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A Study in Prophecy.

BY

W. G. DAVENPORT,

RECTOR OF EMANUEL CHURCH, ANACOSTIA, D. C.

INTRODUCTION BY C. A. L. TOTTON.

## NOTICES.

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### OUR RACE NEWS LEAFLET.

The price of this publication is relatively high because its constituency is relatively small. We not only have no capital but as our work is not popular it does not reap patronage enough to compete with the world's prices. We are satisfied that those who are helping us in the effort understand all this. When our lists increase enough to warrant it we shall either enlarge the Leaflet or throw in extra issues. In the meantime we must keep out of debt. Our present aim is to issue this Second Set of Leaflets (Nos. Fourteen to Twenty-Six inclusive) in *double* numbers so as to close it with the current year, 1894 A.D., and thus be able to recommence, if possible, with the civil months of 1895 A.D. The delays that accompany all the phases of our effort are also inevitable, and patience is an additional expense which must be freely extended towards us, by all who desire to know what the outlook is from our own particular point of view.

C. A. L. TOTTEN, *Editor.*

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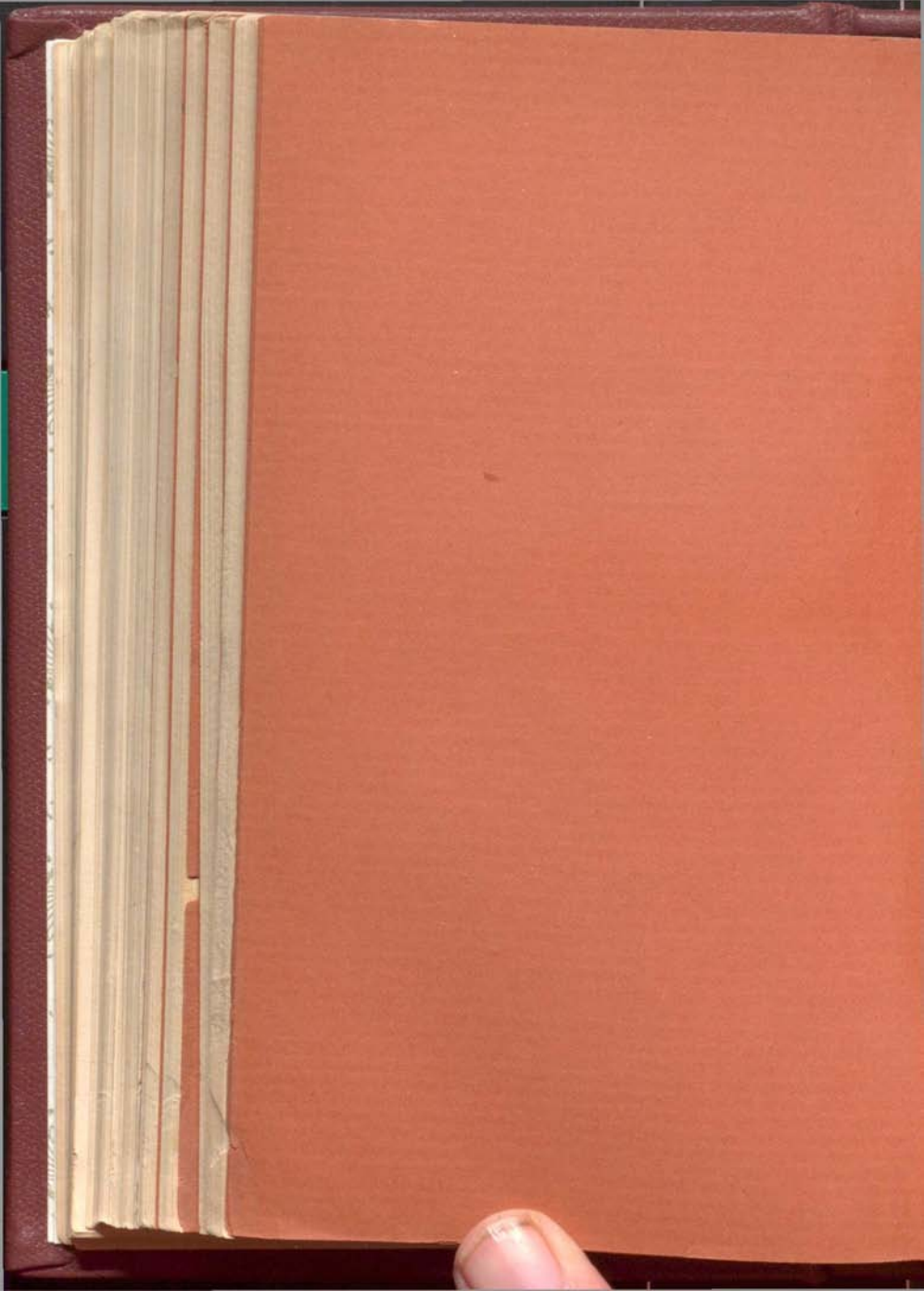
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THE  
RESTORATION OF ISRAEL.

A Study in Prophecy.

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DAVENPORT.



THE  
RESTORATION OF ISRAEL.

A STUDY IN PROPHECY.



BY THE  
REV. W. G. DAVENPORT  
RECTOR OF EMANUEL CHURCH,  
ANACOSTIA, D. C.



NEW HAVEN, CONN.:  
THE OUR RACE PUBLISHING COMPANY.

1894

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## PREFACE.

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The importance of the subject is my only excuse for permitting the publication of the following pages. Others have treated it more fully and ably, to whom I am indebted for much of the evidence here employed. The subject has never received the attention it deserves, and probably few are aware of the mass of proof that lies upon the pages of Holy Writ, tending to establish the identity of Our Race with the lost tribes of Israel.

The man who has most exhaustively searched to find that evidence, in Scripture and History, is Prof. Totten. Whatever may be thought of some of his conclusions, the candid reader of his works must acknowledge that the world is indebted to him for bringing to light many facts of vital import, which are needed in this day of theological license and rationalism, to vindicate the absolutely literal truth and accuracy of the Holy Scriptures. For this purpose his chronological labors will doubtless prove to be the most valuable. Not the least of the important results of his work, however, appear in his Study entitled, "Lost Israel Found." I commend the wonderful array of facts presented in that book to the consideration of Bible students.

Asking the reader carefully to follow, without prejudice, the line of thought presented in this my unworthy contribution to the literature of a great theme, I prayerfully leave it in his hands.

W. G. D.

September, 1894.

## INTRODUCTION.

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In submitting this Lecture to us for publication, it having been rejected in so-called High Religious Publishing Quarters (much as our own manuscript used to be, and would be still if we offered it to the money changers in the Temple!), its author, for some time one of our own valued correspondents, tells us that "it was originally delivered before a Grand Army Post, upon last Memorial Sunday, with the purpose of setting forth the highest motive for patriotism."

Now this particular motive strikes a familiar chord in our own breasts, for therein subsists its fundamental strength, as we also are able to testify. As once a soldier ourselves, and as one originally captivated while so by this very topic, and from this particular point of view, we welcome both this Grand Army Sermon into the Our Race Library, and Dr. Davenport among the Pioneers whose point of view is high enough to see beyond the Crisis that is now upon us, and out into the well-beyond, where in the truths set forth shall not only be recognized by all concerned, but serve to make them Patriots in Israel, indeed! The fact is, Literal and Spiritual Israel tend irresistably to become one and the same people; for each speaks the language, loves the stories, and sings the melodies of the other. It is time for us to prepare for the Restoration of Our Race, for every sign shows that its kingdom is at last at hand. Now, a Spiritual Israel hath not flesh and bones, such as Ezekiel saw coming together, at this predicted Restoration, and no matter what so-called spiritual phases it may have, we may be sure they also will have flesh and bones quite as much as the King himself!

C. A. L. TOTTEN.

Feast of the 8th day,  
Oct. 22, 5655 M. J.



## THE RESTORATION OF ISRAEL.

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*When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power.—ACTS i. 6, 7.*

When the Apostles stood with their glorified Master on the Mount of Olives just before His Ascension, their training under His own hand for the work to which He had called them, was completed. They were familiar with all His former teaching, and the lessons of the great Forty Days were still ringing in their ears. Is it reasonable to suppose they had, at that moment, no definite idea of the spiritual character of their mission? Did they imagine themselves about to be employed in setting up a temporal kingdom? No; surely not. It is impossible to believe that they could have profited so little by all they had heard and seen, as at the close of that wondrous Revelation of Love, to have utterly mistaken its character and that of their own life work, upon which they were about to enter. Yet we find them asking a question which proves that they still cherished the hope of beholding the restoration of Israel's temporal power:—"Lord, wilt Thou at this time restore again the kingdom to Israel?"

The question shows how large a place this desire, so general among the Jews of that day, still held in their hearts; but it does not necessarily imply any misconception on their part, as to the real nature of their Ministry and Apostleship. It is rather an indication of fuller knowledge and larger views of the subject, gained by constant intercourse with our Lord. Their inquiry hinges wholly upon the uncertainty as to time—"wilt Thou *at this time* restore again the kingdom?" It con-

tains no suggestion of doubt regarding the event itself. The question is *when* will that event take place, "at this time," or at some future period? The natural inference is that, while they perfectly understand the essential features of that spiritual kingdom which they were to be chiefly instrumental in founding, they still believed, and had abundant reason to believe in the restoration, sometime, of that literal kingdom which had been the pride and glory of their fathers.

Our Saviour's reply helps to strengthen this impression. He spoke no word of disapproval, as might have been expected had they been indulging in vain desires or wild speculations. On the contrary, He seems to have treated their question as the expression of a perfectly reasonable and well grounded expectation which, in the course of time, would find its due fulfilment. He did not deny that their hope was founded upon the clear utterances of prophecy, as they evidently believed; but He bade them leave it in the hands of God, as a matter with which they had no immediate personal concern:—"It is not for you to know the times or the seasons, which the Father hath put in His own power."

All this is in harmony with the teaching of Holy Scripture elsewhere. The Apostles and the Jewish nation were not entirely mistaken in their belief regarding the restoration of literal Israel. Their great hope had a Scriptural foundation. The predictions of the Prophets fully justified their expectation. But they erred in supposing that that temporal restoration was to be the work of Messiah at His first coming. They were right in believing that He would gather all the tribes of Israel and establish them again as an independent and sovereign race, but they were wholly wrong as to the *times* and *seasons* which the Father hath placed in His own authority.

The spiritual kingdom had first to be established, before that final restoration. There was to be a kingdom of holiness, built up on the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Cornerstone, as an instrument in the hands of God for working out the destinies of nations, and bringing about the ultimate fulfilment of prophecy. This

spiritual kingdom was a prime necessity because, without it, the perpetuity and stability of the temporal kingdom would have been impossible. Israel's hope were vain without the cleansing of the Precious Blood, for sin had been the cause of all the nation's disasters. Interwoven, therefore, with all their prophecies and symbolized in their temple services, was the Great Redeemer's mission for the salvation of the world. This is the golden cord that binds all Scripture in one harmonious whole. It runs throughout from beginning to end, now hidden beneath the surface and anon appearing at intervals, but everywhere brilliant with heavenly light.

But there is also a silver cord, closely entwined with the golden one; and this silver cord is that continuous line of prophecy which reveals the purpose of God concerning literal Israel. It is composed of two strands, one relating to the Ten Tribes and the other relating to Judah, and the distinction between them is clearly maintained from beginning to end—a distinction, however, that has been constantly ignored by commentators and Bible students. For while they have expended much thought and learning upon the great Messianic predictions, justly conceiving them to be of supreme importance, they have strangely dropped out of view the fact, so helpful to a right understanding of all the Scriptures, that these two divisions of God's ancient people—Israel and Judah—have always formed distinct subjects of prophecy.

II. Before entering more fully upon this topic—which is to be my theme in the ensuing part of my discourse—it will be necessary to recall a part of the well known history of the Twelve Tribes. Shortly before the death of Solomon, God sent the prophet Ahijah to announce to Jeroboam the coming rupture of the kingdom, at the same time declaring His purpose to give ten tribes to the Ephraimite and one tribe to Solomon. Levi, for obvious reasons, seems to have been left out of the reckoning. The one Tribe assigned to the house of David was Judah, who held the ancestry of Messiah, and was therefore chosen to be "a light alway before" God "in Jerusalem."\*

\* I. Kings xi. 36.

When at last the revolt occurred, the Ten Tribes set up an independent monarchy, but the tribe of Benjamin seceded from the movement and formed an alliance with Judah. Benjamin could not well have belonged to the northern kingdom as a tribe, because his territory included Jerusalem itself, and being with Judah joint possessor of the temple, location and interest, as well as the undoubted design of God, led him to follow the destiny of the southern kingdom. Now the two nations thus formed continued to be distinct from that time on, and God has always dealt with them as separate peoples, known by the names respectively of "Israel" and "Judah."

But the use of these names as applied to the two divisions of the ancient people, had a much earlier origin. In the first book of Samuel the rising popularity of the future king is described in these words: "All *Israel* and *Judah* loved David."\* In the second book we are told that "Ishbosheth, Saul's son . . . began to reign over *Israel* . . . but the house of *Judah* followed David."† At a later period it is recorded that in Hebron David "reigned over Judah seven years and six months, and in Jerusalem he reigned thirty and three years over all *Israel* and *Judah*."‡ Thus we find the sacred writer designating *by name*, long before the final revolt of the Ten Tribes, the two divisions afterwards indicated in Ahijah's prophecy as constituting the separate kingdoms of Israel and Judah. The writers of the books of Kings and Chronicles, who record the history of the two kingdoms, have followed the same custom. Would it not be strange if the Prophets, predicting the future of the same peoples and kingdoms, should have failed entirely to recognize any such distinction between them?

It is true, "Israel" is a sort of generic name originally given to Jacob and afterwards applied to all his descendants; but it should be also borne in mind that "Judah" was the name of a single tribe, and while the Jews in a broad and general sense were all Israelites, the Israelites were not all Jews. A New Yorker is an American, but an American is not always a New Yorker. St. Paul was an "Israelite . . . of the tribe of

\* I. Sam. xviii. 16.

† II. Sam. ii. 10. ‡ II. Sam. v. 5.

Benjamin," but strictly speaking he was not a Jew. A Jew must be a descendant of Judah, but an Israelite may spring from any one of the other eleven sons of Jacob. The term "Israel" therefore, as used in Holy Scripture, may sometimes mean All Israel, but it can never designate Judah alone. In the Prophets it almost invariably applies to the northern kingdom.

Well would it have been had this necessary distinction been always recognized. Much confusion would have been thereby avoided, and prophecies clearly referring to the Ten Tribes exclusively, would not have been interpreted as applying to *Judah*—as though the Jews were the only Israelites and God had clean forgotten all the rest of His people, or cast them off forever! But this could not be. The final recovery of All Israel has ever been a part of the divine plan, as Holy Scripture reveals it. The promises made to the sons of Jacob were the inheritance of all the tribes: and every one of them must share in the working out of the infinite purpose, until all be fulfilled. When the final rupture of David's kingdom occurred, an important stage was reached in the development of the great design. The resulting grand divisions of Israel—already foreshadowed in their previous history—began then to act each its separate part in shaping the history of the world, and bringing about the complete fulfilment of all the promises. The very sins of the two nations were made to contribute to this end. The disasters that followed their long course of wickedness resulted in a complete severance of their relations, thus preparing them for their widely separated careers. Judah was carried to Babylon and Israel to Assyria. Judah was restored to be a "light" in Jerusalem, preparatory to Messiah's Coming. The Ten Tribes were never brought back to Samaria, but disappeared completely from human view beyond the Euphrates. Always known as the "Lost Tribes of Israel," they have been made the subject of much speculation and debate, and strange to say, while many have sought to identify them with some of the nations of the earth, few have ever thought of searching the Prophets with a view to learning their fate, or discovering what

part they were destined to act, if any, in the great drama of the world's history.

III. Now I propose to follow briefly the destiny of Israel as indicated in prophecy, in order to show, if possible, the part that God designed should be taken by the Ten Tribes in the Restoration of the Kingdom to Israel. But first let me call your attention to two or three passages in which both Israel and Judah are mentioned together, where the distinction already alluded to is clearly recognized, and where it is predicted that both shall be ultimately restored. Isaiah, foretelling the coming of our Lord, says that "He shall set up an ensign for the nations and assemble the outcasts of *Israel* and gather together the dispersed of *Judah*, from the four corners of the earth."\* Jeremiah also, speaking of the times of the Restoration, declares that "in those days the house of *Judah* shall walk with the house of *Israel*, and they shall come together out of the land of the north."† Again, God promises by the mouth of the same prophet:—"I will cause the captivity of *Judah* and the captivity of *Israel* to return, and will build them as at the first."‡ And in another place he says: "*Israel* hath not been forsaken, nor *Judah*, of his God."§ In all these passages Restoration to both Israel and Judah is surely predicted. In language as plain as words can frame, God declares his purpose to bring them both out of their captivity and repair their fortunes, "as at the first." Israel no longer "outcast" and Judah, gathered from "dispersion," are to be brought together again "out of the land of the north" and "from the four corners of the earth." The literal recovery of the Ten Tribes is therefore as certain as the literal return of the Jews.‖

Now, when we study the predictions relating to Israel alone, we find that those lost tribes were not only to be recovered, but to become a mighty factor in shaping human history. Language is used, in fact, which clearly indicates that the time should come when they would be the dominant race of the world. Intimations of their greatness appear as early in the

\* Isaiah xi. 12.

† Jer. iii. 18.

‡ Jer. xxxiii. 7.

§ Jer. ii. 5.

‖ See also Jer. xxiii. 6; xxvii. 17; xxx. 3, 4; xxxi. 27, 31; Ezek. ix. 9; etc.

record as when Jacob went out of Padan-Aram. At that time God changed his name to Israel and said, "I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins."\* In these words the two grand divisions of Israel were dimly foreshadowed. From Judah, the royal tribe, should spring the line of kings; but the other promise can find its fulfilment only among the lost Ten Tribes. We search the ancient history of the chosen people in vain to find, in any proper sense of the phrase, "a company of nations." The Twelve Tribes do not answer the description, because they were but parts of a single nation, Judah being the only exception. The two kingdoms do not meet the requirement, because a company, or multitude as the word may be also rendered, means multiplication, not duality. These conditions were therefore never properly fulfilled by the Israelites at any period of their ancient history, and certainly not in any sense by the modern Jews. There must be a race then, somewhere, descending from Israel, that does fully answer them—a race forming a family of nations, affiliated by ties of kinship, yet comprising a number of distinct peoples and governments. Were the lost tribes of Israel to become such a race? Let us follow our strand a little further.

When Jacob was about to die, he called all his sons about him and prophesied concerning the descendants of each. "Gather yourselves together," he said, "that I may tell you that which shall befall you in the last days."† To each he assigned a special career, but upon Judah and Joseph he bestowed the chief blessings of that Birthright which he had purchased of Esau. Judah was to hold the spiritual and Joseph the temporal blessings. From Judah, the progenitor of royalty, was to spring the world's Redeemer; and after the revolt of the Ten tribes we find him in possession of Temple, Priesthood and Sacrifice, thus continuing as the custodian of the spiritual blessings. To Joseph, on the other hand, Jacob assigned a class of blessings that were distinctively temporal. He was to be "a fruitful bough, even a fruitful bough by a well."‡ He

\* Gen. xxxv. 11.

† Gen. xlix. 1.

‡ Gen. xlix. 22.

was to have "blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. The blessings of thy father," declared the aged patriarch, "have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."\* Thus to Joseph were assigned temporal blessings rich and manifold. His descendants were to multiply exceedingly, and blessings of increase, wealth and prosperity, on land and sea, should descend upon them in overflowing abundance. And these blessings must fall, be it remembered, *not* upon the Jews, who had no part in this promise, but upon the seed of *Joseph*, and of Ephraim and Manasseh, sons of Joseph, whose descendants are to be found only among the lost tribes of the house of Israel!

Moreover, to these sons of Joseph, Israel also gave his blessing, declaring that his "name should be named on them," and that they should "grow into a multitude in the midst of the earth."† Both were to become the progenitors of great nations. Of Manasseh he said, "He also shall become a people, and he also shall be great;" but of Ephraim he said, "He shall be greater than he, and his seed shall become a *multitude of nations*."‡ Thus the promise received at Padan-Aram, that Jacob's seed should become a "company of nations," was transmitted to his posterity, not through Judah, but through *Joseph*, and Ephraim, the son of Joseph."

Turning now to "the blessing wherewith Moses the man of God blessed the children of Israel before his death,"§ we find him repeating and confirming, in language strikingly similar to that employed by Jacob, the special gifts promised to Joseph's seed. Words could hardly convey an idea of more abundant prosperity; but what is more remarkable is the fact that Moses repeats, word for word, the dying patriarch's declaration that those blessings should fall "upon the head of Joseph, and upon the top [crown] of the head of him that was separated from his

\* Gen. xlix. 25, 26.

† Gen. xlviii. 16.

‡ Gen. xlviii. 19.

§ Deut. xxxiii. 1-16.



brethren.\* These words, thus significantly repeated by the great lawgiver, after a lapse of more than two centuries, clearly imply that the promised blessings were a special mark of Divine favor—a crown of glory on Joseph's head—and should descend upon a posterity "separated" from their brethren, and, as such, unknown to them and to the world. The great distinction and military strength of the race, achieved during their state of separation, and displayed by the two great nations into which they should be divided according to Jacob's prophecy, are described by Moses in a familiar figure:—"His [Joseph's] glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."† Could words more plainly declare the future greatness of Joseph's seed, who, we are to remember, are to be found only among the lost ten tribes of Israel?

IV. Bearing all this in mind, let us now turn to the later prophets and see if they have predicted a similar class of blessings for the kingdom of Israel. Hosea, pronouncing the judgment of God upon the northern kingdom, exclaims, as a glimpse of the more distant future opens before him: "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."‡ The prophet was foretelling the Assyrian captivity. The time was approaching when the divine threat would be executed:—"I will no more have mercy upon the house of Israel; but I will utterly take them away."§ They were to abide many days without king or prince, priest or sacrifice, deprived of every sign and symbol of their religion.¶ The Covenant, broken by their idolatry and wickedness, should be utterly lost to them. But this punishment was not to last forever. A blessed time was coming in the distant future,

† Deut. xxxiii. 16. ‡ Deut. xxxiii. 17. † Hosea i. 10. § Hosea i. 6,  
¶ Hosea iii. 4.

when God would graciously receive them again into a new and more glorious Covenant, and then it should be said to them, "Ye are not my people only, but "Ye are the Sons of the living God!" Under this new and exalted relation—this sonship in Christ, the Son of the living God—they should increase exceedingly, becoming "a multitude in the midst of the earth,"\* and "as the sands of the sea, which cannot be measured nor numbered."

The prophecy of Hosea relates entirely to the kingdom of Israel. There is an occasional brief allusion to Judah, but the subject of the prophet's message is the divine judgment resulting from the sins of Israel—or Ephraim, the two names, with that of Jacob, being here and elsewhere often used interchangeably. "O Israel, thou hast destroyed thyself; but in Me is thy help," † forms the burden of the divine lamentation. God still loved his erring children. "I am a father to Israel, and Ephraim is my Firstborn," He exclaims by the mouth of Jeremiah. ‡ And Hosea is moved to speak in the same strain: "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." § He does not pronounce the judgment upon Israel, therefore, without predicting almost in the same breath the coming of that bright day of the Lord, when "the children of Judah and the children of Israel shall be gathered together." ¶ When he predicts the loss of their civil and religious privileges, he immediately adds: "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."\*\* He closes his prophecy with an assurance of blessing similar to that which Jacob promised to Joseph: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn and grow as the vine: the scent thereof shall be as the wine of Lebanon." ††

\* Gen. xlviii. 16.

† Hosea xiii. 9.

‡ Jer. xxxi. 9.

§ Hosea xiv. 4.

¶ Hosea i. 11.

\*\* Hosea iii. 5.

†† Hosea xiv. 5-7.

These words are certainly a promise of abundant blessing to the Ten Tribes. They should "revive," and "grow," and "spread," under the blessings of Christian sonship, but they were not to lose their identity as literal sons of Jacob. The promise is to Israel—or Ephraim, the dominant tribe among the Ten—not to the Jews or the Gentile Christians. "Ephraim shall say, What have I to do any more with idols?"\* Have these words any meaning, unless Ephraim be recovered and "revive" and "spread," as the prophet has foretold? And other prophets speak in the same strain. Isaiah, prophesying of Christian times, promises to Israel the same marks of God's special favor: "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."† Moreover, to this fruitfulness of Israel other nations should be made to contribute: "Thou shalt also suck the milk of the Gentiles, and suck the breast of kings." "The sons of strangers shall build up thy walls, and their kings shall minister unto thee." "Kings shall be thy nursing fathers, and queens thy nursing mothers."‡

We have seen that Moses predicted of Ephraim and Manasseh that with "the thousands" of the one and the "ten thousands" of the other, they should "push the people together to the ends of the earth." This implies that their posterity should occupy many lands, dispossess the natives and crowd them aside, as a bullock with horns "like the horns of unicorns," drives his enemy to the wall. Isaiah foretells that Israel shall "inherit the desolate heritages,"§ "break forth on the right hand and on the left . . . and inherit the Gentiles, and make the desolate cities|| to be inhabited,"\*\* "build the old waste places,"†† "raise up the former desolations, and . . . repair the waste cities,|| the desolations of many generations."‡‡ These words must refer to the settlement of savage and heathen lands. Joseph's descendants, unlike the Jews, were to colonize many lands all over the world, taking possession and driving

\* Hosea xiv. 8. † Isa. xxvii. 6. ‡ Isa. lx. 5, 10; xlix. 23. § Isa. xlix. 8.  
 || Places guarded by a watch; the word may mean a mere encampment,  
 \*\* Isa. liv. 3. †† Isa. lviii. 12. ‡‡ Isa. lxi. 4.

the original inhabitants before them and causing them, in many cases, gradually to disappear from off the face of the earth. Jeremiah, therefore, foretelling the return of the seed of Israel "from the land of their captivity," and promising that "Jacob shall return, and be in rest and at ease, and none shall make him afraid," declares that God "will make a full end of all the nations whither He has driven them."\*

It is evident that such a people must become great and powerful, as Jacob predicted of Ephraim and Manasseh. Their greatness is foretold by the prophets in many ways. Isaiah, addressing Israel, says: "They that war against thee shall be as nothing, and as a thing of naught."† Again, in another place: "No weapon formed against thee shall prosper."‡ Micah, foretelling the birth of our Lord and the time when the "remnant of His brethren shall return unto the children of Israel," passes on to describe the "remnant of Jacob" in two important aspects of their greatness. One is that of a great missionary power, of which I shall speak further on. The other is that of military prowess:—"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."§ These words describe, not a scattered and persecuted people like the Jews, but a great conquering power, established "among the Gentiles in the midst of many people" in every quarter of the globe; a power appointed to be "high above all nations,"¶ called "the chief of the nations,"\*\* who "shall possess the gate of his enemies,"†† a power therefore marking the boundaries of the nations, which God hath "set according to the number of the children of Israel,"‡‡ a power, in short, which was ordained and destined from the beginning to "reign over many nations," but be subject to none.§§

Israel's greatness as a wealthy commercial power is shown

\* Jer. xxx. 10, 11, and xlvi. 27, 28. † Isa. xli. 12. ‡ Isa. liv. 17. § Micah v. 8. ¶ Deut. xxvi. 19. \*\* Amos vi. 1, and Jer. xxxi. 7. †† Gen. xxii. 17 and xxiv. 60. ‡‡ Deut. xxxii. 8. §§ Deut. xv. 6.

by the prophet Isaiah, when in a lofty strain predicting the coming of the Redeemer to Zion, he exclaims, "The abundance of the sea shall be converted unto thee, the forces [wealth] of the Gentiles shall come unto thee . . . for in my wrath I smote thee, but in my favor have I mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night."\* In this as in other passages quoted, we can readily discern a mingling of the literal and the spiritual. This is characteristic of all the Scriptures—the golden cord and the silver cord are continually entwined about each other. But the literal should not be dropped out of view, as it seems to have been too often in interpreting the prophets. Like the words of the Psalmist, the sublime utterances of the Prophets are of course full of Christ; but we find Him often identifying Himself with His people, and literal Israel has a part to act as well as literal Judah, in shaping the history of the world and preparing for the second Coming of our Lord. It is clearly revealed in the passage just quoted, that Israel was destined to be great among the nations of the earth as a leading commercial race, on land and on sea.

In fact, the location assigned to Israel by the Prophets would tend to make him a great maritime power. His home was to be in the "islands of the sea."† "Listen, O Isles, unto me," cries the Redeemer of the world by the mouth of Isaiah His prophet, "and harken unto me, ye people from far: The Lord hath called me from the womb . . . and said unto me, Thou art my servant, O Israel, in whom I will be glorified."‡ Our Lord here identifies Himself with His people, and those people are the "tribes of Jacob," the "preserved of Israel,"§ whom He addresses in the words, "Listen, *O Isles*, unto me." Again, the same prophet, foretelling the Coming of Him Who shall "set forth judgment in the earth," adds significantly, "And the isles shall wait for His law."¶ Therefore he exhorts them to rejoice and sing to the glory of God: "Sing unto the Lord a new song and praise Him from

\* Isa. ix. 5, 11.      † Isa. xi. 11; xxiv. 15; xli. 1, 5.      ‡ Isa. xlix. 1-3.

§ Isa. xlix. 6.

¶ Isa. xlii. 4.

the end of the earth, ye that go down to the sea, and all that is therein; the isles and the inhabitants thereof. . . . Let them give glory unto the Lord, and declare His praise in the islands."\*

Under the blessings bestowed upon them in their island home—including "blessings of the breasts and of the womb"—the Israelites were to become so numerous that their land would be "too narrow" for them "by reason of the inhabitants."† Hence thousands of their children would seek homes and establish colonies in "waste and desolate places," in other parts of the world. Hence, too, would arise the occasion of another division in Israel, when Manasseh should separate from Ephraim and become an independent power, in fulfilment of Jacob's prophecy.§ Isaiah foretells a continuing outflow of emigration following the loss occasioned by that separation: "The children which thou shalt have *after thou hast lost the other*, shall say again in thine ears, The place is too small for me: give place to me that I may dwell."¶ A people thus colonizing many heathen lands and gaining everywhere the ascendancy, would naturally wield a mighty influence; and the Prophets assign to Israel a glorious career as a Christian race and missionary power. "This people have I formed for myself; they shall show forth my praise,"\*\*\* are the closing words of a gracious assurance of blessing. And the promise is often repeated in words like these: "Israel shall be saved in the Lord with an everlasting salvation."†† "My righteousness is near; my salvation is gone forth . . . the isles shall wait upon me, and on mine arm shall they trust."‡‡ Trusting on the arm of the Lord, as they go forth to people the desolate heritages, or in the grace of their Divine sonship, to proclaim to "all the ends of the earth . . . the salvation of our God," the "remnant of Jacob shall be in the midst of many people as a dew from the Lord and as the showers upon the grass that tarrieth not for man, nor waiteth for the sons of men."§§ Thus should Israel, as a Christian people and mission-

\* Isa. xlii. 10, 12. † Gen. xlix. 25. ‡ Isa. xlix. 19. § Gen. xlviii. 19. ¶ Isa. xlix. 20. \*\* Isa. xliii. 21. †† Isa. xlv. 17. ‡‡ Isa. li. 5. §§ Micah v. 7.

ary power, be a blessing like the showers and dews of heaven, among the nations of the world.

V. It was doubtless to bring about this great and blessed result that Benjamin, properly belonging to the northern kingdom as one of the original ten tribes, was providentially led at the time of the rupture, to unite his fortunes with those of Judah. That he was thus guided by the hand of God with *some* great end in view, no devout student of Holy Writ will for a moment question. Now it is clearly shown by the sacred writers that Benjamin was ultimately to rest under the special love and blessing of Almighty God. Joseph, who in passing through suffering to glory was made an eminent type of our Lord, regarded his youngest brother with a feeling of peculiar tenderness. "His bowels did yearn upon his brother,"\* and upon him he multiplied his gifts five-fold.† He made Benjamin a means of blessing to his elder brothers, requiring his presence as the condition of continued favor to them.‡ So also the seed of Benjamin were to rest under the love of God, and be made the means of life and blessing to their brethren. § The prophecy of Moses shows that they were to inherit, in an unusual degree, the loving care of the Shepherd of Israel:—"And of Benjamin he said, The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders."§ But in Jacob's prophecy it is said, "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night || he shall divide the spoil."\*\* Wolves devour the prey, but soldiers divide the spoil. It is evident that Jacob here foretells the leading characteristics of Benjamin at two different and widely separated periods. One was "in the morning" of his career, when he distinguished himself with bow and sling, and like the hungry wolf, "devoured the prey." Was not the other at eventide, when at a much later period his seed, sheltered under the arms of the Good Shepherd and endowed with power from on high, "fought the good fight" and labored as "fishers of men" in

\* Gen. xliii. 30, 34. † Gen. xliii. 34; xlv. 22. ‡ Gen. xlii. 15, 20; xliii. 3. § Deut. xxxiii. 12. || Orig. "at even." \*\* Gen. xlix. 27.

the service of Him, of whom it is said, "He shall divide the spoil with the strong?"\* Again, it was revealed to Isaiah in his vision foretelling the blindness of Judah in the days of our Lord, that at the desolation of Judea and Jerusalem, there should be "a tenth" remaining: "And it shall return and shall be eaten," said the voice in the vision, "as a teil tree and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."† The presence of the tribe of Benjamin in Palestine in the time of our Lord, is absolutely certain; and being there as a tribe, not as a scattered remnant, they formed a literal tenth of the ten tribes of Israel. And this "tenth" is the "holy seed," from which springs forth, as from a leafless oak in Spring, which has within it all the elements of reviving life, the fruits of righteousness and salvation to bless the world. God has revealed that this "seed" was to spring from Israel, not from Judah: "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servant shall dwell there."‡ This "inheritor" (or Possessor) is the Son of God, and the "seed" is that which He has planted. It is "holy seed" and the words express most fittingly a chief characteristic of the Apostolic office. The infant Church of the Apostles, "a tenth" returning after the "great forsaking,"§ was "eaten" as an offering acceptable to God — an offering consummated in the martyrdom of many of her children — and from the holy seed lodged in the Apostles, she has carried the Divine blessing to every land.

Were then the Apostles members of the tribe of Benjamin? I have shown you reason to believe they must have been. It is extremely improbable that any of them were Jews, unless Judas be excepted, who betrayed his Master.¶ Our Lord

\* Isa. llii. 12. † Isa. vi. 13. ‡ Isa. lxxv. 9. § Isa. vi. 12.

[It is evident that St. Paul, in his epistle to the Galatians (vi. 14, 15), where he mentions the dissimulation of St. Peter, and calls him "a Jew," uses the word in its popular sense, with a full appreciation of its inaccuracy; for he places *himself* in the same category, and we know St. Paul was a Benjamite. Nor need we suppose "James the brother of the Lord to have been a Jew; for it is universally understood that he was no nearer than a cousin,



called them to discipleship, *not* out of Judea, where none of them dwelt, but from the shores of *Galilee*, whither, since the Captivity, many of the tribe of Benjamin seem to have drifted. They doubtless formed a large proportion of the inhabitants in all that region; for on the return from Babylon they occupied towns and villages in their old territory,\* and, according to the prophecy of Obadiah,† also possessed Gilead, the ancient territory of Gad, which extended northward even to the shores of the little inland sea. Certainly Benjamites, not Jews, were most likely to form the bulk of population in that lake district, which our Lord made the center of all His missionary operations. Moreover, as natives of Galilee, or regions contiguous, the Apostles spoke a dialect different from that of Judea and Jerusalem. "Thou art a Galilean," it was said to St. Peter, "and thy *speech* agreeth thereto."‡ "Are not all these which speak Galileans?" said the Jews one to another on the day of Pentecost.§ Thus were they regarded as strangers in Jerusalem.

If our Lord chose His Apostles from among the Jews, it is strange that he should have found them all in Galilee. And stranger still, that He should have spent almost His entire Ministry in that remote province, unless the inhabitants of that region were the people whom He chiefly sought! He said, "I am not sent but unto the lost sheep of the house of Israel."¶ If these words were spoken of the Jews, why were the hills of Judea so seldom traversed by His blessed footsteps? Trace His journeys on the map, and you will find that after leaving the scene of His Fasting, He seems never to have entered Judea, except when He went up to the holy city. Yet He came to seek the lost sheep of Israel! He did seek them diligently in a number of missionary tours, but always in Samaria and Galilee. When He sent out the Twelve He commanded them also to go to the "lost sheep," and their field of labor was

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ἀδελφός being often used to express a remote relationship. John the Baptist was also a relative of our Lord, but *he* was of the priestly tribe.

\* Neh. xi. 31-36. † Obadiah 19. ‡ St. Mark xiv. 70. § Acts ii. 7.

¶ St. Matt. xv. 24.

Galilee. In fact, even that portion of Judea which He did traverse was, like Jerusalem itself, within the ancient territory of Benjamin! His pathway always, to and from the holy city, extended northward. We find no trace of His footsteps south of Jerusalem. These facts are significant—nay, they are unaccountable, except upon the grounds here presented. Their explanation is to be found only in the Prophets. The Apostolic band, called out of Benjamin, were sent unto their brethren, "the lost sheep of the house of Israel," the Ten Tribes, who were "lost," not as Judah, who was in the Covenant still, but literally and in every sense of the word—"lost" to themselves, to the world, to their covenant and to God—to whom alone of all the descendants of Jacob was it ever said, "Ye are not my people."\*

Judah's day of salvation had not yet arrived. Individuals, of whatever race or tribe, were always most lovingly welcomed by our Lord, but the Jews as a nation had a different part to act in the tremendous events that were coming. It was they who "crucified the Lord of Glory." There is a deeper meaning than lies upon the surface in the words of St. John, "After these things Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him."† His footsteps were guided by a higher power than the evil designs of His enemies. His Ministry throughout was stamped with a die cast in Prophecy. It was shaped beforehand by the parts severally assigned to Israel and Judah, and Judah was to enact that fearful tragedy at which the angels stood aghast! This mighty fact seems to have shaped and located the greater events of His Ministry. The scene of His Fasting and Temptation was the wilderness of Judea, but the Transfiguration occurred near the northern border of Galilee. He denounced the Scribes and Pharisees in the precincts of the Temple, but the Mount of Beatitudes lay in Galilee. He suffered at Jerusalem and died without the gate, but it was into Galilee that He called His disciples after He rose from the dead. His very utterances received a coloring from the same overshadowing

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\* Hos. 1. 10.    † vii. 1.

event. The truth expressed in those words of exquisite pathos, "He came unto His own and His own received Him not," seems to have been ever present in his mind, whenever He turned His face to go up to Jerusalem. In Bethany alone found he rest and comfort on the soil of Judea! It wrung His heart to contemplate the blindness of His own brethren. He wept over Jerusalem when He pronounced her doom. But by His side at that moment were beloved children, the "seed" of His spiritual kingdom, who like the favored brother of Joseph, had no part in the terrible wrong; and them He warned to "flee to the mountains," when they saw "Jerusalem encompassed with armies." Now, when we turn to the Prophets, we find it was *Benjamin* that was divinely warned to escape that dreadful destruction! "O ye children of Benjamin," cries the prophet Jeremiah, "gather yourselves together to flee out of the midst of Jerusalem . . . for evil appeareth out of the north,\* and great destruction."†

It is written, "The stone which the builders rejected, the same is become the Head of the corner:" "Therefore," said our Lord to the chief priests and Pharisees, "the kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits thereof."‡ His words here cannot refer to the Gentiles, because He speaks of a single nation only, or at least a single race. It can be no other than that of which the Prophets have spoken—"the remnant of *Israel*," who should "be in the midst of many people as a dew from the Lord."§ It must be that same people whom our Lord was sent chiefly to seek, to whom also He sent the Twelve—"the lost sheep of the house of Israel." As He said to the Jews at Jerusalem, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice: and there shall be one fold and one Shepherd."¶ The Jews were already within the fold, but a fatal blindness had seized them and they "knew not the time of their visitation." Another people, of

\*Titus marched against Jerusalem from the north, through Samaria—Josephus' Wars, Book V., Chap. ii.

†Jer. vi. 1. ‡St. Matt. xxi. 42, 43. §Micah. v. 7. ¶St. John x. 16.

the same stock and lineage, stood ready at the door. They were those "other sheep" of whom He spoke, strayed from the fold and scattered, but not forgotten by the Shepherd of Israel. *They* would hear the voice of the Good Shepherd and "return and seek the Lord their God."\* Already, doubtless, thousands of them, representing all the tribes, were scattered abroad in the vicinity of Palestine. St. James addresses his epistle "To the twelve tribes scattered abroad, greeting." St. Paul, before Agrippa, bases his Christian hope upon the "promise made of God to the Fathers: unto which promise," he says, "our twelve tribes, instantly serving God day and night, hope to come."†

There is every reason to believe that a majority of those lost ten tribes were then abiding in Palestine, and in regions not very far remote. It was certainly the purpose of God to bring them out of captivity, and to place them finally in their island home. Through the centuries he has been working out the fulfilment of Prophecy. Of this there can be no question, and Israel must long since have been led across the Euphrates. The ancient Jews returned from Babylon, must have expected also the return of the Ten Tribes. In the second apocryphal book of Esdras, of which it is said, "There can be no doubt that it is a genuine product of Jewish thought;" ‡ the writer describes a vision in which he saw a "peaceable multitude," and it was said to him, "These are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king. . . . But they took this counsel among themselves, that they would leave the multitude of the heathen and go forth into a farther country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into the Euphrates by the narrow passage of the river. . . . 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. Then dwelt they there until the latter time."§ Who will venture to say that the various tribes known to the ancients, drifting

\* Hos. iii. 5. † Acts xxvi. 7. ‡ Dr. Wm. Smith. § Acts xlii. 40-46.

towards the forests of Germany, or as "Dan remained in his ships," sailing the unknown seas, and, finally, centering and settling, one by one, in the British Isles, were not the lost tribes of Israel? Everything that is known about them accords perfectly with the belief that they were. And as the Prophets are studied with reference to this subject, and the entire agreement of their predictions concerning Israel with the modern Anglo-Saxon race becomes more and more apparent, the conviction deepens that those venturesome emigrants by land and sea, were no mere fortuitous wanderers, but the seed of Joseph, blindly brought "by a way that they knew not," and led "in paths that they had not known."\*

This conviction adds interest and significance to the tradition—which may prove to be history yet—that St. Paul himself carried the Gospel to the British Isles and ordained them a bishop; because, he a son of Benjamin, although the great Apostle to the Gentiles, was yet acting under a commission which was an enlarged and permanent form—extended to embrace the whole world—of that original command to the Twelve:—"Go rather unto the lost sheep of the house of Israel."† And when at a later period the Anglo-Saxons, who had invaded the land and driven the Christian Britons to the mountains of Wales, themselves heard the voice of the Good Shepherd and were brought into the Christian Covenant and Church, there was a striking fulfilment of a prophecy nowhere else so literally accomplished. For then it came to pass that "*in the place* where it was said unto them, Ye are not my people, *there* it was said unto them, Ye are the sons of the living God."‡

VI. Britain's home is in the islands, and her possessions include many islands in every quarter of the globe. God addresses the Israelites as an island nation, promising them the blessings of Christian light and salvation. "Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My salvation is gone forth, and

\* Isa. xlii. 16.

† St. Matt. x. 6.

‡ Hos. i. 10.

mine arms shall judge the people; the isles shall wait upon [for] me, and on mine arm shall they trust." Literally did the British Isles wait for God and His law. And when He came to them, on His arm they trusted. The faith of Christian England has been shown in the heroic deeds of many of her sons, but in none more conspicuously than those of her illustrious missionaries. It is to her glory that wherever she has carried her arms she has planted her Church; and many of her devoted sons, trusting in the arm of the Lord, have set up the Cross in climes where her flag has not been planted. And this missionary spirit is shared by the whole Anglo-Saxon race, which has become the leading missionary power of the world. Statistics prove the truth of this assertion. And the English Bible—monument of Anglican piety and scholarship—has been rendered into nearly every tongue, and distributed, by English and American hands, in almost every land. "With stammering [foreign] lips and another tongue"—in a language foreign to that of the Prophets—God has "spoken to this people"\* through their English bible, and "their sound has gone out into all lands, and their words into the end of the world."

But those mighty forces, material as well as spiritual, which first centered in the isles of Britain, and which God has employed to accomplish His great design, have extended their influence everywhere, and the Anglo-Saxon race has become, in every respect, the great and powerful people predicted by the Prophets. Great Britain literally possesses "the gate of her enemies" in a dozen different parts of the world, where her banners float continually over her strongholds and her men of war. It is a fact well known to the world that the race was never conquered by any foreign power. And look at our commerce! The net aggregate of imports and exports of the United States, Great Britain and her colonies, is enormously in excess of that of any other people, and vastly larger than that of all others combined. Our wealth is nearly in the same proportion. In population we are multiplying "as the sand of the sea," the rate of increase in Anglo-Saxon countries being

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\* Isa. xxviii. 11.

more than four times as great as that of any other people. And, while no English speaking people is subject to any power of foreign stock, Great Britain "rules over many nations," governing more than a hundred millions of people of alien blood. She is, in fact, "a company of nations." In the British Isles alone there are four distinct nationalities, of one original stock and lineage; and her colonies number more than three score, some of which are great and populous, having their own systems of government, but subject to the British crown.

All this has come to pass as the Prophets foretold. God has restored the temporal kingdom to Israel, and we find a new meaning in the words of the Psalmist, "Judah was His sanctuary and *Israel* His *Dominion*"— words that will carry an ever increasing import, even to the consummation of the age. Because Israel, "His dominion," have Joseph's seed "inherited the desolate heritages" of the earth and "built up the old waste places," crowding out the original inhabitants and gaining the ascendancy everywhere. America is an illustrious example of this conspicuous characteristic of the race. Here, even in places where other nations colonized, we have gained possession. And mark the gradual disappearance of the American aborigines! We have forced them back toward the setting sun, invading their hunting grounds and settling up their territory, until they are likely soon to vanish from off the face of the earth. This is just as foretold. England and America have been doing here and elsewhere, with the "thousands" of the one and the "ten thousands" of the other, what Moses predicted of Ephraim and Manasseh, that they should "push the people together to the ends of the earth." We have been making history indeed, but our history is prophecy fulfilled. When our forefathers framed the Declaration of Independence and fought the battles of the Revolution, they were bringing about the fulfilment of Jacob's promise to Joseph, that Manasseh his son should become a great nation, separate from Ephraim.

VII. There has not been time to dwell upon the historic phase of my subject. My sermon is a study in Prophecy. I

have only aimed to excite an interest in a theme well worthy of our devout consideration. If it be true, as I have endeavored to show, that Israel and Judah do actually form distinct subjects of prediction in the Prophets, then prophecy points to the Anglo-Saxons as the literal descendants of the Ten Tribes; for there is no other race on earth to whom those wonderful prophecies relating to Israel can be made to apply. That such a distinction is clearly maintained by the sacred writers all along, from the days of Saul to the latest prophet, must be evident to every unbiassed student who searches the Scriptures with this subject in view. Moreover, a due recognition of that distinction is wonderfully helpful to a proper and harmonious adjustment in our minds of the prophecies of Holy Scripture, in their relation to the temporal and spiritual kingdoms of God. When Israel's place in the divine economy of the world's redemption shall be fully recognized, it will be found to throw a flood of light into the Prophets, remove much of the confusion that has always obscured their interpretation, and go far towards vindicating the literal accuracy of God's Holy Word. The Psalms, too, which we use continually in our public and private devotions, and find so full of comfort and of Christ, and which have so much to say of the gracious dealings of God with Israel—the Psalms will also have many a side ray of light cast upon them. And the Prayer Book—heritage of the ages and embodiment of the faith once delivered to the saints—will become invested in many of its parts with a meaning not thought of before. To be convinced of this we have but to recall some of the canticles of Morning and Evening Prayer, wherein we praise “the Lord God of Israel,”\* and celebrate the gift of that salvation, which was “prepared . . . to be a light to lighten the Gentiles: and to be the glory of thy people Israel.”† Were a book to be framed to-day as a manual of worship for the Ten Tribes restored and made a Christian people, it would be impossible to frame another more eminently fitting than that same book of Common Prayer!

The time is coming when Joseph shall be made known unto

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\* Benedictus.

† Nunc dimittis.



his brethren. Judah shall then be gathered from dispersion and recover from his blindness. Israel and Judah shall be "brought together," and "there shall be one fold and one Shepherd." For "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. . . . And David my servant shall be king over them; and they all shall have one Shepherd."\* We watch for the Coming of Him who shall bring these mighty things to pass: who shall be King over the kingdom and Shepherd over the flock, when flock and kingdom shall be merged in one. Meanwhile, let us "worship and fall down, and kneel before the Lord our Maker. For He is the Lord our God; and we are the people of His pasture and the sheep of his hand."† "O sing unto the Lord a new song; for He hath done marvelous things. . . . He hath remembered His mercy and truth toward the house of Israel; and all the ends of the earth have seen the salvation of our God."‡

Amid our conflicts in this our earthly pilgrimage, we cry unto God our Father for help and guidance, through Jesus Christ, our Lord; and crying as literal sons and daughters of Israel, how appropriate are these words of the Psalmist, and how full of meaning to us his allusion:—"Hear, O Thou Shepherd of Israel, Thou that leadest Joseph as a sheep; show Thyself also, Thou that sittest upon the Cherubim. Before *Ephraim, Benjamin and Manasseh*, stir up Thy strength and come and help us!"§

\* Ezek. xxxvii. 19-24. † Venite. ‡ Cantate Domino. § Ps. lxxx. 1, 2.

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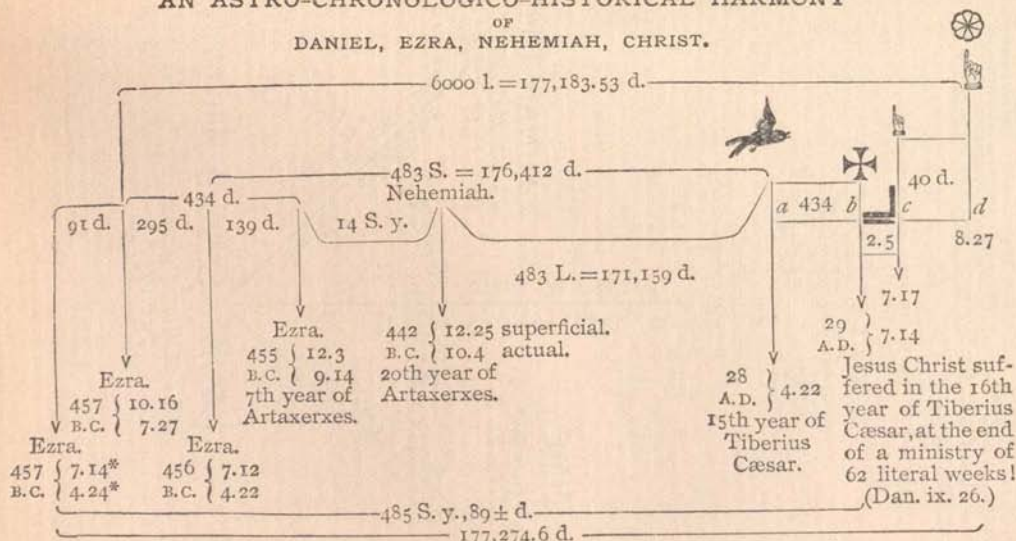
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These works have been written and edited by Professor Totten himself, and contain all of the essential data he has given to the PRESS during the entire course of his latter day testimony. Events themselves are rapidly verifying his deductions.

