
Whence comes it that thy heart is like our own?
That thou hast such a beauteous form and face?

The Roman matrons readily believe
That thou from them thy birthright didst receive;
That, nurtured in this fair and smiling land,
Thy name to them a monument will stand,
When after ages shall have passed away—
And be as much commended as to-day!

The bird of song, the beauteous nightingale,
Would in its tribe thy presence gladly hail,
And claim thee as a warbler, sweet and fair,
As ever breathed its wild-notes on the air!

In the history of the Cymri of Wales, it is said that "Ilid," an Israelite, came with Caractacus and family and introduced the Gospel into these Islands.

Stillingfleet, in his *origines Britannica* affirms that some of

the Apostles preached the gospel in Britain. Eusebius, Theodoret, and Jerome, our best ecclesiastical historians, say that Paul went to those Islands. Irenaeus says, "The Apostles planted Christian Churches among the Keltoi,"—Celts.

IRELAND NOT MISSIONED FROM ROME.

Gildas says, "The sun of the gospel first illumined the Island before the defeat of Boadicea."

Many of our modern writers give far too much credit to Rome when they say that she missioned England and Ireland. Those Islands had the pure worship of God before the Romans sent their agents. The Irish Church was the last to submit to the claims of the Roman Pontiff. She held firm by the Asiatic customs.

Dr. Adam Clarke says on that point, "Ireland received the Christian religion not from the West or the Roman Church but from the East. The Irish were, from time immemorial, accustomed to Eastern rites, and celebrated their Easter after the Asiatic manner. I have myself noticed among this people a number of customs both sacred and civil, that are of mere Asiatic origin; and not a few exact counterparts of some among the patriarchs and ancient Jews, as mentioned in the sacred writings, and were historians and chronologers to look more towards the East, than towards the West, not only for the origin of the religion of Ireland, in its early days, but for the origin of the nation itself, they would probably get nearer the source."

Some authors say, that "Bran, the father of Caractacus, brought the gospel into Ireland, at the very time it was being taken from the Jews." "The Church in those Islands," says the Rev J. M. Hodge, M.A., "Was known to have been zealously opposed to Roman usurpation, and the English as a Church and nation, to-day seem most nearly to answer to the nation spoken of by our Lord in Matthew xxi, 43."

ISRAEL AND JUDAH DISTINCT.

But we must return to the lost sheep of the house of Israel. We have no warrant for saying that the Jews of our Lord's day were of the ten tribes. "Many of the children of Israel shall he turn to the Lord their God," was spoken of the future. "He hath holpen his servant Israel," could not apply to the Jews because they refused his help. To his Israelitish, Benjamitish followers, he said, Matthew xiii, 11, "Unto you (Israel) it is given to know the mystery of the kingdom of God, but to

them (Jews) it is not given, and Jesus quotes and applies, Isaiah vi, 9, 10. See Matthew xiii, 14, 15.

“By hearing ye (Jews) shall hear and shall not understand; and seeing ye (Jews) 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 heal them. But blessed are your eyes (Israel who became Christians) for you see, and your ears (Benjamites) for they hear.”

Israel was his scattered flock and He went to seek them out as he promised. He draws a very broad line of distinction between them and the Jews, and He tells them so. To the Jews, He said, “Ye believe not, because ye are not of my sheep,” John x, 28. And then, bringing out the distinction very clearly, He said, “My sheep hear my voice, and I know them and they follow me.” Then, having drawn the distinction so clearly, and told the Jews so plainly of the true relation, “They took up stones again to stone him.”

TWO CLASSES.

One Professor fails to see any distinction here; Jesus saw it, and the Jews saw it, hence the stones. It was Christ’s grand mission to redeem Israel, to save them, and employ them and commission them to reform and save the world. If His mission was to the Jews, it was a signal failure, for after 1,800 years have passed they still hold to the law of Moses, and the picture he then drew of them holds good to this day, Matthew xv, 8.

“This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. 9 But in vain they do worship me, teaching *for* doctrines the commandments of men.”

Jesus had well instructed his followers in the loss the Jews would sustain, and in the honour and blessing Israel would receive, and they came to him and asked him, “Lord wilt thou at this time restore again the kingdom to Israel.”

Peter, too, saw the distinction, and his address at the Pentecost shows it. He had both Jews and Israelites in that audience, Acts ii, 14, “Ye men of Judea, be this known unto you,” and then ver. 22, “Ye men of Israel, hear these words, Jesus of Nazareth . . . ye (Jews) have taken and by wicked hands, &c.” These were the unbelieving Jews, mocking, and calling hard names, and the men of Israel, Benjamites, who were given, we are told, “to be a light always in Jerusalem, 1 Kings, xi, 34, upon whom the promised spirit had come.” They all listened to him (Peter) until he came to

the grand appeal to the Israelites, representative men, Parthians and Medes, &c., and to them he said, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye (Jews) have crucified, both Lord and Christ." Who can avoid seeing the two houses, Judah and Israel, represented here, the people that mocked, and used ugly words, were not the same as those "who speak with new tongues."

The Medes were represented at this Pentecost, and it was all important that they should carry home the wondrous tidings of a world's redeemer. This important message was sent to Israel by one who well knew where they were. "Let all the house of Israel know."

As to Israel returning with the Jews after the decree by Cyrus, no greater wrong can be done to numerous portions of the Scriptures, than such an assumption, Isaiah xi, 11 :

"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 Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea."

Here a second return is spoken of. There was one return from Egypt, when the whole twelve tribes were brought into the promised land. The second return is yet in the future ; when that time comes they are to come from the East and from the West, and from the Isles of the West. There is not one word said of a third return, Isaiah xlix, 12 :

"Behold these shall come from far : and, lo, these from the north and from the west : and these from the land of Sinim."

We must do violence to our common sense, if we take these promises as referring to the return of the Jews from Babylon.

When the time comes for the second return the Lord says, Amos. ix, 14 :

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them* ; and they shall plant vineyards, and drink the wine thereof ; they shall also make gardens, and eat the fruit of them. 15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God."

The Jews were "pulled up" out of their land and have been away from it for 1,800 years.

Before the second return Israel is to be a vast multitude, as the sands and stars for number, Hos. i, 10.

The Jews were, at most, only a few thousands. When Israel returns the second time, there is to be a grand union with Judah, Jeremiah iii, 13 :

“In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the north to the land that I have given for an inheritance unto your fathers.”

It is to be a united return, then “Ephraim shall not envy Judah and Judah shall not vex Ephraim.”

When the Jews returned they were at enmity with each other, and vexed one another.

When Israel returns, the Isles will wait for him, and the ships of Tarshish will bring them, Isaiah lx, 9.

This could not be said of the Jews; Isles, and ships, were very scarce about Babylon.

When Israel returns, “They shall possess their possessions (Obadiah 17), and have immense wealth.”

The Jews were much impoverished when they returned, and they have never owned a country since.

When Israel returns, “They are to be built up as at the first,” Jeremiah xxxiii, 7.

The Jews were pulled down by all the Gentiles around them.

When Israel returns the second time, the Lord said, “That he would do better for them than he did at the first,” Ezekiel xxxvi, 11.

With the Jews it was worse and worse until they were finally scattered.

The return of Israel to their own land is to be an end of their sorrows, “They shall sing in the height of Zion,” and Isaiah xxxv, 10 :

“And 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 sighing shall flee away.”

The Jews have wept and mourned ever since.

When Israel returns, they will find a new experience, and a new way of telling it, Jeremiah xvi, 14, 15.

There was no such blessing for the Jews.

When Israel returns, they are to come home a redeemed people, saved of the Lord, under the gospel, or the new covenant, Isaiah liv, 13.

It was not so with the Jews.

When Israel returns, the Lord will make an everlasting covenant of peace with them, Ezekiel xxxvii, 26.

With the Jews it was a covenant of war.

When Israel returns, the second time, they are to be associated as one of three great powers united in an international policy ; having a pure form of worship, and she is to be united with Egypt and Assyria, Isaiah xix, 23.

The Jews came home alone.

When Israel returns they are to be a blessing to all the surrounding nations, Egypt is to be smitten and healed.

The Jews could not be said to be a blessing in any national sense.

When Israel returns they shall possess the whole land, a territory, 300,000 square miles of promised land, about twice and a half as large as Great Britain and Ireland together. See Dr. Keith's Land of Israel.

The Jews after their return were never independent of foreign control, and had possession only of a small part of the land.

When Israel returns the land shall be allotted to them on a different plan, and the tribes differently located, Ezekiel xlvi.

When the Jews returned it was not so.

When Israel returns, they are to come "one of a city and two of a tribe," *i. e.* representatively, Jeremiah iii, 14.

It was not so with the Jews.

When Israel returns, many nations shall be joined unto them, and nations shall be born in a day, Zech. ii, 11.

It was not so with the Jews.

THE NORTH AND WEST.

When on a former occasion God sent a message to them, He said to Jeremiah iii, 12 :

"Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD. Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. . . . And they shall come out of the land of the North to the land that I have given for an inheritance to your fathers."

"So shall they fear the name of the Lord from the West." Isaiah xliii, 5, "I will bring thy seed from the East and gather them from the West." Hos. xi, 10, "They shall tremble from the West."

Jeremiah xxxi, 8, "Behold I will bring them from the North country and gather them from the coasts of the earth."

Isaiah xlix, 12, "Behold these shall come from far (Yarish) and lo, these from the North and from the West; and these from the land of *Sinim*." The vulgate has it *Australi*.

Zech. viii, 7, "Behold I will save my people from the East country, and from the West country." The margin reads, "From the going down of the sun."

It is very evident that when they are to return to their own land they are to come from the North and West, and from the Islands, and sea coasts. In the Hebrew there is no word to express north-west, or north-east.

NEW EXPERIENCE.

The Prophet Jeremiah also tells us of a new experience which Israel would love to tell after their return. It would greatly help many of us to get a new experience ; that old one is worn nearly threadbare, xvi ch., 14, 15 :—

“Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt. But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them : and I will bring them again into their land that I gave unto their fathers.”

And xxiii, 5 :—

“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 to 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.”

Here, in two places, we have the same thing in a diversified form, some slight variations. The return from the North and West was to be on such a magnificent scale that it would quite exceed in glory the wondrous deliverance wrought out for our fathers when they left the land of Egypt.

OUR BLINDNESS.

We must not forget the fact, that a kind of blindness, a “*Porosis*,” has fallen upon the people of Israel ; the Lord said, Hos. ii, 6, “They would not find their paths.” Paul says, Romans xii, 25, “Blindness in part hath happened to Israel until the fulness of the Gentiles be come in.” “God hath given them the spirit of slumber ; eyes, that they should not see, and the rest were blinded.”

Isaiah xxix, 10, “For the Lord hath poured out upon you the spirit of a deep sleep, and hath closed your eyes : the prophets and rulers, the seers hath he covered.”

Isaiah xliii, 8, they are called “The blind people that have eyes.” They had lost their identity ; they had lost all knowledge of themselves and of their ancestry. That blindness was judicial. It was a part of their punishment connected

with their wanderings in the North and West, and it was necessary for the great future that lay before them, that they should be lost to themselves and to other nations.

But they were in safe keeping for the Lord said, Isaiah xlii, 16 :—

“ And I will bring the blind by a way *that* they knew not ; I will lead them in paths *that* they have not known : I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.”

Ezekiel xii, 14 :—

“ Again the word of the LORD came unto me, saying. Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD : unto us is this land given in possession. Therefore say, Thus saith the Lord GOD ; Although I have cast them far off among the heathen, 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. Therefore say, thus saith the Lord GOD ; I will even gather you from the people, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel.”

Here, the Jews, as the inhabitants of Jerusalem, are found claiming the land exclusively as theirs ; but the Lord assures Israel of their return to the land, and of his protection as a “ little sanctuary,” until that return takes place.

THE LAND UNSOLD.

Before going any farther, I want to remind you that the Lord has kept that land for them these 3,797 years. In Lev. xxv, 23, it is said, “ The land shall not be sold for ever ; for the land is mine.” Pagan, Papalin, Turk, Assyrian, Egyptian and Roman have each claimed that land as their own, and yet, there, in the eye of three continents it has remained unsold, or unoccupied except by a few wandering Arabs, or a few squatters ; until the last few years when the Turkish Government authorised the transfer of a kind of title to purchasers, and here last year, that whole country to the Bosphorus is placed under the protection of Great Britain.

It is worthy of note what Obadiah says, 20 :—

“ And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, even unto Zarephath ; and the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south. And saviours shall come up on mount Zion to judge the mount of Esau ; and the kingdom shall be the LORD’S.”

UP TO THE BOSPHORUS.

The Septuagint reads, “ and the captivity of Jerusalem up to Ephratha ;” the Latin vulgate reads, “ Up to the Bosphorus.” And so from the cities of the South up to the Bosphorus is now under the direct protection of the children of Israel under another name, as was spoken 600 years B. C.

EARLY AND LATTER RAIN.

There is another remarkable fact worthy of note, the Lord said, "I will make the rain of thy land powder and dust, and the heavens shall be as brass, and the earth iron," and "He would withhold the early and the latter rain," &c. For want of rain those land jobbers had a sorry time of it even in those most fertile valleys. But the early and the latter rain has again been given by him who said, "I will cause the shower to come down in his season." And now we are informed that all that land is being refreshed with the early and the latter rain, and shrubs, and fruits, and flowers are everywhere adorning the long desolated land. Even shrubs and flowers that have not been seen for centuries are again in full bloom and beauty.

VALUABLE TESTIMONY.

The Rev. Bishop Gobat, of Jerusalem, expressed his views clearly and firmly and said, "That a solid ground for the Anglo-Saxon Israelitish hypothesis existed in the fact, that nowhere else had Ephraim been found fulfilling the required conditions of the Scriptures."

Mr. Robert Mimpres says, "We are found as the posterity of Joseph were to be found, blessed through the cross, and in the name of the Redeemer of Israel; also with natural and providential blessings as promised to our fathers. And it is worthy of remark that the English race, in whom is so remarkably fulfilling the destiny of Ephraim, came from the very quarter where Ephraim was lost. Our best historians tracing the Anglo-Saxon race back, eastward, to the borders of the Caspian Sea, in which neighbourhood our Israelitish ancestors were located by the Assyrians."

JEWISH RECORDS.

The testimony of those last witnesses will have due influence in any Court. It may be proper here to draw on Jewish tradition for a last glimpse of the ten tribes as they disappeared from their view. This we have in the second book of Esdras xiii, 10. There we are informed that the ten tribes were carried away prisoners out of their own land, in the time of Osea, the King, whom Shalmanassar, the King of Assyria, led away captive, and he carried them over the waters; and so came they into another land. But they took counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country where never mankind dwelt, that they might keep their statutes which

they never kept in their own land. And they entered into Euphrates by the narrow passage of the river. For the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go, namely, of a year and a half, and the same region is called *Arsareth*. They dwelt there until the latter time, and now when they shall begin to come, the Highest shall stay the springs of the stream again that they may go through. This is not as an inspired book, and yet its history may be valuable. To us, this is valuable so far as that it records the opinion some entertained two hundred years after their captivity. It seems also like a resolution of men of some independence. It was a national act. They were free to decide for themselves, and the distance to that country and its locality is of some interest. We omit this for the present.

THE RIVER NOAH.

The Jews had another tradition on the subject of this great emigration, and that is, that the ten tribes went away west beyond the river Sabbatyon, or rest. It is worthy of note, that the Germans still call the Danube the river of Noah, or of rest. If we follow up those great valleys on either side of that river, "Rest," we will be on one of the precise routes the Israelites took away to North Germany, Saxony, Denmark, &c. So far the Jewish testimony goes. Now it was in these very times, and in this very direction, that is, coming North-west from Media and the Caspian Sea, that our ancestors are first traced in history and tradition.

Sharon Turner, quoting Diodorus, says, "The Scythians formerly an inconsiderable 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 a great Empire and to glory." Several hundred years before the captivity we read that several small colonies of the tribes went away North and East to find room and pasturage: they were called Scyths or wanderers. Whence come those Scythians? They struck some terrible blows on the great despotisms of those days. One of their kings became valiant and skilful in war, and added to their territory the regions about the Caucasus and the plains towards the sea, and the *Palus Mæotis*, Sea of Moses, (now Sea of Azov) with the surrounding country. They subdued many nations there, and spread into Europe from the Don to the Danube, taking a westerly direction.

THEIR CENTRAL ROUTE.

All along this route those people left traces of themselves. North of the Caucasian Mountains there are vast plains now covered by immense numbers of tumuli, or tombs. Dr. Clarke's travels describes those as beautiful in workmanship, and indicating great skill in the art of building. The rooms are arched, made of white marble. In the tombs are found pottery, jewelry, trinkets, bracelets, gold, and precious stones, and evidences of labour so prodigious, and expenditure so enormous, as to remind one of the Pyramids of Egypt, the caverns of Elephanta, and the first temples of the ancient world.

A GOLDEN SERPENT.

On one article alone can I now dwell; it represented the body of a serpent, carved in the form of an ellipse, having two heads, which met at opposite points and made an opening for the arm. Those heads were full of sparkling rubies and gems of rare value. The rest of the bracelet was adorned with carved work. That serpent speaks of the "Brazen Serpent" of Moses, and of the idolatrous use it was put to 700 years after.

Mr. Carpenter says, "The Russian Archæological Society has brought to light many interesting Israelitish relics, and inscriptions, hundreds of epitaphs from tombs and monuments which speak of pre-Christian times.

In Spain, there stands a tombstone of one of the Honourables of King Solomon's Cabinet. The inscription reads, "This is the tomb of Adoniram, the servant of King Solomon, who came to collect tribute and died here." See 1 Kings iv, 6, "And Adoniram was over the tribute."

COSSACK AND GAW-THEI.

These are way-marks by which we trace westward a powerful and intelligent people, who believed in God, and claimed Moses as their prophet; the connection of those grave-yards and tomb stones with the Hebrew race is indisputable; the inscriptions are largely Hebrew; here is one of them, "This is the tombstone of Buhi son of Izchak, the priest, may his rest be Eden, at the time of the salvation of Israel. In the year of our exile 702." Facsimiles of three of these monuments have been sent to Petersburg. Tischendorf, Olshausen and Dr. Geige all endorse their antiquity.

The same relation may also be established with the Cossacks,

a fine race of people on the Don, whose free institutions have existed so long, although surrounded by all the blight of despotism. In their name we have "Goi," sons of, and Saac," Goi-Isaac, Cossack, sons of Isaac.

It was in that country near the Danube that the Cimmerians and the Gaw-thei, the people of God, called the Goths, took their rise and became mighty nations in their day. When the storm cloud like a whirlwind passed away from Europe, new forms of government, new laws, new manners, new languages, new dresses, new names of men and countries had been introduced. Speed says that there were none among all the Germans in reputation for military deeds comparable to the Saxons. Zozimus says "the Saxons were among the most valiant of the German races."

ISRAEL AND SAXON.

Sir W. Temple says, "It is absurd to suppose that a people who were so imbued with the spirit of government, that they have with little difficulty made laws for the greater part of Europe if not for the world, could be as they were called by the Romans, a barbarous people." He further adds, "They had their national records, which were called "*Runes*," written in the Runic character, and because they excited the jealousy of the Romish priests they ordered the people to burn them. The *Voluspa* and the *Edda* have been preserved. In their system of jurisprudence; in the administration of law by twelve judges; in their social order; in the rights of property; in the provision made for ministers of religion; in the institutions of chivalry; in the science of heraldry, or symbols; in the association of freemasonry, linking the architecture of Solomon with modern times; in architecture, carving, gilding, in the use of metals, in needle work, poetry and music we trace our Israelitish origin.

THE NEW NAME.

We will now look around us for our Saxon ancestors and see if we can find any links connecting our fathers with those wanderers in the country and cities of the Medes. Where did this large body of enterprising men go to? Where did our Saxon ancestors come from?

Dr. Abbadie, Amsterdam, in 1723, said, "Unless the ten tribes have flown into the air, or have been plunged to the centre of the earth, they must be sought for in the North and West, and in the British Isles."

First, as to the name, "Saxon," the dictionaries say, it

comes from "*Seaxe*," a short sword ; but short swords, or long knives, were in use thousands of years before we hear of any such word as Saxon.

As to the "new name" by which the Lord's people are to be known when he calls them to their own land, Isaiah tells us that it shall be a "new name which the mouth of the Lord shall name." We are to find the new name in the word of the Lord ; not that we are to look for a new revelation from God. It is to be found in the one he has given.

In former times this people were called "Hebrews," then "children of Abraham," then "sons of Jacob," and "children of Israel ; but as we come down the stream of time we find they are called, "sons of Isaac," Amos vii, 16. In the closing books of the Old Testament we find the new name. This also had been clearly revealed by God to Abraham when he made the promise, for he said, Genesis xxi, 12, "In Isaac shall thy seed be called." This passage has been repeated on through the ages, until Paul tells us, Romans ix, 7, "In Isaac shall thy seed be called," also Hebrews xi, 18. "In Isaac." How in Isaac ? Drop the letter I, which is very common in the East, and we have "Saac," the letter C is often found changed to K, and often to X, so we have Saax, which with the termination "ons," gives us Saaxons.

I-SAAC.

Dr. W. Holt Yates, says, "The word "Saxon" comes from "sons of Isaac," by dropping the prefix I. and adding the affix "ons." He gives us Saac, Saak, Saach, Saax, Sach-sen, Sak-sen. He shows that in most of the Eastern languages "sons of" is written "sunnia." As with us in Scotland "Mac" means, son of, thus, MacDonald, son of Donald ; and "Fitz" in England, thus FitzWilliam, son of William. So in the East, "Saac-Sunnia" means sons of Saac, or sons of Isaac. It is a little curious to glean from the history of those ancient nations, and from the stone monuments of those early times, the various forms in which this word is to be found. I will here insert a few from a list of my own gleaned from ancient history. Thus, "sons of Isaac," sons of Saac, Saac-Sunnia, Saac Sunia, Saac-Suna, Saac-Sena, Saca-pena, Esakska, Sacae-Amyrqui, Beth-Sakai, Sunia-Sakai, Sakai-Suna, Saca-Suna, Sacæ-Sunæ, Sackasina, Sachka-Sunnia, Sacacine, Saka-Suna, Sacas-Sani, Sakas-Sæni, Saxi-Suna, Sach-Suna, Sachi, Sacha, Sakah, Saachus, Saacus, Sacho, Saxo, Saxoi, Saxonia, Saxones, Saxae, Sach-sen, Sacksen, Saxe-Sen, Saxone, Saxony, Saxon. "In Isaac shall thy seed be called."

But I must now produce proof from reliable authors, that those people were so called. I will not quote a tenth part of what I have on hand. I have before me a very ancient map of the country of the Medes, and directly north of the Medes we find a most fertile valley called Sacasena and Sacapene. These names are on the map. Those valleys were so called from those tribes during their residence there.

NEARER HOME.

In Rev. L. Porter's "Giant Cities of Bashan" this interesting item "Turning away from Batanea we rode along the mountain side eastward to 'Shuka'; this is a very old town. Ptolemy calls it "Saecaea." Only a few of its antique houses remain, and its shattered ruins of temples are seen on every side. Around Shuka are tombs and towers, with numerous tablets over the doors which record the names of the dead who once lay there. There can be no mistake as to who these people were, here called Sacaea, and here we find them in the land of Israel, on the northern slope of the mountains of Bashan, overlooking the boundless plains of Damascus. Here the Sacaea are traced to the very place where our Saxon-Israelites, sons of Isaac, lived before their captivity.

Strabo, the great Greek historian who lived 19 A. D., says, "The most ancient Greek writers called the people who lived beyond the Caspian sea *Sacac* or *Messegetae*. In modern parlance Saxons and Goths. He also says, those people called the "Sacae" got possession of the most fertile valleys in Armenia, which was called after their own name, *Sacca-senae*." The historian and the map are clear proofs of the existence of such a people.

Diodorus of Sicily says, "The Sacae sprung from a people in Media, who obtained a vast and glorious empire."

Ptolemy mentions a Scythian race sprung from the Sakai, called Saxones, they came, he said from the country of the Medes.

Pliny says, "The Sakai were among the most distinguished people of Scythia who settled in Armenia, and were called *Sacca-sani*,"

Albinus said, "The Saxons were descended from the ancient Sacae of Asia, and that in the process of time they came to be called Saxons."

Æschylus, the celebrated Grecian poet specially mentions that, "The Sacae were noted for good laws, and were pre-eminently a righteous people."

"Prideaux says, "The Cimbrians were driven from their

country by a people called Asæe, who came from between the Euxine and Black Seas, and from whom came those Angli, who, with the Saxons, afterwards took possession of England."

On the Nineveh marbles, we read that a people called *Esak-ska* rebelled against the Assyrians about 670 B. C., that is nearly fifty years after the captivity.

In 516 B. C. Darius Hystaspes inscribed on a famous rock called the "Behistan," the history of "Iskunka," the chief of the Sacae who rebelled against him.

Palgrave, in his History of the Anglo-Saxons, gives a drawing (p. 221) of a Runic ring found in Norway, of the possible date of the second century of the Christian era, when the Scandinavian population were emigrating to the North of Europe, on which is engraved a perfect representation of a Greek cross, while a penny of our own Alfred the Great, coined a thousand years ago, has on the obverse side the symbol of a Greek cross, the exact counterpart of the one which appears on the head of Iskunka, the chief named on that famous rock of Behistan.

Sharon Turner says, "The Saxons were a Scythian nation and were called Saca, Sacha, Saki, Sach-sen." He also says, "It is peculiarly interesting for us to consider the immigration of the Cymry, the Goths, and Saxons, because from these branches not only our own immediate ancestors, but also those of the most celebrated nations of Europe have unquestionably descended."

The Rev. W. L. Bevan, writer of the article, "Gomer" in Smith's dictionary of the Bible, justly observes that "Gomer is generally recognised as the progenitor of the early Cimmerians, of the later Cimbri, and the other branches of the Celtic family, and the modern Gael and Cymry, the latter preserving with very slight deviation the original name. After the expulsion of the Cimmerians from Asia Minor, their name disappears in its original form; but there can be no doubt that both the name and the people are to be recognised in the Cimbri, whose abodes were fixed during the Roman Empire in the north and west of Europe."

OBJECTION.

Rev. Mr. — says, "There is one difficulty about the Scythians *i. e.* the fact of their name appearing frequently upon ancient Assyrian tablets and cylinders, ages before Israel was carried captive." I have quoted his own words exactly. This objection vanishes at once, when you see several colonies of those very same people migrating to that country ages before the

captivity. Is that so? Yes it is! In Genesis xxxviii ch., 30, we read of one Zarah, a brother of Pharez, son of Judah, who became a *Scythe*, a wanderer, he and his whole family of five sons, 1 Chronicles ii ch., 6. Moreover, this family took with them members of all the tribes, and went away north east, and founded a Scythian nation. It was not long until a colony of Simeon followed them away in the fertile valleys of the east, where they found "fat pasture and good, and wide, and quiet, and peaceable," 1 Chronicles iv ch., 39. The sons of Reuben, also went away to the Euphrates and joined the former Scythes, and grew up a strong nation in a few years, 1 Chronicles v ch., 9 :—

"And eastward he inhabited unto the entering in of the wilderness from the river Euphrates : because their cattle were multiplied in the land of Gilead. And in the days of Saul they made war with the Hagarites, who fell by their hand : and they dwelt in their tents throughout all the east *land* of Gilead."

also the sons of Reuben and of Gad, with 44,000 of an army, gave a good account of themselves in the work of extension, 18 :—

"The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot wth bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war. And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* wth them : for they cried to God in the battle, and he was intreated of them ; because they put their trust in him."

Here we have the names and the persons, wanderers, true Scythians, in large numbers hundreds of years before Israel were made captive ; they no doubt erected the tablets and monuments referred to.

MIXTURE OF RACES.

Another objector says, "There is a great difficulty about mixing so many nationalities together, and still claiming for their descendants a distinct nationality, and the identity of the same people." My reply must be brief. As to the admixture of races, we do well to note what was forbidden and what was allowed. For very good reasons the Ammonite and the Moabite were utterly forbidden ; the offspring of an alliance with them was not to be naturalized even in the tenth generation. The Edomite, on the other hand, could be admitted in the third generation, because he was the descendant of Jacob's brother.—Deuteronomy xxiii. Also the offspring of an Egyptian alliance could be admitted in the third generation. We must not forget that Joseph married an Egyptian wife ; their

two sons, Ephraim and Manasseh, the objector would call half-breeds, and would be troubled, no doubt, about calling them Israelites, but we find they were recognized at once as belonging to the honoured twelve, and were so included and so recorded, and especially blessed.

We must also remember that in the genealogy of our Lord, a Rahab, a Canaanitish Gentile woman of Jericho was required, and a Ruth, a Moabitish heathen was permitted. If so, and so it is, this objection cannot amount to much. I cannot here enlarge, nor is it necessary.

TARSHISH.

It is necessary, here, that we look for a moment at our Biblical Geography. If our position be correct, we will have a strong argument drawn from this source, and so we have. In the 10th ch. of Genesis, we have the names of the countries allotted to the sons and grandsons of Noah.

“The Isles of the Gentiles,” Calmet says, “included all those lands to which they were wont to go by water.”

To Javan was given the British Isles, and I have an ancient map by Ptolemy on which it is so named, England and Scotland are named Javan. Those Isles on the ancient maps and in the Bible are called, “Isles of the West.” To Javan’s two sons, Tarshish and Kittim, was given the western coast of Europe, that we name Spain, Portugal, and France. It also is so named on the ancient maps. Frequent mention is made in the Scriptures of “Tarshish,” the Isles of Tarshish,” and of “the ships of Tarshish,” and “the men and commerce of Tarshish,” as also of Javan and Kittim, or Chittim.

“Tarshish,” says Hillier, “was the west coast of Europe, afterwards called Gaul, and in later times, Spain and France.”

Bochart says, “All agree that Tarshish is Spain, sometimes called Tartessus, from the two Greek words “Thars-eis” and “Nesas,” the Islands of Tarshish. To this Aristotle, Strabe, Pausanias Aviernus, all agree, Other learned ones say the word comes from “Tar,” a border, or round about, and “shish,” white, or bright, or shining, the name given to England from the whiteness of its cliffs on the shore, or as one would see them from a Southern view, some say Tarshish means “Tin Islands.”

To talk of Tarsus in Celicia is supremely ridiculous. We are told in classic story, “that the Tyrians fled to Tarshish from the arms of Alexander,” but going to Celicia would have no meaning, as it would be no escape from the dreaded danger.

The fleet of Hiram and Solomon could go to Celicia in ten days instead of three years, as in 1 Kings x ch., 22 :—

“For the king had at sea a navy of Tarshish with the navy of Hiram : once in three years came the navy of Tarshish, bringing gold and silver, ivory and apes, and peacocks.”

The articles of trade brought from Tarshish were never found in Tarsus in Celicia. Tarsus was never known as a naval station, nor could it be, from its inland situation.

Ezekiel xxvii ch., 12, speaking of Tyre, says :—

“Tarshish *was* thy merchant by reason of the multitude of all *kind* of riches ; with silver, iron, tin, and lead, they traded in thy fairs. 19 Dan also and Javan going to and fro occupied in thy fairs : bright iron, cassia, and calamus, were in thy market. 25 The ships of Tarshish did sing of thee in thy market : and thou wast replenished, and made very glorious in the midst of the seas.”

2 Chronicles, ix, 21 :—

“For the king’s ships went to Tarshish with the servants of Hiram : every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.”

Psalm lxxviii, 7 :—“The ships of Tarshish were broken with an east wind.”

Psalm lxxii, 10 :—“The kings of Tarshish and of the Isles shall bring presents.” History does not give us any kings of Tarsus, in Cilicia ; but it does give us a long line of honoured kings of Great Britain.

Diodorus says that “Tin and bright iron was brought into Gaul from the western isles, 620 years before Christ.”

Pliny says, “The whole of the Roman Empire was supplied with metals and with tin from Britannia.” He says, “Greece, too, was supplied with tin and sundry metals from the same source as early as 907, B.C.

Rollin says, “The Phœnicians took purple, scarlet, rich stuffs, tapestry, costly furniture, and curious works of art to the west beyond the Straits of Hercules ; and brought back gold, silver, iron, and tin, &c.” The Straits of Gibraltar were called “the Straits of Hercules.” See Ptolemy’s map.

Von Humbolt and Sir Geo. Lewis say that, “Voyages to Cornwall, England, for tin and iron, were of frequent occurrence, 620, B.C.”

Xenophon, who wrote 100 years later than Ezekiel, describes one of those ships of Tarshish starting for Gades, now Cadiz.

Polybius :—“Some will inquire why having made so long a discourse Lybia and Iberia, we have not spoken more fully of the outlet at the Pillars of Hercules, nor of the interior sea, nor yet indeed of the Britannic Isles, and the working of tin, nor of the gold and silver mines of Ibernia.”

Aristotle says, "Beyond the Pillars of Hercules the ocean flows round the earth. In this ocean, however, there are two islands, and those are very large, and are called Britannic, Albion, and Ierne, which are larger than those before named. They lie beyond the Keltie, and there are not a few small islands around the Britannic Isles and around Iberia."

Herodotus says, "I cannot speak with certainty, nor am I acquainted with the islands called Cassisterides from which tin is brought to us." Cassisterides is a term which a Phœnician only would use, it was an Asiatic name for the tin-like alloy.

TIN ISLANDS.

W. H. S. Aubrey, in his History of England, states that Herodotus, describing the Cassisterides, or Tin Islands, in the West of Europe, says, that the tin came from Cornwall. The country was known to the Phœnicians who traded for tin, which, when mixed with copper, was the well known bronze of early times.

This metal was largely used in Solomon's temple. This tin was found in Cornwall, England. It was called "bright iron."

Sir Edward Creasy, a distinguished antiquarian, in his history of England, says, "The British tin mines mainly supplied the glorious adornment of Solomon's temple."

When the power of the Medo-Persian Empire was broken, and all hindrances removed, the commission from the Lord was given to Israel, Isaiah xxiii, 6, "Pass ye over to Tarshish, pass through thy land as a river, O daughter of Tarshish."

They could now go as a river, in streams, none to hinder them. They are commanded to go to Tarshish.

The Lord moreover had said, Isaiah lxvi, 19, "I will send those that escape of them (*i.e.* Israel) unto Tarshish, and Javan, and to the Islands afar off, (or Yarish Islands) that have not seen my glory, nor heard my fame, and they shall declare my glory among the Gentiles."

Who does not see in this passage the divine will clearly indicated as to the country to which they were to go; and the glorious privileges they were to enjoy; and the grand and glorious missionary work they were to perform among the Gentile nations after their settlement in their island home. Have not the great missionary associations of Great Britain been doing the work here spoken of long centuries ago? "They shall declare his glory among the Gentiles."

In Ezekiel it is said, "that in the latter days Sheba and Dedan, and the Merchants of Tarshish, with all the young

lions thereof were to be associated in commerce and in war." Those young lions will aid in finding the old lion.

In view of the overthrow of Tyre, Isaiah wrote, xxiii ch. "Howl, oh ye ships of Tarshish." He says "It was revealed to them from the land of Chittim." The message came to Javan and Dan (England and Ireland) across the straits of Dover, from France as we call it, and the next verse is:—

"Be still ye inhabitants of the Isle; thou whom the merchants of Zidon, that pass over the sea have replenished."

The same people on those Isles of Tarshish are exhorted to quietness and trust in the Lord.

This was a cry of hard times, when the great commercial emporium was destroyed, and the eastern trade cut off.

The "escaped" of Israel and the "preserved" of Israel were sent over to Tarshish, and the Lord promises them four things, "the comely" and "the beautiful," "the excellent," and "the glorious." Has he not made good his promise to them long ago?

Ortellius says "The ten tribes went north and west of Media, to a country called Arsareth, where, on entering, they took the name of Gau-thei; or people of God.

ARSARETH.

In a previous quotation from Esdras that name Arsareth occurs. It is a question of great interest and importance. Where is this country called Arsa-reth, said to be so far away from Media that it would require one year and a half to reach it? I will answer that question by quoting from the pen of Rev. James McIntosh, curate of Hebburn-on-Tyne. His knowledge of the Hebrew will not be questioned. He says, Arsareth is composed of two roots, "*Ars*," and "*Areth*," this last meaning "land," or earth, or country, giving us Ars-land, or Erse-land, or Ireland. It means, "to betroth," or "to espouse," signifying, "the land of Espousals," or the land of Betrothment. Read this in connection with Hosea ii ch., 14-20, where Israel is brought into the wilderness; there they become a christian people; there they rejoice as in the days of their national prosperity; there they forget the names of their idols; there God causes them to dwell safely, and then he says, 19:—

"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. And I will even betroth thee unto me in faithfulness; and thou shalt know the LORD."

LAND OF ESPOUSALS.

The betrothed are to be married when "their land shall be called Buclah, for the Lord delighteth in thee, and thy land shall be married."

The same author traces the word Kelt, or Celt and Gael, or Gaelic and the Cymbri, and Engli', or Angli, and Saxon, all to their original Hebrew; and he says, "All these races, then,—the Danes, Saxons, Angles, Gaels, Celts, Cymbri, and the Northmen, are the lost tribes." In conclusion he says, "We have clearly proved that the place "*Arsareth*," to which the ten tribes journeyed, was no other than Ireland, a word which is nearer Erseland in its form than is Ireland; and that all the peoples of these islands can be identified with the lost tribes. This kind of evidence is peculiarly convincing, and amounts to a moral certainty, if not to an actual mathematical demonstration."

Parkhurst, the learned lexicographer, says, "It seems not a little remarkable that the Northern nations should have retained the Hebrew word nearly in its physical sense. The Saxon "Bael" signifies a fire. Bel, Bal, or Bael, was the name of the chief deity of the ancient Irish, which, according to Col. Vallancey, they derived from the Punic."

NAMES TO IRELAND.

I have noticed those Islands of Britain, as named in the Bible, called the "Isles of the West." The Isles of Tarshish, Javan, and Earsland or Arsareth, we find other names given to at an early day, they were called "*Yarish*," a Hebrew word, which means the land of the sun setting, or the land afar off, this name comes very near the word Irish.

The Phœnecians, or men from the country of Palms, who were the first traders to these Islands called them "*Baratanac*," the land of tin, from this name comes our word Britannia. The Phœnecians also called them "*Ibernae*," the farthest off land. To them Ireland was the farthest off land; they knew nothing of America. From this name Ibernæ came our Hibernæ. In the days of Grecian conquest the names of all those places were changed; those Islands were called "*Skotee*," which means "the land of the sun setting," from this name by the ordinary changes, we have *Skuthes*, or wanderers, and Scuthei, Scuthe, Scuit, Scuthan, Scythian, Scote, Scot, Scottish, Scotland. The Greeks also called those islands "*Cassisterides*," from Cassisteros, the name given to tin: the tin islands.

Aristotle, in his treatise of the Globe, called "De Mundo," dedicated to Alexander the Great, calls those islands "*Albion*," so did Festus in his account of the voyage of Hamilcar. The inhabitants then in Scotland spent a long time in Albania in the east, and, as was often done, they named their new country after the one from which they came; the same people do the same thing now, when they emigrate. In the account of the Argonautica, Ireland was called "*Ierinda*."

Ptolemy called those islands "*Iourna*." He says, "They were peopled by the descendants of the Hebrews, and were skilled in smelting operations, and excelled in working metals. The Romans called them Anglesea."

DAN.

We must now turn our attention to the means and agencies used by God to prepare the way for the establishment of a new nationality, and the building up of a new Empire. To find the tribe of Dan is to find all Israel, because God had said that the captives that escaped should have the same meeting place in the far off isles.

When the land was divided by lot, Dan received only a small portion in the South, on the seaboard. He soon resolved to acquire more territory, and adopting the motto, "Push things," he won a territory north, near Lebanon. Here were the oaks of Bashan; the cedars of Lebanon; the commerce of Damascus; the enterprising Phœnicians, and close by, the emporiums of trade, Tyre and Sidon. A splendid country for ship-builders and traders. Dan soon began to make his name and influence felt, and in order to perpetuate that name he changed the name of the chief city, Laish, and called it Dan, (Judges xviii, 19) after the name of his father.

It must be remembered that Dan had a large shipping trade 1,296 years B. C. For when Deborah found that Barak, was a wishey-washey, linsey-woolsey, milk and water sort of man, she, the noble woman, mounted the charger herself, and led the host to a glorious victory. On her return from the well fought field, she sang in lofty strains her patriotic joy; and in that song she mildly reproved Dan, saying, "Why did Dan remain in his ships?" The fact is, Dan was looking after the bread question. He was engaged in carrying freight for the very people she made to bite the dust, and he did not want to endanger his commercial relations for the sake of a local war. Besides, an Eastern army could not hurt him so long as Judah and Benjamin were unconquered, as their territory lay between him and the enemy.

A people, so bold and enterprising as to change the name of the first city they conquered, were not slow to write the same name upon other objects as they had opportunity. Judges xviii, 12 :—Their first camping ground was named Mahaneh-Dan, and, all along Northern and Central Europe, we find such names as the Dan-ube, the Dan-iester, the Dan-au, the Dan-an, the Daninn, Dan-tzig, Dan-enbury, Dan-etz, the Dan-aster, the Dan-dari, the Dan-ez, the Don, the Dacia, the Davi, the Be-davi, the Betavia, the Sea of Moses, and the Country of Moses, or Morcia, and the Dan-ric Alps, and the Danish Archipelago. In Ptolemy's map of Ireland we find Dan's-Lough, Dan-Sowar, Dan-Sobairse, Dan's resting place, and Dan's habitation, and Dan-gan Castle (the birth-place of the Duke of Wellington). The old inhabitants of Ireland were called Dan-onians. It is well-known that among the ancient Kings of Ireland there were several Davids, three Solomons, with a Daniel in every house down to Dan O'Connell.

You may also find a Jeremiah in almost every family. They used to sing,

“ It matters not where'er you roam,
You're sure to find a Jerry's home.”

DAN AWAY WEST.

If we remember that Dan was the firstborn in Rachel's household, the reason why he was so named, and the meaning of his name, and the prominent part this tribe took in leading and in governing the nation; that, in peace and in war, this tribe furnished them their chief officers and chief architects, their Samsons, and their mighty men, we will see a divine harmony in the purposes and plans of God in that Dan should still be their chief leader, and the architect of their national greatness. It was for Dan to conquer a new territory in the west, and so far to change its name and character as to prepare for the noble work of transplanting the throne and sceptre of David, and a prince of the tribe of Dan was united with a royal princess of David's house, that the wandering tribes might be gathered to their long promised throne and sceptre.

The “many days” of Hosea iii ch., 4, were fast drawing to a close, the throne of David was soon to be hurled from Mount Zion, and Jerusalem to be laid in the dust. It was necessary that Dan and his ship builders, and his merchants should go to found a new nation and a kingdom, which was to be the great agency in the hand of God of blessing all nations.

In Camden's *Brittania*, I find the following curious extract, “Postellus, in his public lectures in Paris, derives the name Ire-

land from the Jews so that Irin is *quasi* Jurin, *i. e.* the land of the Jews. For he says that the Jews, (forsooth) being the most skilful soothsayers, and presaging that the empire of the world would at last settle in that strong angle towards the west, took possession of these parts, and of Ireland, very early, and that the Syrians, and the Tyrians also, endeavoured to settle themselves there, that they might lay the foundation of a future empire."

It is interesting to find this early impartial testimony to a conviction on the Jewish mind of a transfer of the kingdom to the "Isles of the West." The divine intimation to Jeremiah, to plant a new kingdom, was, no doubt, the origin of the belief here ascribed to the soothsayers. Camden died 276 years ago, so we see our Israelitish theory then had firm believers among the learned ones.

THE CENSUS.

I want you to note specially the fact that, when the census was taken as recorded in 1 Chronicles, and all Israel were said to be numbered, there is not one word said of the army, or navy, or the families of Dan. Not one word! Nor is there any mention made of Dan in the record in the Revelations. vii ch., where the thousands of Israel were sealed.

Yet, when Ezekiel speaks of the tribes after their return to their own land, the tribe of Dan has a most honourable position among his brethren. I am aware of the special pleading of a host of expositors, who have each copied from his predecessor what must have often created surprise on the mind of the reader. The simple fact is, that, when that census was taken, Dan was not then in the country; he had gone to "the Isles of the West" to try his fortune in Arsareth, and to prepare the way for others, who were soon to follow.

Eldad, an eminent Jewish writer, says, "In Jeroboam's day, 975 B. C., Dan refused to shed his brother's blood; and, rather than go to war with Judah, he left the country and went in a body to Greece, to Javan (our British isles) and to Denmark."

The learned Grotius, also speaks of Dan's disappearance from the land of Canaan at an early age.

THE DAN-ANS.

Dr. William Smith, in his History of Greece, (p. 18) says, "Of all the heroic families in Greece none was more heroic than that of the Dan-ans of Argos."

In Keating's History of Ireland, he says, "The Dan-ans

were a people of great learning and wealth ; they left Greece after a battle with the Assyrians, and went to Ireland and also to Danmark, and called it Dan-mares, Dan's country."

In a work called the "Annals of Ireland," it is said :—The Danans were a highly civilized people, well skilled in architecture and other arts from their long residence in Greece, and their intercourse with the Phœnicians. Their first appearance in Ireland was 1,200 B. C., or 85 years after the great victory of Deborah.

Humboldt, considers that the Greeks, in the term Phœnician, (the Country of Palms) included the Israelites as well as other Syrian nations. He is very clear on the early inhabitants of Ireland being Israelites, and that large numbers of them passed through Lacedæmon and Spain on their way. See John Wilson, Col. Gawler, Fitzgerald, Giraldus Cambrensis, Also the Archæological Society of Kilkenny, Rawlinson's Herodotus, and Kennedy's Ethnology.

Dr. Latham, in his Ethnology of Europe, (p. 137) says, "I think that the Eponymus of the Argive Danaia was no other than that of the Israelite tribe of Dan ; only we are so used to confine ourselves to the soil of Palestine in our considerations of the Israelites, that we treat them as if they were *adscripti gleboe* and ignore the share they may have taken in the history of the world."

LANGUAGE.

In Mr. Gladstone's work on "Homer and the Homeric Age," he says, that the phrase Dan-oi occurs 147 times in the Iliad, and 13 times in the Odessy ; that it never occurs in the singular number, is never applied to women, but always to soldiers and lovers of war. That Homer used the name as a standing appellation as we use the word Cambrian for a Welshman, or Caledonian for a Scotchman, or Gael for a Highlander, or son of Albion for an Englishman, he also affirms.

As to the philological argument, though one of great importance, I cannot venture to dwell upon it in this paper. I find eminent philologists willing to stand up and lecture before the London Philological Society, giving evidence of strong affinities existing between the Hebrew and the Anglo-Saxon languages. If men like the Rev. J. Davies, Phil. Soc. Trans., and Rev. F. Crawford, Phil. Soc. Trans., find such affinities, and others, whom I will quote from briefly, find a strong resemblance, an Anglo-Israelite may be excused, if he fancies that the sneers of men, who have only dabbled in the science, are of no great weight in the contention.

I can here only produce a moiety of the evidence on hand. I will confine myself to a few quotations from men of a world-wide reputation as profound scholars. A paper was read at the last Congress of the British Archæological Association, by the Rev. Dr. Margoliouth, vicar, editor of the *Hebrew Christian Witness*—Bishop Merriman in the chair. The learned Doctor says in this paper:—"At last year's Congress, I adduced examples of whole sentences of positive archaic Hebraisms in the now obsolete Cornish language." Again, he says:—"I now confine myself to the time-honoured appellation of 'Kymry.' It is no more true-born English, than is the term Gael, or Welsh. The nomenclature of both owe their true birth to a parentage, and a country, far more ancient than the British, or the English. Those two terms, Gael, which became Wael, and then Welsh, and Kymry, which by the Greeks became Kimmeroi, amongst the Teutons, Kimbri and Latinized into Cambria, are of purely Hebrew origin." In this paper the author quotes from the writings of Taliesin, known as the prince of the Druid bards, where he says in one of his poems, "My lore has been declared in Hebrew, in the Hebraic tongue." The Dr. also says, "I have proved that some of the dispersed of Judah had found their way to this Island not long after the conquest of Palestine by Nebuchadnezzar. I hold it also, that some of the captive Israelitès, with some of their religious teachers, had also found their way hither from the regions of Halah and Habor."

Again, in the British Anthropological Society, there was a discussion on this very question. Dr. R. S. Charnock, F. R. A., President, in the chair. At that conference there were some of the most eminent philologists of the day, and they took an active part in the discussion. There was Dr. Leitner, Dr. C. Blake, Dr. C. O. G. Napier, Dr. F. C. Lewis, Rev. J. G. Tipper, M.A., and Bishop Titcomb. They all admitted "That the English language is derived in part from the Hebrew." The learned Bishop, last named, says, "The Kelts and Teutons formed cognate branches of the same great Aryan race, who swept over Europe in successive waves of immigration. They all came from one parent stock, whose home was in the East, and whose languages all centre in the Hebrew." General Vallancey, L.L. D., whom Pinnock ranks as a great linguist and antiquarian, says, "The language of the early inhabitants of Ireland was a compound of Hebrew and Phœnician." He collected several thousand words of Hebrew origin; I have now before me a grammar written by him. Of this author Sir William Bethan says, "I cannot speak of him with

too much respect. His labours in Celtic investigation were beyond any other, intense and unremitted." He also says, "It is not just, however, to condemn Vallancy for not having his evidence arranged and systematized, he only undertook to collect, leaving others to methodize and put in order."

William Tyndal, the first translator of the Hebrew Bible and Greek Testament into English, said, "The Greek agreeth more with the Englyshe than with the Latyne; and the properties of the Hebrew tongue agree-eth a thousand times more with the Englyshe than with the Latyne."

Rev. Jacob Tomlin, M.A., wrote a curious work of "Forty-eight languages, analysed and compared," in which it was shown that the early literature of Britain was "largely in the Hebrew, with several modifications." He also says, "One-fourth part of the words of the Saxon tongue bear a close affinity with the Hebrew."

Rev. Canon Lysons, in "Our British Ancestors," concludes that the Hebraeo-Kymric is the superstructure upon which our present language is built up. He gives a list of Hebrew words to the number of 5,000.

Professor Max Muller shows that the old Armenian tongue belongs to the Indo-European family. If so, we see how easily the Israelites might drop their own Semitic and take up with the Aryan forms of speech instead. In this way the old forms of Armenian Gauthic, Angli, and Saxon, may have gradually developed into English.

Professor T. C. Balmer says, "With respect to language, I have little to say, but, bearing in mind that it was the purpose of God that Israel should be lost as to their origin—which could not have taken place had they retained their language—therefore, the Hebrew has been replaced by another tongue; but, according to the results of recent research, there is not that great difference between the Hebrew and Saxon as is generally supposed. A great many Saxon words have been found to be rooted in the Hebrew. And when we consider that the Anglo-Saxon was an unwritten language previous to their occupation of Britain, the process necessary to reduce it to writing must have altered it considerably. But the Welsh and the kindred ancient tongues of Ireland and Scotland have been clearly identified as dialects of the Hebrew; and it is well known that the English language, in its grammatical construction, bears a close resemblance to the Hebrew, and is the only language into which it can be almost literally translated."

Again, on the question of language, he says, "We observe,

that the diversity between the Hebrew and the Anglo-Saxon, of which the English is mainly composed, is not so great as is assumed. There are, it appears from the researches, no less than six hundred words purely derived from the Hebrew." In Sharon Turner's *History*, we find that he traces eighty-four words in the Anglo-Saxon that have affinity with as many in Hebrew; and many more that have an affinity between the Anglo-Saxon and the Sanscrit.

Rev. J. Tomlin, D.D., considers that one-quarter of the words of our Saxon tongue bear a close affinity with the Hebrew, either in a primary or secondary degree. This marked affinity exists not only in words, but in the arrangement of ideas and the simple structure of sentences. In proof of the Asiatic derivation of the British, Sharon Turner says that he found one hundred and sixty words in the modern Persian similar in sound and meaning to as many in the Anglo-Saxon. He also found fifty-seven in the Zend and forty-three in the Pehlvi. From these facts and others he concluded that our progenitors came from the regions of Central Asia.

Professor E. W. Bird says, "In regard to the assumption that the Anglo-Saxon is Aryan, and one with the Germanic, Teutonic and Latin family of tongues, we deny that the evidence is conclusive of the facts assumed. We assert, on the contrary, that the Anglo-Saxon, in grammatic structure and idiomatic texture, differs materially from the so-called cognate German, or Aryan languages. The truth rather seems to be that English is a Shemitic tongue, which has long been in contact with Aryan tongues, and has thereby suffered a large transfusion of verbal roots and dialectic forms. It exhibits just such a transformation as one would expect Hebrew would have sustained by subjection to the domination of the Aryan tongues, during a period of more than thirteen centuries. The Saxons, if Hebrews, were, during that long period, migrating slowly westward across the Aryan territories of Europe from their Shemitic centre; and their language, while it tenaciously retains its Hebrew grammatic and idiomatic structure, besides a really large number of Hebrew roots, has adopted, as it was sure to do, the very considerable amount of Aryan verbal roots and dialectic forms we know to exist in it. This we believe to be the true theory of the affinity of the Anglo-Saxon with the Teutonic, or Germanic language, erroneously assumed to be its foundation. Such affinity of language as exists is proof of contact not of affinity of race."

In Ptolemy's map of Ireland, there are several names of places given in the old Hebrew form. On the spot, where, on our maps we have Carrickfergus, he had Dan-sobarce, Dan's refuge, or resting-place, and there stands the ruins of a fortress of immense strength. The name Tara is a pure Hebrew name, which means the Two Tables. The grave of Tephi, the Hebrew princess, is not called a grave in the acceptation of the usual word, as was Sarah's, which is called *Kavar*, but it is called *Mergech*, the repository, or receptacle. In the "Early Irish Antiquities Archæological, vol. vii," Governor Pownall, says, "My surprise was great when I found in Buxtorf that "*Jodhan Morain*" was the Chaldee name for Urim and Thummim. Not satisfied with Buxtorf, I wrote to the learned Rabbi Heideck, now in London, his answer was satisfactory, and contained a dozen quotations from various Talmud commentaries. In short my friend the Rabbi will have it, that none but Jews or Chaldees could have brought the name or the thing to Ireland." The name Jodhan Morain occurs very often in the early Irish literature. How came all this Hebrew to find its way into our language?

JEREMIAH.

Did you ever notice what a wonderful man the Prophet Jeremiah was? How much more fully God revealed himself to him than to the other prophets, and how clearly he saw and wrote of the movements of divine providence to his people and to the nations! The Rev. Dr. Potter says, "Everybody knew that the whole political history of every nation of the world was admitted to be written in the book of Daniel." And yet when Daniel desired to look into the future he became a student of the books of Jeremiah, and from him the great Prime Minister of Chaldea learned of the times and seasons that were drawing near, Daniel, ix ch., 2. The prophet Jeremiah was specially intrusted by the Lord with a royal commission to take the daughters of king Zedekiah in charge, with the king's household. The king's sons had been killed, and his own eyes put out. There was a small remnant left. By an act of disobedience, the royal household was taken away to Egypt, Jeremiah lxiii ch., 6, "So they came into the land of Egypt," but they were commanded to leave immediately, "For I will punish them that dwell in the land of Egypt." They were commanded to go to the north and west to Tarshish, Isaiah lxvi ch., 19 :—

"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and

Javan, to the isles afar off, that have not heard my fame, neither have seen my glory ; and they shall declare my glory among the Gentiles."

" To Tarshish and to the Isles afar off ! "

Why send them to Tarshish and to the western Isles afar off? The Royal commission given to Jeremiah will answer the question.

A NEW NATION.

In Jeremiah i ch., 10 :

" See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

i.e. nations.

Trees are God's symbols of nations and kingdoms. If a new nation is to be called into existence it is spoken of as a tree to be planted, or, if a nation is to be destroyed, he speaks of it as a tree to be cut down, or plucked up, thus Nebuchadnezzar in his dream saw a tree, Daniel iv ch., 10 :—

" Thus *were* the visions of mine head in my bed ; I saw, and behold a tree in the midst of the earth, and the height thereof *was* great. The tree grew, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth."

And Daniel went to him and interpreted the dream ;

" 20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth. Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all ; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation. It *is* thou, O king, that art grown and become strong : for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth."

The Assyrian Empire, too, was spoken of under the same figure. Ezek. xxxi ch., 3 :—

" Behold, the Assyrian *was* a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature ; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches : for his root was by great waters. The cedars in the garden of God could not hide him : the fir trees were not like his boughs, and the chesnut trees were not like his branches ; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches : so that all the trees of Eden, that *were* in the garden of God, envied him."

What a fine description of a great nation !

Egypt, too, was spoken of in the same way, as a tree, thus ;

“ 18 To whom art thou thus like in glory and in greatness among the trees of Eden ? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth.”

And the interpreter said ;

“ This is Pharaoh and all his multitude, saith the Lord GOD.”

Now when the Lord speaks of his own people Israel, he uses the same figure, Jeremiah lxx ch., 4, “ That which I have planted will I pluck up, even this whole land, and that which I have built will I break down.” And he says Isaiah xxxvii ch., 37 :—

“ And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion : the zeal of the LORD of hosts shall do this.”

The remnant is not to be destroyed, it shall grow again and be a fruit-bearing kingdom. There is to be a nation transplanted to a new soil, for thus saith the Lord, Ezekiel xvii ch., 22 :—

“ Thus saith the Lord GOD ; I will also take of the highest branch of the high cedar, and will set *it* ; I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent. In the mountain of the height of Israel will I plant it : and it shall bring forth boughs, and bear fruit, and be a goodly cedar : and under it shall dwell all fowl of every wing ; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish : I the LORD have spoken and have done *it*.”

Nimrod had planted a tree (Babylon) and it had been cut down. Ashur had planted a tree (Assyria) and it had been plucked up by the roots. Mizraim had planted a beautiful tree in a good soil (Egypt) but it had withered away. Now the Lord says, “ I will plant a tree (Great Britain) and you Jeremiah, are to be my deputy in this thing, I have this day appointed thee . . . to plant a nation.”

Dr. Adam Clark says, “ This branch is another Monarchy which shall come up in the line of David,”—this high cedar is the royal family of the tribe of Judah, the highest branch is David’s family, and the tender one is a daughter of king Zedekiah.

If a new kingdom is to be planted, it is reasonable to ask, where ? Not in the East, for the Babylonian and Medo-Persian empires are crumbling to the dust. Not in the South in Egypt, or in Ethiopia ; for they are doomed to destruction, and the armies are mustering to lay low the pride of Egypt.

Where is this plant of the Lord to be set? Where is his tree to be made to grow? Will the prophetic harp be tuned to tell of Babylon and Persia, and Media, and Assyria, and Greece, and Rome, and Egypt, and Rosha; and not one single strain foreshadow where this new empire is to be founded? These people are to be lost for long years, and to disappear from among the nations for a time; trees must have time to take root, and to grow. If the Egyptians had known the future of Joseph, they would have strangled him.

“God moves in a mysterious way
His wonders to perform.”

So he plants his tree in the Isles of the west, in the Isles of Tarshish, and in the farthest off one, because most secure from the eagles of imperial Rome. There was a large and prosperous colony of Hebrews over there already; they had been there preparing the way of the Lord for several centuries; they had secured already immense treasures invested in arts and commerce; there is already great commercial enterprise in the “*Tuatha de danan*,” the tribe of Dan. The merchant princes have found a home there, and are prepared to give a right royal welcome to the “tender branch;” the Lord had said, this tender branch, this tree of the Lord is “to be planted on a high mountain, in a land of traffic, a fruitful field by the rivers of waters, in a city of merchants,” the name of the place is not given, but you can see the Emerald Isle in the picture.

How long Jeremiah and the king’s daughters, and Baruch and their attendants, or household, remained in Egypt, I don’t know. It is certain that they were there. How long they were in Spain, I don’t know, there was a large colony of their people there, how long they remained there we may not know, but we do know that just seven years after they left Mount Zion, we find them landing on the Irish coast. It is more than probable that some monument, or slab, or marble will be found to fill up this missing link of seven years.

I might quote from the Psalter of Cashel, the annals of Tigernac, and of the four masters, and from the Welsh triads, from very ancient poems, and monumental inscriptions to prove the arrival of large companies of the descendants of the chosen people, and of their arrival at different times, bearing evidence in their language and institutions of a Hebrew origin, but I must not in this paper indulge to any extent, more than a mere synopsis of what history informs us accompanied the

prophet and his royal charge B.C. 580 or 581. They came under the direction of the ship owners of Dan.

A REVEALER.

There was a revealer, or prophet, one divinely commissioned called Ollam-Fodla, a teacher from God ; with him, as a scribe, Simon Baruch, Isaiah lv, 1, also the daughters of Zedekiah, and their household and attendants. They introduced many new things into Ireland. The tables of the law, the Mur-olla-main, or school of the prophets ; a system of civil jurisprudence with a chief priest, or head, and he was called Jodhan-Morain, a name found in Jeremiah xxiii, 40, and Isaiah xi, 3. They appointed a Rectaire, a Hebrew word for Judge. They brought with them the Liah-fail, or coronation stone, which stone is now in Westminster Abbey, upon which all the kings and queens of Great Britain, for 2,300 years, have been crowned. They brought the harp and other musical instruments, and the grand old melodies, which to this day "dissolve us into ecstasies," or as Milton says, "Might create a soul under the ribs of death." They introduced a curriculum for the "ollams" requiring them to complete a course in the school of classics, the school of law, and the school of philosophy and poetry. It required twelve years study to graduate in those schools. A literary title in those days meant work. However, when the man won his honours they made ample provision for his necessities. "An Ollam was allowed a standing income of (20) twenty cows, and their keep on the chieftain's farm, besides plenty of refectations for himself, his wife and family, with their attendants to the number of twenty-four." He was also entitled by law to have two hounds and six horses. He was free from arrest and his wife also.

Ireland was then divided into five provinces ; Meath being the fifth. Each province elected their chief warrior, and the five, so chosen, elected an Eirmon, or Here-mon, or king, whom they crowned as commander of all the army.

THE KING. 580 B. C.

This crowned horseman, or king of Ulster was dressed in royal robes, was tall and slender of form, of broad forehead, sparkling blue laughing eyes. thin, red lips, pearly, shining teeth ; on his person was a shirt of white kingly linen, called "byssus," with golden clasps for buttons. A red and white cloak fluttered about him fastened in front with a clasp of gold, and gold fastenings on his shoulder. A gold-handled sword,

a white shield, a long, sharp spear, with a white shield, a long, sharp, dark green spear, also a short, sharp spear, with a rich carved silver handle. Fergus said of him, "Such a man is of himself half a battle."

There was with him a lad, a secretary, with a crimson cloak, a shirt of kingly linen, with gold fastenings, a white shield with hooks of gold, and golden rim. A small sword at his side, a light, short, sharp, shining spear on his shoulder. "Who is he, dear Fergus," said Ailill, "I don't remember," said Fergus, "leaving any such persons as these in Ulster when I left it. I believe they are the young princes of Tara lately come from the East."

Echoid was the king's name, and it was not good for a man to be alone, especially a popular Irishman. He was a bachelor.

TARA.

Matches they say are made in heaven, some of them a long way on this side, I fear.

To see the "tender branch" was to love her, for she was of all virgins, the most beautiful. Tephi was her name, a pure Hebrew name, a pet name, like our Emma, or Rosamond, denoting fragrance and beauty. The king, or chief, made proposals to her, for a manly man was he. She consulted her guardian, as in duty bound; the prophet consented to the union on three conditions:

1. The worship of Baal must be renounced and the worship of the true God established.
2. The nation must accept the moral law as contained in the two tables.
3. He must provide a school for the Ollams.

What young nobleman, tired of Bel and the Dragon, his whole nature insulted by the huge falsehoods in Baal-worship, would refuse such an offer? The law of God soon took the place of the law of Baal.

The school is erected, a pure form of worship established, the prophet blesses the nuptials, and Tephi becomes the beautiful representative of the royal house of David.

The name of "Lothair Groffin," a castle in Meath, is changed to that of Tara, and thus we see the tender branch planted on a high mountain, and eminent in a land of traffic, by the great waters, in a city of merchants, as was promised. We are informed by very competent judges, that a large number of Hebrew words are found in the literature of Ireland of those early times, brought there, when the royal household was transplanted from Zion to Tara.

In those early times much of the history of the nation was written in poems of the country. As might be expected, the introduction of an Eastern princess became an inspiring theme. I cannot now quote from them, though there is much of interest in many of those I have on hand.

Who has not heard "The Harp that once in Tara's Hall?"

"When a land rejects her legends
Sees but falsehood 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."

In Ireland, county Fermanagh, four miles below Enniskillen there is a lake called Lough Erin. In this lake there is an Island, called Davenish, on which there is a round tower; connected with the tower is a very ancient cemetery. In that cemetery there are very ancient monuments, and in one corner of the cemetery there is a tomb hewn out of a solid rock. That tomb has from time immemorial been called "*Jeremiah's tomb*." A gentleman, living in this city, says, "I have seen that tomb hundreds of times."

It is well known to historians that, for centuries, Ireland was the university for all Europe. There are, however, so many who do not know it, and who are not willing to admit the facts about the musical and literary character of Ireland at those times, I will quote from two or three impartial testimonies. Sir James Mc Intosh, says, "The Irish nation possesses genuine history several centuries more ancient than any other European nation possesses in its present spoken language.

A UNIVERSITY.

Dr. Johnson said, "Ireland was at those times the school of the West, the quiet habitation of sanctity and learning."

Lord Lyttleton said, "Most of the lights, which, in times past—times of thick darkness, cast their beams over Europe proceeded from Ireland."

Mosheim says, "Ireland supplied Gaul, Germany and Italy, with their scholars, and professionals."

Camden says, "At that time the Saxons flocked from all quarters to Ireland, which was a mart of literature." It is recorded as a mark of respect to many of the great ones; "He was sent to Ireland to be educated."

Julius Cæsar says, "The learned Druids were taught in the Irish schools, and the youth from Galli were sent over there to finish their education." He further says, "Persons who desire to acquire a more extensive knowledge repair to Britain for information;" and if Britain taught Gaul; where did they acquire their knowledge? and from whence came the tribes of Dani, Simeni, and Cad of Hebrew origin, of whom we read so much?

Sir James Ware says, "The English Saxons received their education from schools then planted in Ireland."

Fred. Jos. Spencer says, "We can understand why Ireland was once the light of the world. She was once the sanctuary and the asylum of knowledge, the protectress of the feeble, and the university of the nations."

THE ISLES ADDRESSED.

Now, if God sent his Israel over to "the Isles of the West;" the dispersed and the preserved of Israel to the far off isles, to the Isles of Tarshish, we will, most probably, have some intimation of his care over them. If he planted that new nation, he will certainly show them kindness, and speak words of comfort to them. Have we any near, or remote evidence that he has done so? Listen.

Isaiah lxxi, 5, "The isles shall wait upon me, and upon my arm shall they trust." Israel is always safe trusting on that arm.

When Eastern Europe and Western Asia were in their death throes, it was comforting to hear him say:—

Isaiah xxiii, 2, "Be still ye inhabitants of the Isles, thou whom the merchants of Sidon that pass over the sea, have replenished." The same people that carried on trade with Tyre and Sidon are here addressed.

Jeremiah xxxi, 10, "Hear the word of the Lord, ye nations, and declare it in the farthest off Isles." Yes! where are those to be found?

"To the Isles he will repay a recompense," Isaiah lxxix, 18.

"The Isles saw it and feared and the ends of the earth were afraid."

Isaiah lxxix, 19, "So shall they fear the name of the Lord from the West."

"Keep silence before me O Islands!" Isaiah xli, 1.

"They shall lift up their voice, they shall sing aloud from the sea."

"Wherefore glorify the God of Israel in the Isles of the Sea." Isles of the sea is often read Isles of the West. They

must be worshippers of Israel's God who are here addressed. Listen, O ye Islands! and hearken ye people from afar! (from Yarish land).

"Let them declare his praise in the Islands." It was most becoming that they should.

"Sing unto the Lord a new song and his praise from the ends of the earth, ye that go down to the sea, the Isles and the inhabitants thereof," Isaiah lii, 10.

God says, of Israel, "I will set his dominion in the sea, and his right hand (the emblem of power) in the floods." To whom has God given the dominion of the seas?

What people are here addressed as having an Island home, and trusting on God, and glorifying him? Has God forgotten the tree of his own right hand planting? To what race and to what people does he speak in all those allusions?

F. Tennyson, Esq., says, "It has come to light within the past few years that the Anglo-Saxon race are really and truly those ten tribes of Israel carried away some seven centuries and a half before Christ; and deported by the king of Assyria to the country of the Medes, and non-apparent from that time to this; but who undoubtedly migrated north-west, and finally settled in the British Isles. The astonishing and multifarious evidences of this fact have already filled volumes. I may say this much, that the British people, or the Saxon race have literally fulfilled all the great promises made by God to Abraham; which were never realized in Palestine. In reading the works you must not expect a polished style; look for facts, which I defy any man to explain away."

THE PROMISES.

We will now note some of those promises to Abraham, to Jacob and to Joseph, and enquire for their fulfilment in grand facts as Tennyson says.

1. God promises that his Israel shall be as the stars in heaven for multitude and as the sand upon the sea shore, etc. These promises are repeated several times, on down to the latest prophets. They were first given to Abraham on Mount Moriah; this marvellous multiplicity of increase may be sought for after the death of Christ, not before. Genesis lxxviii ch., 16, "They shall grow into a multitude in the midst of the earth;" the margin reads, "as fishes grow." Well, how do fishes multiply? not by twos, or tens, but by shoals, or colonies. There is no nation that has at all approximated to a fulfilment of these promises but our own.

Mr. Axon, a celebrated statistician, shows, "That while the

great European nations takes from 120 to 555 years to double their population, the Anglo-Saxon—taking the mean of the whole race—doubles every 41 years with a lower death rate than any other.”

The British nation is now the wealthiest, greatest, most powerful nation on the face of the whole earth, having an inconceivable multitudinous people, possessing one half of the habitable globe, and ruling, by her mild sway, one fourth of the whole world's population. The tree the Lord planted, “Has taken root downward and borne fruit upward, and all fowl of every wing come to the shadow of its branches.”

COMPANY OF NATIONS.

2. God promises that he would make Israel “a nation and a company of nations,” that “his seed should become a multitude of nations,” that “ye shall possess nations greater and mightier than yourselves,” that “people shall serve thee, and nations shall bow down to thee.”—Deuteronomy ii, 23.

Can these promises find a fulfilment in the Nestorians, Abyssinians, Mexicans, Peruvians, or our North American Indians? Every intelligent man says, No! In not one of them; but, in our own Queen's dominions, they are all fulfilled. See the company of nations in our own Canada, best and brightest gem in the crown of Her Majesty, a crown of many diadems: in the states of Australia, Tasmania, New Zealand, South African States, Transvaal, Fiji Island, and in the sixteen heathen nations of India, with her thirty-six languages, and 250 millions of people, and in Afghanistan and Persia, that must soon be ours.

In this family of nations, too, I claim the United States of America, for they are ours, though politically independent of us; in the great family, in the great and glorious brotherhood of our nations they are all one. And if these United States should only agree in their foreign policy with us, we could then say to all the nations of the earth: “Put up thy sword and learn war no more.” The Saxon race, now, if so disposed, could issue a mandate that there should be war no more.

THE MOTHER NATION.

3. God said to Israel, “I will bless thee and make thee the mother of many nations, and kings of peoples shall come of thee.”—Genesis, xvii, 16. A mother nation must have children, young nations growing up to strength and vigour and national life. Where do we find such a mother nation? In France? No! France has a few colonies but she does not succeed in multi-

plying her children, all her American colonies have sought a Saxon home. Spain makes a very poor mother, not even a good step-mother. Italy, no! worse and worse; the nearer you get to the vatican, the less chance for motherhood; the pope and cardinals and monks and nuns may dress like grandmothers, and have very long pockets, but they are very poor mothers. Austria, no! Russia, no! Russia tried to colonize, but she could not, and she sold the small patch, she had away north of us, to our enterprising cousins on which to build an ice-house, or something. But Great Britain has a flourishing family of sixty colonies, young nations, stalwart boys, with brain, and heart, and soul, and well developed muscle. There is that grand old mother of nations, fat and flourishing, loved by all her sons, and loved most by those who know her best. May her shadow never grow less!

“SPIRITUAL ISRAEL.”

I hear another objection from a dear friend of mine, who grows warm and noisy about what he calls “Spiritual Israel,” and he says, that, “We, in claiming a literal fulfilment of certain promises made to Abraham and his seed, do dishonour to ‘Spiritual Israel.’” I have, however, never been able to persuade him to point out a single passage in the word of God, where his favourite term is used. He might as well fret and fume about Spiritual Jacob, or Spiritual Esau, or Spiritual Joseph. The fact is, the term has no place in the Scriptures. It is a piece of foreign metal. We read of “children of Abraham,” believers in Christ,” “sons of God,” the “faithful,” “children of God,” “righteous,” of “children of the light,” “citizens of God,” of the “family of God,” but Spiritual Israel we don’t find in the book.

That term sounds very much like one that a wealthy gentleman often uses. He says, that he belongs to the “invisible church.” It is a very cheap church, certainly; there is no house to build or keep in order, no minister to support, no parsonage to furnish, and no poor members who have a claim on him. All his doings for God and community are invisible; no one ever saw him do the handsome thing. He never lets his left hand know what his right hand does; because neither hand ever does anything. He belongs, he says, to an invisible church.

Israelite is a generic term used to express the covenant people of God. A patronymic term expressing the name of our forefather Israel; one who descended from Jacob as an Israelite.

A Gentile may become a Christian, and inherit the blessings of grace on earth and glory in heaven ; but he cannot become an Israelite. A man may be an Israelite and be a lost sinner, or he may be an Israelite by birth, and a Christian by the new-birth unto righteousness, which is, to me, the highest style of man, that would, in the estimate of Jesus, constitute him an " Israelite indeed," as was Nathanael.

While rejoicing in our spiritual blessings and special privileges promised to Israel, we must not overlook the temporal.

In that memorable promise of God to Abraham we have a trinity of blessings.

In that one there is a tri-partite division :—

1. His seed should be a great nation and they should inherit the land of Canaan.

2. He should be the progenitor of the coming " YAVEH "—Jesus.

3. He should be the father of many nations, of multitudes of peoples ; they should possess the ends of the earth, and the gates of their enemies, Genesis xxii, 17.

Now all that was included in these promises was transmitted to Isaac, and to Jacob, and to the twelve tribes. The first promise was literally fulfilled. The second also was literally made good, even to the most minute particulars of His life and labours, His death and resurrection.

Now, the third promise must be as truly and literally fulfilled as the first and second. Just at this point, we have set up a mystical, figurative, symbolical system of interpretation, that claims to spiritualize the remainder of those promises. Upon whose authority are we to spiritualize one of the three, taking the other two literally ? The literal is the natural, and the figurative the exceptional method of interpretation. There are some passages which admit of a two-fold application, but we should first see if a promise will admit of a literal, before we seek for a figurative application.

If the first two were literally fulfilled we may reasonably look for the third to be literal. If the prophecy regarding the captivity and dispersion were literal, we may safely look for the prophecy regarding the restoration to be literal. If the curses are literal, I claim that the blessings will be literal also. If the past as literal, so will the future. If you spiritualize Israel in the xix ch. of Isaiah you are bound to spiritualize Assyria and Egypt and Edom and Moab. Deal fairly and justly all round. If you make a Christian Church of Israel, what will you do with Noph and Toan ? If you spiritualize Israel you must try and do the same with Judah.

It is recorded of a circuit in a certain Conference that the people were far from being united, and that they used to quarrel with each other, and with their minister, so that it was not an easy matter to find a minister willing to go to that charge. A volunteer was at last found ; he arrived in due time, and at the first service, gave out the 310 hymn,

“ Into a world of ruffians sent,
I walk on hostile ground,
While human bears on slaughter bent,
And ravening wolves surround.”

That man must have had a wonderful penchant for spiritualizing.

They tell us of an aged Gaelic commentator who spiritualized the tabernacle and its furniture, &c. When he came to the snuffers and the snuff-dish he found that he had a hard nut to crack ; however, being an ingenious “ bodie,” and having proved that the ministers were the light of the Church, he easily saw how the deacons and elders, whose office and duty it was to see after the stipend, and who were often found to nip and cut, and pinch and squeeze and trim down the income, could be made to represent the snuffers. So he applied his figure by saying, that many a good man had been effectually snuffed out by these ecclesiastical lamp-dressers.

Before we pass on, I will propose a few of those promises as a specimen for our expositors, who love that method of interpretation. Genesis xlvi, 19, “ Manasseh shall be great, but truly his younger brother shall be greater than he, and his seed shall become Millo-ha-Goyim.”

Isaiah xlix, 1 :—

“ Listen, O Isles, unto me ; and hearken, ye people, from far.

“ I will cause thee to inherit the desolate places, to make the desolate cities to be inhabited.”

Isaiah liv, 1 :—

“ Sing, O barren, thou *that* didst not bear ; break forth into singing, and cry aloud, thou *that* didst not travail with child : for more *are* the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations : spare not, lengthen thy cords, and strengthen thy stakes. For 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.”

“ I will make thee the mother of many nations, and kings shall come out of thee.”

“ Thou shalt lend unto many nations, but thou shalt not borrow.”

“Thy seed shall possess the gates of his enemies.”

“The streets of Jerusalem shall be full of boys and girls playing in the streets,” Zech. viii, 5.

Deuteronomy xxxii, 30, “One of you shall chase a thousand, and two put ten thousand to flight.”

Exodus xxiii, 27, “I will make all thine enemies turn their back upon thee.”

Isaiah xli, 12, “They that war against Israel shall be as nothing, and as a thing of nought for I am with thee.”

Jeremiah li, 19 :—

“The portion of Jacob *is* not like them ; for he *is* the former of all things : and *Israel is* the rod of his inheritance : the LORD of hosts *is* his name, Thou *art* my battle axe *and* weapons of war : for with thee will I break in pieces the nations, and with thee will I destroy kingdoms. And with thee will I break in pieces the horse and his rider ; and with thee will I break in pieces the chariot and his rider.”

You will need the Duke of Wellington to help you to spiritualize these.

THE GIRDLE.

4. The colonial possessions of Israel were to encircle both continents. Deuteronomy xxxii, 8, “When the Most High divided the nations he set the bounds of the people according to their inheritance.” “The Lord’s portion is his people, Israel is the (measuring) rod of his inheritance.” “He hath determined the bounds of their habitation.” The “rod” means girdle, belt, circle. So the possessions of Israel are to be so situated that they will bound, or encircle the other nations. Israel is to possess the “sides of the earth,” the “coasts of the earth,” the “ends of the earth,” the “uttermost parts of the earth,” the “uttermost boundaries of the everlasting hills.” This could not be said of two nations. If, therefore, we find a nation holding this position, we find Israel.

Now our vast possessions *do* positively encircle the great Gentile nations ; we *do* occupy “the sea coasts ;” we *do* possess “the ends of the earth.” Upon the empire of our Queen the sun never sets.

The great Daniel Webster once said of Britain, “Her morning drum-beat, keeping time with the hours, encircles the earth with one unbroken strain of the martial airs of England.”

Look at the map, and note how fully God has made good his promise. We surround the Eastern hemisphere with our possessions. Make the British Isles an observatory and look around, there is Heligoland, Gibraltar, Malta, Gambia, Sierra-Leone, Cape of Good Hope, Natal, Mauritius, Aden, Perim, Straits Settlements, India, Ceylon, Labuan, Northern, Western,

and Southern Australia, Queensland, Tasmania, Hong-Kong, and fifteen Chinese ports ; thus completing circle No. 1. The same is true of the Western hemisphere : there is Canada, Manitoba, British Columbia, Vancouvers Island, United States, Fiji, and other Pacific Islands, New Zealand, Falkland Islands, St. Helena, and Ascension Islands, British Guiana, Trinidad, Windward Islands, Granada, Barbadoes, St. Lucia, St. Vincent, Tobago, Leeward Islands, Antigua, Montserat, St. Christopher, Nevis, Virgin Islands, Dominico, Jamaica, British Honduras, Turks Island, Bahamas, Bermuda, Nova-Scotia, Prince Edward Island, New Brunswick, and Newfoundland ; so we complete circle No. 2. Thus we become, in our national history, a living power to prove God's inspired word.

THE ISLES AND THE WASTES.

5. Israel was to possess an extensive Gentile empire, and to possess the desolate or unoccupied lands and territories.. Isaiah liv, 3, "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." Isaiah xlix, "Listen, O Isles, unto me, and hearken ye people from afar."

"8 Thus saith the LORD, in an acceptable time have I heard thee, and in a day of salvation have I helped thee : and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages. 22 Thus saith the Lord God, behold, I will lift up mine hand to the Gentiles, and set up my standard to the people : and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders."

"To establish the earth, to cause to inherit the desolate heritages," and the reason given is "For Israel is graven upon the palms of my hands." This is to be "in the appointed time, in the latter days."

When the Roman poet conjured up in his prophetic fancy a temple, and games, and a theatre for the honour of Augustus, triumphant over the East, he saw in ivory and gold upon the temple gates, the Nile surging with flood and war, Asia conquered, and the mighty Ganges witnessing the subjugation of her sons. But we, too, had a place in that vision. Gigantic Britons, posted on either side, seemed to draw the tapestry that revealed the ever changing scene. Little did that poet think that those very Britons, would one day raise the curtain, and present to the world a vast imperial assemblage such as met at Delhi in January 1877, to celebrate the assumption by Her Majesty Queen Victoria of the Eastern title of

EMPRESS OF INDIA

the all powerful successor of the great Mogul. Was not that

occasion a literal fulfilment of the divine promise, "Ye shall possess nations greater and mightier than yourselves," and "thy seed shall inherit the Gentiles?" Then and there one sixth of the human race were cast upon our hands, no doubt for the wisest of purposes, and here recently there has been further inheriting of the Gentiles in the annexation of Transvaal, a territory 400,000 square miles, also Fiji, and Cyprus.

It ought to be remembered that all these immense territories are ours in answer to prayer. The time was to come when that Island home would be too small for its inhabitants, and the cry was to go up to God, "Give us room that we may dwell, for the place is too straight for us," Isaiah xlix; and the answer to that prayer is (Isaiah liv, 3):—

"For 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."

In filling up the desolate territories they find room for the surplus population of those crowded Isles. How far-seeing was that venerable man of God, as he leaned upon his staff and called his sons to him, that he might tell them what would come "to pass in the latter days!" When he came to Joseph, and under a large measure of inspiration, he said, (Genesis xlix, 22) "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall;" the thrifty vine grew too rapidly to be controlled, and it ran over the wall of restraint, and away into a luxuriant and glorious independence.

NEW ENGLAND.

6. Israel was to grow up a young nation, a colonial child—a daughter, like the mother, in nature, in language, in laws, in enterprise, in religion: and that daughter was to be lost to her mother, as a child is lost to parents when she leaves her home, and refuses parental restraint. I am not blaming either the mother, or the daughter, but I think I see an Israelitish photograph in the facts of history, and I see the providence of God in the provision made for our surplus population. The Prophet (Isaiah xlix, 20,) saw that Island home still crowded, and he says:—

"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: give place to me that I may dwell."

THE SAXON EVERYWHERE.

That colonial child was lost to the mother and still the cry was "Give us room," and Canada became the lovely, and dutiful

child, the home of millions of trusty hearts: "We want room," and Australia in her desolation blooms as a beautiful rose: "We want room," and British Columbia and Manitoba in their loneliness and desolation have learned to rejoice, and I fully believe that the "desolate heritages" away on the West and North of us, on and on, to the everlasting hills, and still on to the setting sun, must and will be peopled by those ever conquering, ever progressive Saxons. The command still is, as I read it some years ago,

"Stretch forth! stretch forth from South to North;
From East to West, stretch forth! stretch forth!
Strengthen thy stakes, and lengthen thy cords,
The world is a tent for the world's true lords,
Break forth, and spread over every place,
The world is a world for the Saxon race.

Britain sowed the glorious seed,
In her wise old laws, and her pure old creed;
And her stout old heart and her plain old tongue,
And her resolute energies ever young,
And her free bold hand, and her frank fair face
And her faith in the rule of the Saxon race.

Feebly dwindling day by day,
All other races are fading away,
The sensual South, and the servile East,
And the tottering throne of the treacherous priest,
And every land is in evil case,
But the wide spread realm of the Saxon race.

Englishmen, Irishmen, Scotchmen all,
By one great name on your millions I call;
Norman, American, Gael or Celt,
In to this, this fine mixed mass ye melt,
And all the best of your best, I trace,
In the gold and the brass of the Saxon race."

Britons, everywhere, faithful and free,
Lords of the land and kings of the sea:
Anglo-Israelites, honest and true
By hundreds of millions, my word is to you,
Love one another, as brothers embrace,
That the world may be blessed in the Saxon race.

LAND AND SEA.

7. Israel must be the first naval power in the world: "to possess the sea coasts," "to possess the Isles of the sea," "to possess many waters," "to go down to the sea in ships," "to do business in great waters." "He shall pour the water out of his buckets," *i. e.* shall use it, and control it; shall do a large ocean trade. Facts are stubborn things. The Board of Trade, in a report of 1875, shows that, when you compare the tonnage of our steam and sailing vessels with the tonnage of France, Spain, Portugal, Italy, Austria, Turkey, Russia, China and all the other Gentile nations, our tonnage is to the whole of them put together, as $15\frac{1}{2}$ is to $6\frac{1}{2}$, or more than two to one.

"Sing, my hearties," says the sailor to his mates,

"Britannia Rules the Waves."

"THEY RUN!"

8. Israel was to conquer against the greatest odds. Deuteronomy xx, 1; Leviticus xxvi, 7, 8; Joshua xviii, 10; Deuteronomy xxxii, 30:—

"1 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. 7 And ye shall chase your enemies, and they shall fall before you by the sword. 8 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. 10 One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you. 30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?"

"And I will make all thine enemies turn their back upon thee,"—Israel. For Jeremiah li, 30:—

"Thou *art* my battle axe *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."

The battle axe has been doing the work of God for ages.

How extraordinary those promises, and yet, our history, from the first day until now, is one continued illustration of their fulfilment in our behalf! A few red coats, and a few Scotch Greys awed and conquered China. A very small detachment brought the Abyssinian hordes to terms without the loss of a single man.

We hold India with her teeming millions by a few soldiers, who, it is said, "if they did not drink whiskey, would thrash all creation."

The Duke of Wellington was the hero of one hundred battles, and every fight he fought, he won, and never in any field did he lose a single cannon.

The prophet Micah describes the prowess of Israel's arms ;
v ch. 8 :—

“ And 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.”

Israel was not to be conquered by a Gentile nation, and indeed it stands to-day the only undefeated nation in Europe. It was necessary that the Saxons and Danes should be made a part of the confederacy, as in 1066 A. D. It was necessary that Benjamin, “ little Benjamin their ruler,” Psalms lxxviii, ch. 27, should be admitted into the body politic. Since then, Germany, Austria, Portugal, Spain, Italy, Russia, and France have all been made to own themselves “ whipped ;” but Britain has had an assurance, as in the fate of the Spanish Armada and Napoleon's projected invasion, of the truth of God's Word ; Isaiah xvii ch. 13 :—

“ The nations shall rush like the rushing of many waters : but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.”

OUR ROYAL STANDARD.

All the great empires, or kingdoms, that have passed across the stage of this world's history, have had their national standards.

9. Israel received from God a Royal Standard, or Coat of Arms, and that standard is rightfully claimed to be the Royal Standard of Britain.

The Assyrians had a Bull, the Macedonians the Goat, Persia the Sun, Turkey the Moon, or Crescent, Austria and Russia the Double-headed Eagle, France the Eagle, etc.

Look at our National Standard.



This is the Coat of Arms affixed to every document proceeding from the supreme authorities of every British possession—an emblem commanding and obtaining respect from every British subject, and which, displayed on the breasts of our heroic kings has struck terror and dismay to our enemies on the battle field. Let us proceed to analyze this time-honoured symbol of our great nation :—

On the first quarter there are three Lions, on the second the Scotch Lion, on the third the Harp that was taken from Mount Zion to Tara, Ireland, and on the fourth quarter, three more Lions, then a Lion and a Unicorn rampant, and above all the Crowned Lion standing on a Crown. *Only* nine lions and a unicorn!! How came all these lions here? The richly endowed, strangely gifted Israel, when leaning upon his staff, gave us the origin of all heraldry; as he blessed his sons, he said (Genesis xlix, 9) :—

“Judah is a lion’s whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?”

NINE LIONS.

And inspiration used the same and similar language throughout. “Israel hath the strength of a unicorn, he couched, he lay down as a lion, and as an old lion.”

“Behold the people shall rise up as a great lion and lift himself up as a young lion.”

“And the remnant of Jacob shall be among the Gentiles in the midst of many people as a young lion among a flock of sheep.”

“Behold he shall come up as a lion.”

“He hath the strength of a unicorn, his horns are like the horns of a unicorn.”

“My heritage is unto me as a lion of the forest.”

“His glory is like the firstlings of his bullock, (“a bullock!” that sounds like John Bull) and his horns like the horns of unicorns.”

“With them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.”

THE STANDARD GOES TO ISRAEL.

Judah was the recognized leader in all their journeys, marches, and wars, and was known as the royal tribe, and the lion was the heraldry of Judah. This device was given to them by God, and by them retained until the event alluded to in Matthew xxi, 43. When the Jews killed the son and heir of the vineyard, and Jesus said unto them, “The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” The Jews had borne the royal emblems until now; but rejecting the son and the heir, they lost the honour and the glory, and even the semblance of a national existence passed away from them. The disciples, who were Benjamites, so understood it, for they came together

and asked Jesus, "Lord wilt thou at this time restore again the kingdom to Israel." Jesus did not inform them that it was merged in Judah, nor did he censure them for entertaining such an opinion; but he assured them of the promised baptism of power to aid them in the work demanding their attention. It was not for them to know, when, or how his Israel should be identified and fully re-instated; they had work to do.

THE HARP.

As to the unicorn, it is an un-English animal. It is probably the equicerous of Cuvier, or the hippelaphus of Aristotle. It was usually sculptured in profile, on bas-reliefs; its two horns, being erect, looked like one. On our standard it combines somewhat the figure of a horse and of an antelope or hind. These were both emblems of the Saxons. In this combination we have the horse of Dan, and the hind of Naphtali, see Genesis xlix ch. 21, "Naphtali is a hind let loose." (Dan is always seen on a fine looking horse, like King William, Prince of Orange in our day.)

The harp on which David loved so well to play, was the national emblem of Ireland centuries before Christ, and, on down through the ages for 2000 years, it was seen floating on her castles. It was stamped upon her shields and upon her coin. That harp and its angel guardian was the only standard she would own until the union of the three realms of England, Ireland and Scotland in one kingdom. Then the harp is seen with its angel protector associated with nine lions, and an antelope, or unicorn. Then the cross of St. Andrew, the cross of St. George, and the cross of St. Patrick became the Union Jack.

If you trace that word "Jack" to its origin, you will find the French Jacques, the Latin Jacobus, and the Hebrew Jacob, The "Union" that flag represents, was the union of Jacob's posterity in the "Isles of the west."

Hayden says, "The Cumry of Wales had the harp on their coat of arms, which they received from Ireland," "The harp was brought into Ireland by the Tuatha de Danaan, 719 B.C., see books of Leacan and Ballymote.

That crowned lion is none other than the Lion of the Tribe of Judah. The other eight upon our standard may represent the young nations, or colonies, in loving alliance to the power of the old lion—"the young lions of Tarshish." Sound the timbrel, tell it in France, publish it in Austria, send the echo to Besika Bay, to Constantinople, to all the Russias, to Egypt, to India,

to the Ameer of Afghan, tell it to the hosts of Britain's might and chivalry on land and sea : that our heraldry, so proudly borne by army and navy, was given millenniums ago, by the God of Israel, to our forefathers, and has been handed down from generation to generation, as a grand security of his abiding presence with us and with our children for ever !!

I use the word "Britain," rather than the minor word England ; for Britain, like Israel of old, is formed out of many tribes, all resting peacefully under one flag. Her national character is powerful because composite, and England, Ireland, and Scotland equally have contributed to her glory. If England gave Britain a Nelson, Ireland gave Britain a Wellington, and Scotland gave Britain a Colin Campbell. Each country increases the glory of the other.

OUR GATES.

About 3,750 years ago, the promise was made to Israel's grandfather that "thy seed shall possess the gate of his enemies," Genesis xxii, 17: also Genesis xxiv, 60:—

"And they blessed Rebekah, and said unto her, thou art our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them."

Bishop Patrick says, "Gates' are cities and consequently the country," strongholds, or fortified places. If the gates are taken and cities surrendered, the country is conquered. What nation, or people, are now the gate holders of the nations? We hold Gibraltar, Malta, Cyprus, Acre, Port Sayyud, Suez Canal, Aden, Perim, Socotra, Babelmandeb, or Gate of Tears, Bombay, Madras, Calcutta, Peshawan, Kurrachee, Rangoon, Penang, Malacca, Singapore, Sarawak, Hong-Kong, Australia, Tasmania, New Zealand, nearly all the African Coast, Halifax, Quebec, Vancouver, etc. For 500 years Britain has been the gate-holder in the lands of those who hate her, and Constantinople is now virtually ours.

But of our own "gates" the Lord says, (Isaiah lx, 11) :—

"Therefore thy gates shall be open continually ; they shall not be shut day nor night."

When did any one hear of London, or Liverpool, or Dublin, or Glasgow being blockaded or shut up?

Some say, this gate question refers to the passport system ; doubtful, but, if so the same is true still, the British Consul holds the key for all those Gentile countries. Go to any country in Europe, and be sure you look well after your passports.

Did anyone ever hear of a passport in order to travel in England, Ireland, Scotland, Canada or the United States? Not likely! Those Anglo-Israelites or Saxons can take care of themselves without passports. "Thy gates open continually;" the reason given is, "that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." "Forces," the wealth of the Gentiles. An English financier says one hundred million sterling a year finds its way to Britain from those nations.

MONEY LENDERS.

11. The Lord appointed his Israel to be the great treasure house of all nations and all peoples; Deuteronomy xv, 6, and xxviii, 12, 13.

"6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. 12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. 13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*."

These promises were forfeited once by disobedience, but when Israel returned to the Lord, and sought him, and were restored to his favour, the promises all hold good, and all become ours. He says, "I will do better to you than at the beginning." "Lend unto many!" The *Westminster Review* says, "Foreign countries have during the last thirty years added three thousand million pounds sterling to their debts, and the British people are the great lenders!!"

Emmerson says, "The creation of wealth in England during the last century is a main fact in modern history. The wealth of England determines prices all over the Globe."

Carpenter says, "The amount of interest paid on our enormous loans in England, alone exceeds six millions sterling in a single month."

And while we have lent and are lending at two and three per cent, the amount of unemployed capital is so great that borrowers cannot be found. "Shall not borrow!" Who can tell me the time, when Britain asked a loan from any Gentile nation? Why, such an idea would be laughed at all over the nation.

MISSIONARIES.

12. The Israel of God are to be the great missionary agency to the world, "I will bless thee and thou shalt be a blessing."

“In thy seed shall all the nations of the earth be blessed.” The primary meaning is Christ, and his redeeming work; but as human instruments that agency is largely to be Israel, “this people have I formed for myself, they shall show forth my praise,” “I will send those that escape of them, unto the nations *to* Tarshish. . . Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.”—Isaiah lxvi, 19. Note the agency and the “escaped” who have found a home in Tarshish and the far off isles. The mission is to be to the Gentiles. It could not mean the Jews, for they have not yet been “bent” to Christ. It must mean some portion of Abraham’s family, and that portion of them must be christianized.

To Israel the Lord says, Isaiah xlix, 6 :—

“I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.”

Hear Paul and Barnabas, Acts xiii, 45 :—

“But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.”

Here was Israel, and not Judah, at missionary work for God. And all the great missionary agencies of our century are sent by the Saxon races: the names alone of great missionary organizations would fill pages. It is literally Britain and America that are engaged in blessing all the families of the earth. They are the missionaries of the world. These two nations are the “light of the Gentiles.” They maintain more than twice as many foreign missions as all the Gentile nations put together.

GOD’S INHERITANCE.

13. Israel is God’s inheritance and possession, and we must be prepared to acknowledge the fact. Moses prayed, “O Lord take us for thine inheritance,” and He said, “The Lord hath taken you for an inheritance; and again, “O Lord destroy not thine inheritance.” “They are thy people and thine inheritance.” David prayed, “Bless the inheritance of the Lord,” “And the people whom thou hast chosen for thine inherit-

ance." Isaiah says, "O Lord return the tribes of thine inheritance," "Israel mine inheritance," "Ask of me and I will give the heathen to thine inheritance."

Now, note, our British people through their national church, claim to be the very people here spoken of. Hear them throughout all the land in the beautiful service of the prayer book. In the Confession they say, "We have erred and strayed from His way like lost sheep," and they use the very terms by which God had all along spoken of them, "lost sheep." "His people, my people, my servants, thy heritage," "thine inheritance," "the sheep of thy pasture," "thy chosen people," "thy people Israel," and the like, and they say, "We are the people of thy pasture and the sheep of thy hand," "O Lord save thy people and bless thine inheritance," "And make thy chosen people joyful," "O let Israel bless the Lord, Bless ye the Lord God of Israel, for he hath visited and redeemed his people," "And they call upon the Lord to remember his holy covenant, and to perform unto us the oath which he sware to OUR forefather, Abraham." Indeed, that is pretty good. If Abraham be our forefather are we not his children? "He hath holpen His servant Israel, as He promised to our forefather Abraham that He would give us." "O God we have heard with our ears, and our fathers have told us the noble works that thou didst in their days and in times of old." What fathers are here meant? Gentile chiefs? Indian chiefs? Anglo-Saxon Idolators? Old Druids? No!! not by any means; farther back still: go to the Patriarchs and Prophets.

MUST OWN UP.

"O Lord spare Thy people, and let not Thine heritage be brought to confusion, so that we that are Thy people and the sheep of thy pasture, shall give Thee thanks for ever, &c." "O Lord mercifully receive the prayers of Thy people."

In the service for the 20th of June, in a prayer for the Queen, they say, "Let there never be one wanting in her house to succeed her in the government of this kingdom, that our posterity may see her childrens' children, and peace upon Israel." What does all this mean? Coming from the Arch-Bishops, Bishops, Ministers, Deans, Curates, and the nation they represent, I would not for a moment, think that they do not mean it. Many hundreds of them are among the most devoted of all God's people; but while they say it on the Sabbath, in their cathedrals and churches, I would have them own up to the same glorious truth on week days, and in all the walks

and ways of life, and be prepared to incur the responsibilities of his Israel.

Then, note the Wesleyan Methodist Minister as he calls upon his people by tens of thousands to sing the praises of God, and to mean what they sing, as he gives out the 546th hymn:—

“The sheep of Israel’s fold
In England’s pastures feed.”

Of course they do, and it is safe and good pasturage too. And then the Presbyterians, of all branches, sing right lustily:

“We are His people, He doth us feed,
And for His sheep He doth us take.
We are His people, and the sheep
Within his pastures fed.”

And the Baptists and Congregationalists catch the same strain, and indulge in the same sentiment.

CHAIN BREAKERS.

14. Mr. Wesley was far in advance of his times. He called the slave trade “The sum of all villianies.” God issued a high commission, a divine command to His Israel, “To loose the bands of wickedness, to undo heavy burdens, to let the oppressed go free, and that ye (Israel) break off every yoke.”

Compare the death penalty incurred by a British subject infringing the laws of his country by engaging in the slave traffic, with the law laid down to Israel in Exodus *xxi*, 16:—“He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death.” Other nations limit the punishment for this nefarious practice to imprisonment, when not absolutely winked at.

Britain is a high court of appeal for all lands and all nations, and with one voice her sixty colonies do unite in singing, “Britons never shall be slaves.”

At one of my lectures, having read this paper, a gentleman came to the front, somewhat excited, and said “Mr. Poole, you say ‘That the British people, consisting of the English, Irish, Scotch, and the Americans and Canadians are to be put in possession of the land of Canaan, that land promised to Abraham and to his seed,’ why they would not find standing room in such a small country as that.” To quiet the fears of our friend, we read for him the promise of God found in Jeremiah *iii*, 14: “I will take you one of a city, and two of a tribe, and I will bring you to Zion.”

“The Lord’s redeemed with joy shall come
From lands afar to Israel’s home—
From every tribe a chosen band,
To worship in the Holy Land.”

That looks very much like representation by population. Our excited friend grew more calm, and said that he would have no objection to Jerusalem.

THE SABBATH.

15. It was a divine appointment that Israel wherever found must have a Sabbath.

“And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, verily my Sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, *for* a perpetual covenant. It *is* a sign between me and the children of Israel for ever.”

“Sabbath,” says Bishop Ely, “was thus made a distinguishing badge, a bond for the whole people.

Greenhill says, “Sign” here means proof, a note of your distinction from others, of your being my people. It is a sign that we are his, a mark or token that has great significance.

The Rev. Canon Brownrigg says, “I do not hesitate to say that our standing tradition respecting the observance of the entire Sabbath day is founded upon some instinctive feeling of the nation; that the Sabbath, in respect of the nation possesses a special character as if there were resting upon us as a people a special reason why we should keep it holy.”

When England and Scotland united under James I. they put a most stringent Sabbath observance law upon the Statute Book, and it has never been obliterated.

It is well known that the Jews and Saxons are the only people that have a law for Sabbath observance; France, Spain, Italy, etc., have no Sabbath; the sons of Isaac are the only nations who keep the day sacred. When, in 1874, a motion was made in the House of Commons, England, to introduce the Continental Sabbath, it was rejected by a vote of 271 against 68. The Commons said, we will keep the Sabbath of the Lord our God.

“We do not keep it as it ought to be kept; we ought more sacredly to guard this, the token of our covenant with Israel’s God. To Britain and to all her colonial children I would say, as one of our poets has said,

Arise ye nations, with rejoicing rise,
 And tell your gladness to the listening skies ;
 Come out forgetful of the weeks turmoil,
 From halls of mirth, and iron gates of toil :
 Come forth, come forth and let your joy increase.
 Till one loud pæan hails the day of peace,
 Sing, trembling age, ye youths and maidens sing,
 Ring, ye sweet chimes, from every belfry ring,
 Pour the grand anthem till it soars and swells,
 And heaven seems full of lofty aerial bells.

Behold the morn from Orient chambers glide,
 With shining footsteps, like a radiant bride,
 Rise ye sweet maidens, strew her path with flowers,
 With sacred lillies from your virgin bowers,
 Go, youths, and meet her with your olive boughs,
 Go, age, and meet her with your holiest vows,
 See where she comes her hands upon her breast,
 The sainted Sabbath comes and smiles a world to rest."

" Six days may wealth divide the poor,
 O, Dives from thy banquet hall,
 The seventh, the Father ope's the door,
 And holds his feast for all,
 Six days stern labour shuts the poor
 From Nature's splendid banquet hall,
 The seventh an angel ope's the door,
 And smiling welcomes all."

GOD SAVE THE QUEEN.

Course of Lectures by Rev. W. H. Poole,

TORONTO.

1.—“Anglo Israel; or, the British Nation the Lost Tribes of Israel.”—This Lecture has been given six times in Toronto, three times in the City of Hamilton, and twice in the City Hall, London. The *London Free Press* says:—“The hall was filled to repletion. It was one of the most instructive and entertaining lectures ever delivered in the City Hall.” The *London Herald* says:—“The lecture was one of the most instructive and interesting that has been delivered in this city for many a day.

2.—“Nuts to Crack, or answers to thirty-five objections to Anglo-Israel.”

3.—“The Westward Migrations of the Eleven Lost Tribes, and their Ethnic Relations.”

4.—“The Harp of David on the Royal British Standard; or the Harp taken from Mount Zion to Tara’s Hall, Ireland.”—A map is shown with the Harp among the Lions.

5.—“Our Gates; or England’s Strongholds.”—Toronto *Globe* says:—“Rev. W. H. Poole, of Toronto, lectured to a large and appreciative audience on the above subject. The reverend gentleman based his remarks upon the biblical quotation, “Thy seed shall possess the gate of his enemies,” and in an eloquent address explanatory of the past history and present position of Gibraltar, Malta, Cyprus, Port Said, Aden, Singapore, and twenty-five other strongholds, essayed to prove that the Saxon race were the people directly referred to in the prophecy. The lecture was listened to with the rapt attention which Mr. Poole’s utterances on his favorite subject always commands in this city.”

6.—“The Great Pyramid of Jeezeh in Egypt.”—Supposed now, according to the Astronomer-Royal for Scotland, to have been erected under the eye of Melchizedek, according to a design furnished to him by Divine Inspiration. Besides embodying many interesting scientific facts, unknown to the world for more than 3,000 years after the date of its building, the Great Pyramid has also chronicled and shadowed forth some of the leading and most momentous Prophetic events of the world’s history. —See Isa. 19, 19 ver.

7.—“Echoes from the Rocks of Egypt, Arabia, Persia and Assyria.”—The lecturer exhibits specimens of the Hieroglyphic and Enchorial Writing of Egypt; the Himyaritic, Cuneiform and Phœnician Alphabet, the Mystic Writing of the Ancient Druids; also a copy of the inscription on the Rosetta Stone, and extracts from the wonderful rock of Behistan.

8.—“Jacob’s Pillow; or, the Coronation Stone, now in Westminster Abbey.”

9.—“The Cumry of Wales, England, the Strathclydians and Dalriadians of Scotland proved to be the Israelites.”

10.—“The Jews, their speedy return, their glorious future, according to promise, prior to the coming Chiliad.”

