Forty-Sixth Thousand.

PRICE SIXPENCE.

FLASHES OF LIGHT.

By EDWARD HINE.

BEING

PART 2

OF

Forty-Seven Identifications

OF THE

BRITISH NATION

WITH THE

LOST HOUSE OF ISRAEL.

LONDON:
W. H. GUEST, 29 PATERNOSTER ROW.
S. W. PARTRIDGE & CO., 9 PATERNOSTER ROW.
MANCHESTER: JOHN HEYWOOD. EDINBURGH: J. MENZIES & CO.
BRISTOL: WILLIAM MACK.

Digitized by Google

SPECIAL NOTICE.

MR. EDWARD HINE

Will be most happy to render his services in Lecturing in any part of the United Kingdom. His Lectures have been highly spoken of in the *Times* and leading newspapers of the kingdom. Two Lectures are prepared, viz.:—

"The Identity of the English Nation with the Lost House of Israel."

"The Political, Social, and Religious Uses of the fact, that the English People are the Lost Tribes of Israel."

LEADING THE NATION TO GLORY.

A WEEKLY JOURNAL. PRICE ONE PENNY.

EDITED BY EDWARD HINE.

Mr. Edward Hine found, after issuing seventeen numbers of his Monthly Magazine, that he had received so many valuable articles, as to sustain that serial for some years. Most of these are too important and interesting to be withheld for any length of time, and there being a pressing demand for more frequent communication with the public, he has felt it his duty to issue this Penny Weekly Paper *in addition* to his Fourpenny Monthly. The Weekly is really two works in one—the centre part being chapters from the Bible, printed in three different types, so as to distinguish the portions referring to Israel, Judah, and the Gentiles from each other, accompanied by a short commentary practically suited for these times; this portion is paged differently from the rest, and so arranged as to be easily detached and bound separately. The rest of the Journal is devoted to questions bearing upon the Identity of the British Nation with Lost Israel, and is ably sustained by the writings of eminent authors, &c.

Mr. Hine is impressed that this Journal is required by the best interests of the Nation and the Church, because our Lord has said that all matters connected with the Identity or "Manifestation" of Israel and their return to the Land must be quickly effected when once set about, He declaring that He will make of it "a short work," and "cut it short in righteousness." God works by the use of means, and Mr. Hine hopes, will do so by the means of this Journal; therefore calls upon all God's people to support him in the most glorious cause that this age can produce.

LEADING THE NATION TO GLORY.

PRICE ONE PENNY WEEKLY.

All Communications to be made to MR. EDWARD HINE, 40 Chesnut Grove, Wavertree, Liverpool.

Digitized by Google

RB.23.a.36479

FLASHES OF LIGHT.

BY

EDWARD HINE.

BEING

PART 2

OF

Forty-Seven Identifications

OF THE

BRITISH NATION

WITH THE

LOST HOUSE OF ISRAEL.

LONDON:
W. H. GUEST, 54 PATERNOSTER ROW.
S. W. PARTRIDGE & CO., 9 PATERNOSTER ROW.
MANCHESTER: JOHN HEYWOOD; EDINBURGH: J. MENZIES & CO.;
BRISTOL: WILLIAM MACK.
1876.

Digitized by Google

BRITISH LIBRARY

Digitized by Google

Table of Contents.

		PAGE
1.	Second Epistle to the Nation,	59
2.	England Preserved by God's Oath,	63
3.	"Spiritual Israel," an Unscriptural Phrase,	65
4.	England not in need of a Large Standing Army,	69
5.	"Neither Jew nor Greek,"	71
6.	England can never be Defeated,	73
7.	"The Battle of Dorking,"	75
8.	Weights and Measures; Part I., the Past, by Professor Smyth, F.R.S.S.,	77
9.	A Layman's Sermon,	80
10.	The Dying-out Identity,	81
11.	The Irish,	83
12.	The Tribe of Benjamin,	86
13.	Weights and Measures; Part II., the Present, by Professor Smyth,	91
14.	"All Israel,"	94
15.	A Point for Germany,	97
16.	The Teutonic Difficulty;	97
17.	A Chapter of Ten Identities,	99
18.	Sanskrit a Link; by Professor Carter,	102
19.	An Awkward Dilemma,	103
20.	Everlasting Punishment,	104
21.	The Case of Judah,	105
22.	Seven-eighths of the Bible generally misunderstood,	110
23.	Weights and Measures; Part III., the Future; by the Astronomer Royal for Scotland,	112
24.	The Monarchy of England Irremoveable,	116
25.	"Jacob's Stone;" by Rev. F. R. A. Glover, M.A.,	120
26.	Queen Victoria from the Royal House of David; by Rev. F. R. A. Glover, M.A.,	130

Digitized by Google

Digitized by Google

INTRODUCTORY EPISTLE.

The following pages form the Second Part or Supplement to my "Forty-Seven Identifications of the British Nation with the Lost House of Israel," a subject that I knew full well to be important and second to none; yet I did not expect that it would make so rapid a progress in so short a time. Some 150,000 Copies have been sold; the sale being the more noteworthy, because, conscious I had a great truth, I preferred that this truth should make its own way, as great truths always will. Therefore, I refused to use the ordinary methods commonly used for securing reputation and worldly success—to wit, advertising, soliciting reviews, placing the Book in the way of influential persons, &c., &c. These methods I have carefully avoided, notwithstanding the many remonstrances I have received from the public for doing so. My answer is, the subject is National, the only one that will really serve the National welfare, the one subject that the British Public, ultimately, cannot do without, and which they must accept when the set time arrives. Therefore, when the set time comes, this Truth will be all the more respected for having made its way with becoming dignity, and in the prowess of its own might.

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

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

Digitized by Google

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

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

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

Digitized by Google

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

Digitized by Google

truth that ought to be known." *Church Opinion* says, "Let us add that his aim is a noble one, and his view of the future of our race extremely cheering." *The Pall Mall Gazette* says, "We cannot wholly deny the accusation of 'pushing,' so it might perhaps be as well to consider our Identification with the lost tribes of Israel as clearly made out." J. Baldwin Brown, in the *Evangelical Magazine*, unfaithfully asks, "Were the Ten Tribes ever lost?" *The West Middlesex Advertiser* says, "The question now becomes interesting—What nation of the present day will be recognised as the descendants of the Ten Lost Tribes? The answer may be found in a pamphlet recently published, the Author of which proves indisputably that it is no other than the British nation itself."

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

EDWARD HINE.

Digitized by Google

THE ENGLISH NATION, THE ONLY NATION UPON EARTH PRESERVED BY AN OATH FROM GOD.

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

Digitized by Google

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

Digitized by Google

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

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

The term "Spiritual Israel" has no foundation in the Scriptures. It may have answered a purpose in the past; but, in these present times, it involves a misapplication of words that has a most mischievous tendency; and though apparently simple, their usage in these days would become really a power to prevent our fully understanding the Scriptures; therefore, it is important to notice the mistake. The term "Israel," throughout the Judges, Kings, and Prophets, denoted a Nation, applied distinctly, to a Nationality; it distinguished the tribes of Israel from the Moabites, the Amorites, the Ammonites, and all the other Nations that were round about them. When any members of these Nations chose to worship the God of Israel, though actually in Israel's Land, and almost part of them, yet they were not considered, or called thereby, Israelites. Though one with the Israelites in worship, yet they were known only as "strangers." Exod. xii. 19, 43, 45, 48; Lev. xxii. 13, 18; Num. ix. 14; Deut. xvii. 15. And to this day, whenever Israel is referred to, either in the Old or the New Testaments, the reference is always to Israel, as a Nationality—as the positive, legitimate, lineal descendants of Israel of old, even though they have been Lost so long. The prevailing notion of the present day is, that an Israelite means a believer in Christ. This is wrong. Frenchmen, Spaniards, Italians, or people of any other Nationality, who are sincere disciples of Christ — are Christians; but they are not Israelites, in any sense. Englishmen, devoted lovers of Jesus, are Christians, and *also* Israelites; because, without doubt, our English Nation is identical with Lost

Digitized by Google

Israel. British people, haters of, and infidels to, the good God, are not Christians; but they are Israelites, because belonging to the Nation. When Israel possessed their land, there were good and there were bad among them. It is the same now. Christ has not altered this Nationality. "Israel" means "prevailing with God." Christ means, "anointed." Israelites, in a National sense, have prevailed, and now are prevailing, with God. But to be "Christians," is to be the "anointed of Christ," which, individually, is far better, because it relates to Eternity as well as Time. But, to be both, is the highest favour of all. And, thanks be to God! that, both Nationally and Spiritually, this is our lot. I fail to find that when Christ was on the earth, He called His followers—individual believers—Israelites. Christ called them "Friends," John xiv. 15: "Disciples," John xv. 8. Elsewhere they are called "Heirs of God," Gal. iv. 7: "Faithful," Ephes. i. 1: "Believers," 1 Tim. iv. 12: "Brethren," Heb. ii. 11: "Christian," 1 Peter iv. 16: and Paul tells us they were first called "Christians," at Antioch. Christ called Nathaniel "an Israelite," not because He knew him to be a man of God—not because he was prevailing with God in prayer, under the fig tree; but because Christ knew he was not of Judah, but that he belonged to Israel—of that tribe of Benjamin—the one tribe of Israel that was left in the Land, on purpose to be a light in the days of Christ: in this sense only, was he "an Israelite indeed." Why should we depart from Bible usage, and coin a term inconsistent with the Holy Book?—which we do, when we nonsensically talk about "Spiritual Israel." The only purpose it has served, is to take us off the right track in searching for Lost Israel. It has perpetuated "the blindness" that was to happen "to Israel." Rom. ix. 6; for many of us have, by this error, concluded that literal Israel were never to be found,—that Christians were a spiritual Israel, substituted in its place. But a greater wrong could not be inflicted upon the word of God than such a supposition; the Bible being plenteous in emphatic promises that Israel—the ten tribes—should be found, and Palestine restored to them.

In this sense, are any, thus minded, in the Church of England, especially without excuse, when one considers the emphatic call, that the Clergy of that elect Communion, are—however much against the grain to some it may be—*compelled* to make to their Congregations, as they administer the service of their sublime Liturgy, by special—by especially specific—command, on the Awakening Lord's Day of the year, *viz.*—Pre-Advent Sunday, called in the Rubric, "The Sunday next before Advent." For, on *that* Sunday, wherever the Service of the State Church is administered *all round the World*—an Empire on which the sun never sets, under rule of 50 Viceroys, over and

Digitized by Google

above the Indian Empire and the Dominion of Canada—*this* is the message, the Epistle to the Church—especially guarded for ever, by our great Reformers, against a single year's intermission, until He comes (Ezek. xxi. 27), to whom the Service of the Day and its exceptional *Old* Testament Epistle most especially point. For, whereas it is the Epistle for the 25th Sunday after Trinity, which does not occur, on an average, above once in two years, the Rubric enjoins, *that this Collect, Epistle and Gospel, shall always be used upon the Sunday next before Advent.*" And these are the words :—

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

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

Is it thus that Learning shows its gratitude to God for the talent which has been given it so richly to enjoy, by rousing itself only from the apathy of the Atheist's paradise, into the

Digitized by Google

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

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

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

Digitized by Google

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

A LARGE STANDING ARMY FOR ENGLAND NEEDLESS.

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

Digitized by Google

they verify it in their midst; to wit: "And ye shall chase your enemies, and they shall fall before you by the SWORD; and FIVE of you" (Israel) "shall chase an HUNDRED" (of Gentiles), "and an hundred of you shall put TEN THOUSAND to FLIGHT; and your ENEMIES shall fall before you by the SWORD." Lev. xxvi. 7, 8. The same promise was reiterated to Israel when under Joshua, strengthened by the declaration of the Almighty: "For the Lord your God, He it is that FIGHTETH for you, as He hath promised you." Josh. xxiii. 9, 10. And years after Israel had gone forth into captivity, from which they have not yet returned, God was mindful of this promise, showing that it had not been cancelled on account of their sins or their punishment, saying, "Fear thou not;" "They that WAR against thee shall be as nothing, and as a thing of nought. Fear not, thou worm Jacob, ye men of Israel; I will help thee, saith the Lord." Isa. xli. 11, 14. And most interesting and important is it to note, that this was said for them when in possession of the "islands" (v. 1)—yes, these British Islands; and WE are this Israel, because we are the only nation whose five has been equal to the Gentiles' hundred—whose hundred has put their ten thousand to flight. Our wars almost uniformly have been based upon this arithmetic: we have never known it to fail. We sent but a few boats' loads of men to China, against their teeming millions, and verified the promise. Not the Nation, but men forming themselves into a mere Public Company, subjugated India, with all her millions. We have a notable instance under our old Duke —the Duke of Wellington—with his 14,000. True, we have had wars when we have not paid heed to these fractions, but that has arisen on account of our "blindness"; we have not known we were Israel, therefore were ignorant that we were in possession of such a promise: hence we have made, sometimes, larger preparations than were necessary. But how has God rebuked us? Just as He did in the Crimea, where we took a large force. He suffered the flower of that army to waste, to starve, half naked, and, in the very cruelty of wretchedness, to die—not through the prowess of the enemy, but through the idiotic and wicked mismanagement of our foolish war officials at home. God had several times before rebuked our forefathers, for relying upon numerical strength, and not upon Himself. Once he said: "Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? Yet, because thou didst rely on the Lord, he delivered them into thine hand." 2 Chron. xvi. 8. So I maintain now, should we ever be called upon to make war, which, for reasons shown hereafter, is an event that will not happen, but just for the sake of supposing it should, then I declare that we need not thereby create a large standing army for the emergency; for, should it come, our hundred will always

Digitized by Google

be equal to the enemy's ten thousand, wherever he may be. The promise is with us, and cannot be withdrawn. It has been verified in the lifetime of the boyhood of our conntry; even so recently as in Abyssinia, where a mere handful of our men travelled for miles over the ground of strangers, and then went into the very heart of a really dangerous and unknown country, where we, the Israel of God, fulfilled Scripture, by putting their ten thousands to flight without a blow; because the fear of us, and the dread of us, was upon all the land that we trod upon, as He hath said unto us. Deut. xi. 23. Hence, my countrymen, I must again fall upon the profound wisdom of the South London Incumbent, and, paraphrasing his question, ask: "If we are Israel, what difference can it make to us?" Why this: we learn thereby that we can safely and reasonably reduce our war expenditure. In the brave old Duke's time, we were content to spend £14,000,000 per annum upon warfare matters; and I am bold to say that, even then, £10,000,000 was ample; but now, in this year of grace, 1871, without any more real need for it—yea, rather, with positively less need now than there was under Wellington, we are spending £40,000,000!!! Here, then, is a difference that it can make for you. You could, by virtue of our being Israel, cut down this £40,000,000 into £20,000,000, and effect a clear saving, at one stroke, of £20,000,000. You can entirely abolish the Income Tax; and, expending a wise proportion of this saving upon emigration, give free passages, small grants of money, and plots of ground in our colonies (some of them ten times larger than the British Isles), you can thereby materially reduce pauperism, gain for yourselves a freedom from poor's rates, obtain the fertilisation of our waste countries, create new townships; giving an impetus to trade, developing the wealth of our manufactures, removing complaining from our streets, dispersing happiness and contentment among our people; and find it easy, within five years from the commencement of action, to effect a clear saving of £250,000,000 in the taxation of the country. And the whole thing is at hand to come, and most surely shall come.

THERE IS NEITHER JEW NOR GREEK.

Galatians iii. 28.

A Country Minister who prides himself in knowing much about the Scriptures, lays hold of this passage, to justify himself in maintaining, not only that the English are not Israel, but that Israel can never be recognised as a Political Nationality, saying that, "in Christ there is neither Jew nor Greek." Such a thought can

Digitized by Google

only show on his part a disregard to Bible declarations, for all the Prophets testify that Israel shall be re-found, re-possess their land, and obtain favours direct from God, far surpassing in glory their former blessings; and that, as a national people, they shall be distinguished by blessings from the Gentile Nations, who have to pass through the ordeal of scourging. Such a thought is indeed to profess to be wise above Christ, and to credit our Saviour with an untruth, for He says, "Think not that I am come to destroy the Law, OR THE PROPHETS. I am not come to destroy but to fulfil, for, verily, I say unto you, Till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till ALL BE FULFILLED." Matt. v. 17-18. Therefore it is an utter impossibility for Israel not to be recognised as a separate Nationality from the Gentiles. The passage quoted simply says, that in Christ, salvation is secured both by the Jew and the Gentile; that, as far as salvation is concerned, Nationality will make no difference, Christ will receive and save the Gentiles just the same as He will His Chosen People. But what is salvation? It has no reference to this life, but to the life to come. In the great Eternal Kingdom yet in store for us, we shall be one family without distinctions: not so here. In this life, there will always be Jew and Gentile; but here only, can each of us secure Salvation. As to this passage doing away with the rich political favours of Israel, the idea is nonsense; facts which can never be trampled down, are against the thought. We have just entered upon "the time of the end." During the dreadful siege of Paris, has there been no difference in the favours of the Almighty between us, the Israel of God, in London, and throughout our United Kingdom, and those Gentile Christian Frenchmen? (for there are many loving Christ throughout Paris and their Land). Shortly, Spain, Portugal, Italy, France, Austria, and Germany, will be embroiled in warfare. We have real brother Christians in each country; but, when they are engaged in the agonies of strife, will there be no difference in them, from us, who will be in peace and comfort in England, which for many years to come will be entirely free from the convulsions of war; or, without waiting for the full time when God has threatened to pour out His fierce wrath and indignation upon the Gentiles? Zeph. iii. 8; Matt. xxiv. 7. Have the Christians in Spain, Madagascar, Italy, France, and elsewhere been enabled to worship God in the "simplicity that is in Christ," according to their religious convictions? or has there been no difference between them and ourselves, who have been enabled to sit "under our own vine and fig tree, none daring to make us afraid"? I say that in political favours there have been, and always must be, great differences and distinctions, between Israel and the Gentiles, but that, in the matter of salvation—being saved from Hell, through the merits of our Redeemer—Christ will save

Digitized by Google

alike, without a difference, both the Jew and the Gentile; and that this passage can be understood in no other sense, unless we cancel much of the Bible, and destroy the prophetical declarations, which *cannot* be done. God has promised us these distinguishing special favours from the beginning. They do not come to us through the Mosaic Law, but were given to us long before; they are Covenants confirmed by God, and cannot fail. The Mosaic Law was given "four hundred and thirty years after," Gal. iii. 17, and was not able to "disannul" them. In the promises relating to the affairs of this life, there will always be Jew and Greek; but in the inheritance of the Eternal Kingdom, in the everlasting glories of Heaven, when we enjoy a full life in Christ, and are for ever in the immediate presence of the Great Almighty, then there will be no distinctions; then we shall be one family to share alike in the eternal promises, to secure participation in which is the great object of this life. The blessings of these eternal promises are as much for the Gentiles as for us. They were given to Abraham "that the blessing of Abraham might come on the Gentiles," who if they be Christ's then are Abraham's seed and heirs according to the promise; heirs to the Eternity of bliss. Gal. iii. 14, 29. But it is only by the political distinctions of Israel from the Gentiles,—only by our enjoyment of great temporal blessings in this earthly life; as contrasted with the perplexities to be poured out upon the Gentiles, that will be the means of bringing them to desire to be taught of the Lord. Micah iv. 2. That there should be Jew and Gentile in this world, is one of the providences of the Almighty; is included in the programme of *this* life, and cannot be dispensed with: to be in Christ, is to be saved from the "wrath to come"—*i.e.*, a state yet future, and, both Jew and Greek can avail themselves of this blessed privilege.

THE DEFEAT OF ENGLAND IMPOSSIBLE.—ANOTHER IDENTITY.

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

Digitized by Google

Gen. xxii. 17. "Ye shall possess greater nations, and mightier than yourselves." Deut. xi. 23. "Thou shalt reign over many nations, but they shall not reign over thee." Deut. xv. 6. "But he (*i.e.*, Israel's king) shall not multiply horses to himself" (*i.e.*, shall not keep up a large standing army). Deut. xvii. 16. "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee." Deut. xx. 1. "And the Lord shall make thee the head, and not the tail; and thou (Israel) shalt be above only, and thou shalt not be beneath." Deut. xxviii. 13. And God was faithful to all these promises, so long as Israel was faithful to Him. "He increased His people greatly; and made them stronger than their enemies." Psa. cv. 24. Nor have any of these promises been withdrawn. The only real punishment that Israel has undergone, has been banishment from their land. The promises are still with them, and, in a sense, have become more valuable to them out of their land than they were when in; because they have been added thereto, and have been re-issued to them, without the limit of condition. Hence, we find that, after Israel was given into captivity—after they had become a lost people—God gives them this promise unconditionally: NO weapon that is formed against thee SHALL PROSPER." Isa. liv. 17. The literal and pure meaning of which is, that no foreign or Gentile nation should *ever* defeat them. Hence, if the Word of God be true, Israel must now be a Nation, never having suffered defeat by a foreign power; and more than this, she must be a Nation impossible to defeat. England is this Nation. We have reigned over many nations: they have not over us. We have never turned our backs: we have never been defeated; and I affirm, in the interest of my Lord, and in the pure interests of my Country, that we never shall be. It is an utterly impossible thing for England ever to be defeated by a Gentile force. "No weapon that is formed against thee shall prosper." This alone is our wall of fortification—the promise of God: the only wall we want. "Every tongue that shall rise against thee in judgment, thou (Israel) shalt condemn. This is the heritage of the servants of the Lord." It is not that the Gentiles would not try to triumph over us. God nowhere implies this; rather the contrary, for He says: "Behold they (the Gentiles) shall surely gather together, but not by me (*i.e.*, by God's direction). Whosoever shall gather together AGAINST THEE (Israel), shall FALL for thy sake." Isa. liv. 15. "Fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for lo, I will save thee." Jer. xxx. 10. "All they that devour thee (Israel) shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee, shall be a spoil; and all that prey upon thee, will I give for a prey."

Digitized by Google

Jer. xxx. 16; Micah v. 8. "The nations (Gentiles) shall see, and be confounded at all THEIR MIGHT" (Israel's). Micah vii. 16. Thus, by the knowledge of our being Israel, we obtain most valuable information: we learn that we cannot be defeated, and, not having been defeated, we are supplied with another Identity.

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

"THE BATTLE OF DORKING."

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

Digitized by Google

we are not Israel, not to be prepared, becomes a crime—a crime, the punishment for which, our Prime Minister and his Cabinet, should suffer imprisonment as galley slaves for life. But, being Israel, the whole theory of these books fall to the ground, the whole aspect receives immediately an entire change: not only what they advocate should not be done, but we should work directly the reverse way; we should by no means fortify; fortifications are not Israelitish, therefore un-English. It is our mission, and our happiness, in all the future to live with "unwalled villages," "carelessly in the Isles," and none shall be able to make us afraid. I told Lord Palmerston this fact in 1859, when he proposed to fortify Portsdown Hills and Gosport. Had he listened to my counsel some twelve millions sterling might have been saved to the country; to this day they stand as a monument to "Palmerston's folly," for they will serve no purpose save waste, and have, by so much, crippled our Nation's resources.

Being Israel, not only should we not raise fortifications, but we should not increase our army, rather very vastly diminish it. Not that I advocate an entire disbandment. God forbid. It is the will of God that we should possess a proper protection; which is secured by considering 1000 of our men equal to 100,000 Gentiles; making 20,000 of us equal (if Scripture be true) to 2,000,000 anywhere! Therefore, I say, let us very considerably reduce our present overcharged strength, making a point of rendering the remainder more efficient. Make every man an Artillerist. Teach every man to ride by using the Land Transport Horses as a Riding School Equipment, so as to make them pay for the oats they consume in time of peace. Teach every man the duties of the stable, the management of horses, &c., and in these ways increase the physical powers, and address, and perfection of Man the Gymnast; thus would the "raw chawbacon" become a more valuable man when discharged from Service; capable of undertaking the higher vocations of life; and to command advanced wages as a Carter, Groom, &c., and not, as now generally is the case, to return as he went, the spoilt labourer. Let all boys, in all our schools, be placed by Law, under National Drill Sergeants, thus creating for the Country's use, incidentally, *a standing force*, always at work, always available. So, our entire population, in a few years, together, and above all, with our invaluable Volunteer element properly disciplined, would become, in a thousand times intenser degree *than we already are*, an impregnable line of fortification, moveable and portable withal.

Thus, by these means, it may be seen that the four millions recently voted for the purpose of an increase at the expense of a sixpenny income tax, is a House of Commons blunder, which a

Digitized by Google

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

WEIGHTS AND MEASURES.

PART I.—THE PAST.

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

By C. PIAZZI SMYTH, F.R.S.S., &c., Astronomer Royal for Scotland; author of "Our Inheritance in the Great Pyramid."—STRAHAN & Co., 1864.

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

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

Now the metrology of Israel commenced to be indicated under Divine Inspiration to Noah, carried forward in details

Digitized by Google

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

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

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

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

Digitized by Google

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

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

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

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

Thus Israel, clinging through all the strivings, strugglings, and unutterable woes of the still longer 2500 years of the *second* Wilderness sojourn in the Northern captivity, and though clinging latterly in mere blindness and unreasoning feeling to its popularly favourite and accustomed weights and measures, often, too, in spite of its perversely strenuous attempts by human governments and military despots to change them, has yet unintentionally, but not less successfully, preserved one of the most remarkable and admirably provable series of documents testifying to the genealogical origin of the entire people, its stem and descent for the last 3300 years.

* See pp. 463—467, Vol. 2; and p. 174, Vol. 3, of "Life and Work at the Great Pyramid;" also at p. 119 of "Our Inheritance in the Great Pyramid," by C. Piazzi Smyth, 1864.

Digitized by Google

Once let us emancipate our Bible from the insipid and prevailing methods of explaining it away employed by our priests; once let us show the masses that it is an unfair action on their part to extract the real meaning of God's "Sure Word" for the purpose of substituting, oft-times, a senseless and foolish interpretation of their own; once let us prove to the people that God is our Father, that His kind speech to us is plain, that He means what He says, and does not speak to us in language that requires the help and ingenuity of man to unravel; once let it be seen by our people, that, to tamper with the historical pages of our Macaulay, in the same way as our ministers generally have tampered with Our History, as embodied in the prophetic word of Scripture, which would be to render every page unintelligible and truly false, making it entirely another book than that written by the author; I say, once let it be seen that the glory of the Almighty is, that He speaks to us in language even as Macaulay's—*i.e.*, in words having a literal meaning, intended to be literally understood;—then, and not till then, will the Word of our God be felt as a living power throughout the kingdom; then, and not till then, will it meet with a general acceptation, winning the esteem and the admiration of the multitudes. *Then*, will the Word of God make its own way throughout our nation with a glorious majesty, and will speedily accomplish all the grand results it is destined to achieve. Then, and not till then, will the masses of our kindred submit themselves in humble and grateful adoration at the footstool of Jehovah; when our whole land, together with our race in all our Colonies, shall burst forth in the full swell and splendour of a National Praise.

And I am bold to say that this glory could be ours WITHIN A YEAR, IF, the whole Church took the matter up at once. But, if the Church will *not* come forth to the work, I am again, bold to say, that within a short time, the masses of the people, now outside the Church, shall spring forth with a power that shall snap all the red tape around the countless Trust Deeds that now keep divers Churches within narrow limits; shall explode their nonsenses and follies; and shall teach the great lesson that, so long as our good-intentioned people built their hopes upon, and gained their comforts from, human modern creeds, and sectional divisions; preferring to be known as named after men or methods, rather than after their Lord and Master; that, so long, their influence and success were dwarfed, confined, and of doubtful reputation, altogether unworthy of the enlarged desires of their dying Saviour; but that, directly the "sure word of prophecy" became to be respected, directly

Digitized by Google

God's "sure word" became the anxious study of the people—in other words; directly God became to be *really* believed, then, the showers of grace came down with a plenteous redemption, filling our countries with a holy joy and gladness, with an immediate refreshing from the presence of the Most High, never before experienced; accomplishing within a year or two the whole thing that the Church, with its human appliances, had been for centuries attempting. I say, that such, as above notified, will be the result, if the Church continue to disregard the instructions given by God, through Peter, by NOT taking heed to the sure word of prophecy. 2 Peter i. 19.

I must also hold, with all sincerity, that it would not be an agreeable result to the ministry and Professors, to lose their claim upon the respect of the populace, because they had persisted in an obstinate and unreasonable disobedience. Come; let us reason together. Be calm. Wherein can the Ministry lay claim to respect, if, by their persisting to ignore prophecy, our glories are thereby delayed? How can they credit themselves with manliness, courage, or wisdom, if, because the mental status of their intellects has not yet received a full development, or, through want of common diligence to study, they fail in capacity to perceive how prophecy has met, or will meet, with fulfilment?—they therefore resort to the mean and objectionable subterfuge of destroying its real meaning, in taking from the meaning of the words of God, by giving a meaning of their own, under the disguise of a spiritual interpretation, thereby bringing themselves within the pains and penalties of "adding unto." Rev. xxii. 18. Suffer me to give this instruction to the Ministry. With the full knowledge that I shall confront you at the Judgment; I say, it is better far for you to be manly, and confess before your peoples that you cannot understand the "word of prophecy," than to tamper with its meaning. Be honest to your God, to your own Future, and to your Peoples: and rather let it alone than misapply it. The Bible is full of spiritual instructions that can fit the souls of all for the heavenly life and spheres beyond this world; therefore, you have no need or excuse to shunt the meaning of Scriptures, that are only given to apply to the events and circumstances of life in this world, by foolishly insisting that they apply to the glorious life reserved for all God's children above.

THE DYING-OUT IDENTITY.

Referring to my "Forty-Seven Identifications of the British Nation with the House of Israel," to which this work is a Supplement, I here give another Identity. After Israel was cast

Digitized by Google

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

Now, it is utterly impossible to identify Israel, unless this trait is being worked out in her history. Israel must have immense Colonies, and the aborigines must be dying out in them, or, the word of God is at fault, which is impossible. THE IDENTITY is supplied by our Nation only. Were it within our scope, it would not be difficult to prove that the Welch are not the descendants of the Ancient Britons, but are of the same stock as the English and Scotch; that the real Ancient Briton is an extinct race, having died out before our people: thus the "full end" is an accomplished fact in England. In Canada and the Hudson's Bay Territory, the aborigines are decreasing year by year. In Newfoundland, the last man died in 1858. In America, the Indians are dying out; the tribe among whom Brainerd, the missionary, laboured is extinct; not one remains to read the Bible he translated to them with so much pains. The Maories, a bold, stalwart race in New Zealand, who in 1830 were 180,000 strong; are now only 50,000; at their present death rate less than 20 years will insure their "full end." The aborigines of Tasmania are all gone, not a solitary soul remains; whilst those of Australia are fast dying out, and in many of our smaller settlements, like Newfoundland, the work is completed.

In India, we may have an exception to the rule, in the Brahmins, and account for it by the statement, that they are literally the sons of *Abraham*, not that they are Israel,

Digitized by Google

but descendants of Abraham through his second wife, Keturah. Gen. xxv. 1. But, as far as Lower India is concerned, the decree of the Almighty is effectually working. Captain Rankin writes me from Bombay, calling my attention to the "wholesale dying out of the natives in Lower Bengal, and the Hooghly districts about Calcutta," saying, "This, to my knowledge, has been going on for two years." This is true, as the following extract from *The Bombay Gazette*, under date January 5, 1871, will testify: "Fever appears to be very prevalent at present in some districts near Calcutta." *The Indian Daily News* of Monday, says, "We learn from Serampore, that the ravages of fever in the Hooghly districts are very great, and, unless something be done shortly, or some change take place for the better, without anything being done, the population will soon be removed off the face of the earth. To mention one village only, Jehanabad, we are informed that sickness and mortality are so great from fever and cholera, that the people are scarcely able to dispose of the dead. Along the line of road, many houses are falling down, every member of the household having been cut off, the last being burned by the police. The fearful destruction of life threatens to leave the land without inhabitants—a wilderness within a few miles of the capital of India." Thus it is surely established that in all our Colonies and Possessions this "full end" process is being carried out in detail, and God's sure word will be verified in a short course of years; its effect can only be worked out by Israel—by no other Nation—and the English, being the only Nation on earth to whom it applies, must surely establish to all intelligent minds another identity of our nation with Israel.

It is most important that the operation of this promise should be watched, if in existence, elsewhere. Denmark has Greenland, but the natives do not die out before them. Holland has small settlements in the East, but the operation does not exist there. Germany has no colonies, but their people, because of "the fulness" of their nation, abound here and there in most countries, but natives do not die out before their presence; hence, *another* proof that these North West Nations are *not* parts of Israel.

IRELAND.

Our plain-spoken, most eloquent, and much esteemed countryman, John Bright, has rendered very popular his pertinent question, "What is our Kingdom the better for Ireland?" I don't know that he has met with any reply, but I venture to answer, "Much every way." Ireland is one of our many possessions, fairly won by conquest, and it is absolutely impossible

Digitized by Google

for England to lose any of her rightful Possessions, without doing violence to Scripture, which we cannot do in such a matter. Therefore, the notion of repeal becomes nonsense; agitation in its behalf purely beating the air; and even a separate Parliament, still retaining Ireland as a part of the United Kingdom, an impossible thing, for no Statesmen could ever achieve such a result. There are two distinct elements in the population of Ireland. The first is the so-called Norman element, which is part of ourselves; and most certainly as we are, so also they are, purely Israelitish. These, our kindred, have supplied us with some of the finest blood and talent our country has owned; some of our best Statesmen and warriors have come to us from our own race in Ireland. But the second element most certainly is not Israelitish, but Gentile, neither are they the original inhabitants of Ireland. The *aborigines of that land are almost, if not wholly, extinct;* and this Gentile portion now in Ireland, and who swarm in certain parts of all our large cities, not only in the United Kingdom, but in America, and in all our Colonies, are literally and positively no other than the descendants of the Canaanites, the seven nations that were in Canaan prior to the possession of that land by our forefathers in times of old. There need be no doubt about this, their own history and legends fairly proving the fact, and not only so, but they confess it and make open boast of it to this day. Therefore, there is no need to strain this point, because, founded upon so much veritable evidence: and hence arises another and most complete Identity, as also giving a wonderful and truly interesting fulfilment of another portion of God's sure word. These Nations, the Canaanites, the Hittites, the Amorites, the Jebusites, the Hivites, &c. (who are even now, what they always used to be, "hewers of wood, and drawers of water"), our forefathers were commissioned by God to *exterminate*, but they disobeyed God by failing to do so, therefore, God in anger declared they should be left in our midst—that they should be left "to *prove* Israel." These people were given to idolatry, destitute of mind and reason, with a sort of animal instinct, they vacantly gave themselves over to a foolish, tricksy, and false system; and to this day they doggedly and persistently cling to the false and scandalous service, idolatry of another form, *i.e.*, the service of Rome. the "Mother of Harlots." God has placed them by our sides "to prove" us, and let us thank God that we have thus far stood the test, that only a small modicum of our people have fraternised with the error, and that even when the system was in use by our rulers in the dark, dark ages, that even then, the people, the masses, though under pains and penalties, groaned and sighed for freedom, and, with a Protesting Power, burst the bonds and gained the glorious liberty of the Reformation. And let us thank God that, having tasted the sweets thereof, it

Digitized by Google

becomes impossible for any mean Jesuitical Prime Minister ever to take us back to bondage. Such a man might try his hardest by prostration, by toe-kissing, by mass attending, by ritualistic priest, and "sister"-making, by all the wiles of artful cunning, and possibly a few of the simple and lunatic class may be allured; but to drag the Nation back to cursedom is impossible. This mill-stone can never more hang about our necks, and no mill-stone shall long roll in power along our Parliamentary floor. Thus, these Canaanites are still about us, and are fulfilling prophecy by being "thorns in our sides." True, they have given rise to much bad temper on our part, but they have brought forth some of the finest feelings of our fallen humanity. Our nature has been refined thereby. Our national religious convictions have been confirmed: hence, our Nation has been the better for Ireland. As before remarked, we have the same advantages out of the land as our forefathers had when in it, and as they required "proving," so do we; and it is one of the mercies of God, that we have them by us, and that the description He gave of them to our fathers applies to us. They shall be "pricks in your eyes, thorns in your sides, and shall vex you in the land wherein ye dwell." Num. xxxiii. 55. "They shall be snares and traps unto you, scourges in your sides." Josh. xxiii. 13. "Their gods shall be a snare unto you." Judges ii. 3. And surely no people in all the earth give so much vitality to this description as these Irish Canaanites do to us. Truly, are they "thorns in our sides," but mark, only thorns to us, Israel. They are thorns to our brothers in America, thorns in Australia, thorns in Canada, thorns in New Zealand—everywhere to us. But they are *not* thorns to the French, *not* thorns to the Prussians, to the Chinese, nor to Denmark, Sweden, Holland, and Germany. Hence, again, *these last cannot* be parts of Israel. This view of things becomes of use to us; we are not to tamper with them, and throw them sops as New York has done, and as Gladstone has done. We are not called upon, *because of them*, to disestablish an Irish Church, or to give admission to their voice in our Parliament, or in our brother's Congress. We are not justified, *because of them*, to endow Maynooth, to *imprison George Mackey*,* or to have suffered Murphy to forfeit the rights of Citizenship. No member of our Parliament is worthy of the Nation's confidence who would suffer these atrocities

* "The Confessional unmasked," simply gave godly and proper exposure to some indecencies and blasphemies extracted from books that are now in use in these Canaanitish Colleges. "Extracts" were given, accompanied by honest, useful, and dignified comments, and no two individuals could more nobly have carried out God's own instructions, as given above, than did George Mackey and Robert Steele, when they did their best to give circulation to these strictures. And yet, forsooth! both these honoured men have been prosecuted by the English Cabinet of 1871. Mackey, as truly a martyr as any man has ever been, held in jail, because an English Court found the "Extracts" to be

Digitized by Google

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

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

THE TRIBE OF BENJAMIN.

I am anxious to make much importance of the Tribe of Benjamin. A very great deal depends upon understanding this Tribe. Much error is in vogue respecting it, and the meaning of many books of the New Testament is hid from us, because of our blindness concerning Benjamin. I have not much space to spare, but in as few words as will be convenient, let me give a "Flash of Light" upon this Tribe. These are my chief points, upon which I challenge disproof. Benjamin is a tribe of Israel, one of the *ten*, and not a tribe of Judah, one of the *two*. The Disciples of Christ were from Benjamin, therefore Israelites, and not Jews. Paul was an Israelite, and not a Jew. The

indecent. Mark ye, Israel! the "Extracts," not the Strictures upon the Extracts, were found indecent; and Steele, a worthy Secretary of a noble Protestant Society, has had his Offices searched by a Royal Warrant, the exposing book seized, confiscated by the Government, while the filthy books, containing all the horrid extracts in their entirety, are STILL the lesson books of these Canaanitish Priests.

Digitized by Google

conversions at Pentecost included Israelites from Benjamin, and *not* Jews from Judah. I speak plainly, it being important to be understood.

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

The kingdom of Israel was to be rent away from Solomon's son, not the house of Judah; yet, ONE TRIBE, even belonging to Israel, was to remain with Judah. Jeroboam, who was not Solomon's son, met Ahijah, the prophet; Jeroboam being dressed in a new garment, Ahijah caught hold of it, and tore it into twelve pieces, saying to Jeroboam, "take these TEN PIECES, for thus saith the Lord the God of Israel, behold, I will REND the kingdom out of the hand of Solomon, and will give TEN TRIBES to thee, but he shall have ONE TRIBE, for my servant David's sake, and for Jerusalem's sake, the city which I have chosen, OUT OF ALL THE TRIBES OF ISRAEL." (v. 31, 32.) This ONE TRIBE was to be taken out of the TEN, therefore, Israel would be left for a time with only NINE; and for a time Judah would possess THREE TRIBES. I say, only for a time; because, this one tribe was not a positive gift, but only as a loan, to serve a special service. God makes this an important point, by explaining the matter a third time in the 35th verse, "I will take the kingdom out of his son's hand, and will give it unto thee, even TEN TRIBES, and unto his son will I give ONE TRIBE, that David, my servant, may have A LIGHT ALWAY before me in Jerusalem, the city which I have chosen me, to put my name there." Therefore the mission of the one Tribe was to be "a light"—it was to be separated from Israel, and to serve this purpose under Judah; nevertheless, though with Judah, it belonged to Israel. This tribe was Benjamin's, and was with

Digitized by Google

Judah after the revolt. 2 Chron. xxv. 5. Therefore it is plain that ten tribes of the House of Israel were not under Jeroboam—only nine tribes of this House were under him, because, after this captivity, Judah, Levi, and Benjamin were left in the land, and 137 years after, or B.C. 588, these three tribes went into the Babylonish captivity for 70 years. These three tribes returned also from Babylon. Ezra i. 5; x. 9; Neh. xi. 4, 7, 31; xii. 34. And Ezra even goes so far as to record the ancestry of the chief men who returned, but only mentions those of Judah, Levi, and Benjamin. It must be remembered that the original inheritance of Benjamin in the land, was a slip north of Jerusalem, including Bethel and Jericho, but after they returned from Babylon, Obadiah distinctly refers to Benjamin as possessing Gilead, a country extending very considerably northwards, and near to the Sea of Galilee. Obadiah 19. It would be in these parts that this, the only tribe of Israel, would be found in the time of Christ. The Jews, or Judah, were then still inheriting Judæa, southwards; and it is important to note, that when Christ came, He did not go in quest of His disciples in Judæa, although He did select Jerusalem as the city to place His name there. But why should He not have selected His disciples from the Jews of Judæa? This could not be, because, having selected the city, He wanted "a light." He could not possibly get this from the Jews, because Christ—Himself from Judah—came to His own, but His own (tribe) received Him not—utterly rejected Him. John i. 11. How, then, could Judah supply the wanted "light," when they had no light? Therefore Jesus said: "Say I unto you, the kingdom of God shall be taken from you (Judah), and given to a NATION bringing forth the fruits thereof" (Israel). Matt. xxi. 43. Hence, Christ goes northwards, to the "country of Benjamin," after the ONE TRIBE OF ISRAEL whose especial mission it was to be "A LIGHT" before Him; and, "by the Sea of Galilee," finds Peter and Andrew. Matt. iv. 18. In this region were His twelve selected, all of Benjamin, not of Judah—unless, may be, Judas represented Judah, and Barnabus Levi—which is further proved by his saying to Nathaniel: "Behold, an Israelite indeed" (John i. 47), meaning that he was not a Jew; and Peter, when in the hall of the High Priest, surrounded by Jews, was known not to be a Jew by his speech. Hence, I maintain it to be a very grave mistake to speak of these disciples as Jews, or to hold them up as specimens of Jewish conversions; and though done by some "'cute" ministers at a recent Jews' Meeting, they have not the slightest warranty for such assertions, and simply hold, and perpetuate a delusion. This point is further substantiated by the fact, that, after the days of Christ, the great Apostle, the great Light, the mighty Paul, comes forth and avows

Digitized by Google

himself, as though a glorious truth, "an Israelite, of the seed of Abraham, of the tribe of Benjamin" (Rom. xi. 1), the One Special Tribe purposely left with Judah, until the days came when they could hold forth the glorious light of the Everlasting Gospel. This One Tribe was the remnant of Israel left in the land, to which Joel referred, saying: "In Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel ii. 32); bringing us to the day of Pentecost, when three thousand were converted, "and numbers were added to the Church daily." But Peter, speaking of Pentecost, says: "This is THAT which was spoken by the prophet Joel" (Acts ii. 16); meaning, that Pentecost was but the fulfilment of Joel's prophecy: that Joel had foretold of this outpouring of God's Spirit, and which was but the foreshadowing of a still more glorious outpouring yet in reserve for us; immediately after our Identity, which Paul declares shall be to us "as life from the dead." But, upon referring to Joel, it is most evident that he does not prophesy of the Jews at all, in relation to this great event. His prophecy of Pentecost is directed entirely to Israel. He has nothing to do with Judah, excepting in his last chapter, and then, is chiefly referring to events yet to take place. His first and second chapters include Israel only, and as showing their political relationship with certain Gentiles. Properly understood, they are most important chapters of pure English History; therefore, I maintain that the conversions at Pentecost were not Jewish, but embraced only the Seed of Israel, with a portion of the Gentile race, and that, as Benjamin only was in the land at this time belonging to Israel, so Pentecost only included this "One Tribe"; that, as the seven thousand men had not bowed the knee to Baal in Elijah's time, so now, in Paul's then present time, this "One Tribe" was "a remnant according to the election of grace" (Rom. xi. 5), and who were, as Paul said, "Israelites to whom pertained the adoption and the glory and the covenants" (Rom. ix. 4); in whose "seed shall all the kindreds of the earth be blessed." Acts iii. 25. And, as the promises can only be realised in Christ, and, as the Jews have not been, and are not yet, in Christ, therefore, they are not in "adoption"; neither have the kindreds of the earth been blessed through them. Hence, it is evident that the Jews, as a people, had no part in the conversions of Pentecost.

Lastly, we come to the fact, recorded by Josephus, that all the Christians of these times escaped from Jerusalem unhurt, immediately prior to the Siege of Jerusalem by the Romans. True it is that the Christians did escape; and true it is that Josephus refers to them as Christian Jews; but they were not. These Christians were Israelites, of the tribe of Benjamin; no harm was done to them; they escaped, leaving their brethren

Digitized by Google

of Judah behind to suffer the punishment of their sins in rejecting their Saviour. Christ made overtures to them, but they resolutely denied Him. Paul preached to them—called himself a Jew, simply in order to be in common with them—but they would not hear him; some of them for a time received his good tidings; but afterwards they forsook him, and fell back again to Judaism. Hence it was that Paul turned his attention to the Gentiles instead. Therefore, the Jews were left behind for punishment, to suffer all the horrors of the Roman siege. But not so with Benjamin; they had now fulfilled their mission; they had been "a light alway" before Christ; they preached the great Light of the Gospel; they alone were used by God to proclaim the great Tidings to their lost brethren, the "lost sheep," the nine tribes who were then "scattered sheep" (Jer. l. 17) in the North-West region; and now, having accomplished the work they were given to do, the time arrived for them to depart. So, just as Pentecost was fulfilling prophecy given to Israel by Joel, so was their deliverance from Jerusalem the fulfilment of prophecy given to Israel by Jeremiah. This great prophet comes forth to their rescue, and says to this "one tribe," "O ye children of Benjamin, gather yourselves to FLEE OUT of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem, for evil appeareth out of the north (the Roman siege), and great destruction" (Jer. vi. 1); from which, by the will of God, they, the "one tribe," were to escape. Hence, these were not Christian Jews, as Josephus tells us they were, but Christian Israelites, composing the one tribe of Benjamin, and whose descendants are now numbered with us in Britain, and to whom we are indebted for the tidings of the Gospel. This tribe did not escape by the North-West, but took shipping by the Great Sea, hence, would come through Italy, by way of Rome; that, though possibly we might receive the glad tidings through the medium of Rome, yet, never through the false Church of Rome, but through our kindred of Benjamin. They would then make pilgrimage through France, through Gaul and Normandy, simply directed by the finger of God to the one point of concentration, where, crossing the English Channel, they would meet in England the other nine tribes of Israel. These tribes had made their way to England from the North-West points, where their fathers having previously had the Gospel proclaimed to them, were the more ready to receive it, *via* Benjamin, by way of Rome. Hence, I say, our accepted notions of the so-called Norman Conquest become a great delusion, forming part of the "blindness" that was to happen to us. That these invaders were not in reality Normans, but positively our own kindred of Benjamin, adopting this means, by direction

Digitized by Google

of God, to re-unite themselves with the main body. Thus we get, by this revelation, an entire harmony of Scripture, that can alone explain our Political National History, and shed light on National Events, as having been accomplished in accordance with Scripture Prophecy, and which, otherwise, can never become really intelligible, or truly comprehensible, compelling us to exclaim, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

WEIGHTS AND MEASURES.

PART II.—THE PRESENT.

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

By C. PIAZZI SMYTH, F.R.S.S., L., E., &c., Astronomer-Royal for Scotland; Author of "Life and Work at the Great Pyramid." —EDMONSTONE & DOUGLAS, 1867.

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

The least, as well as perhaps the best, that mortal man can do, when told, in these latter days, of the standards which have so happily assisted in recovering Israel, and saving us, a nation, alive, that they are the measures of the Lord—the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty is for him, man, to regard them with all his mind as well as all his

Digitized by Google

heart, besides fully believing that there *must* be much more in them on account of their origin, were his eyes opened to see it, than all that the mere mind or desires of men could have put into them *at the corresponding date*, when they were first manifested on earth. And so, precisely, it actually has been found by those who, armed with all the means and appliances of that exact mathematical and physical science which is the wonderful growth of the modern times in which we live, have seriously examined the case. For these persons have actually stood appalled at the wisdom and exalted meaning of these ancient things, when tested in that severe and searching manner of modern scientists just mentioned—a manner whose accuracy and power Moses himself, as a man, could have had no idea of.

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

Nor does this reference to the grandeur of Nature—in a manner superhuman to mere man, acting on his own faculties at that historic time—end with that one *linear* example of the

Digitized by Google

sacred cubit; for the measures of *capacity* and *weight*, as visibly presented in olden time by the Ark of the Covenant of Moses, and *still to be seen* in the long-hidden "coffer" in the interior of the Great Pyramid, symbolise the capacity and weight, or, in one word, the mean specific gravity of the whole world, with all its wondrous contents of various chemical materials, locked up, for the greater part, even still in the central darkness unknown; though all men, in a manner, exist on those materials, the resulting outcome, both in the balancing of the earth in its annual orbit round the sun, and the metals, oxides, and salts of the various elements, as they are found on the surface, suited so happily to the progressive wants of civilised men.

Further still, too, modern science has discovered that that unique stone building, which *has* successfully preserved to our times its own edition of the capacity measure of that Ark of the Covenant, which, though most sacred, neither the Tabernacle of Moses nor the Temple of Solomon were able to protect from *apparently** total destruction—viz., the Great Pyramid—stands in the *centre of all the land surface of the earth—i.e.*, of all that part of the globe where alone man can live and nations multiply; and this result only comes out when we include America, Australia, and Japan, though their dimensions, and even their very existence were utterly unknown to any or all the profane nations of antiquity. This same building, too—the Great Pyramid, the lasting and permanent casket of deposit for those sacred standards prepared in the beginning of the world for uses only to be fully manifested in the end of the same—is further found by its *height* (which is greater than any subsequent stone building by man has ever attained to, and there were none previous) to indicate, in another round and even series of numbers, the distance of the earth from the sun—that wonder-working luminary, which is the support of all *material* existence of any and every living creature upon this earth. An invaluable anthropological datum, therefore, is this sun-distance, yet not only never known to the ancients, but so far still from being actually ascertained that the Governments of Great Britain, France, Germany, the United States, and Russia are spending large sums of money, even at this moment, in preparations for further observations to be made in 1874 and 1882. In all which particulars, touching the data of the sacred measures of Israel, and the manner of their duplicate preservation, men may read, and will be enabled to

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

Digitized by Google

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

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

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

Digitized by Google

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

Digitized by Google

saying, "Hear ye me, Asa, and All Judah, and Benjamin." 2 Chronicles xv. 2. Amaziah gathered "All Judah and Benjamin." 2 Chron. xxv. 5; xxx. 6; xxxi. 1; xxxiv. 9. Even Levi, a tribe of Judah, need not be included in "All Judah," for we are told, "there was no passover like to that as Josiah kept; the Levites, and all Judah, and Israel (*i.e.* Benjamin), that were present." 2 Chron. xxxv. 18. After the seventy years' captivity of Babylon, *i.e.* 207 years after the nine tribes were lost, "All the men of Judah and Benjamin gathered themselves together unto Jerusalem." Ezra x. 9. And in Nehemiah's time, "at Jerusalem dwelt of the children of Judah, and of the children of Benjamin." Neh. xi. 4; xii. 34. From the days of Babylon there was only Benjamin belonging to Israel that kept with Judah, and yet this one tribe is repeatedly referred to as "All Israel." See Ezra ii. 70; viii. 25; x. 5; Neh. xii. 47. Indeed, there are scores of other instances, if we had space to produce them, in which "all" is not applied to Israel as an adjective, but as a noun, and it is in this sense only that Paul uses it, when he says "they are not all Israel that are of Israel," and elsewhere. "So all Israel shall be saved." Rom. xi. 26. Indeed, it cannot be understood in any other way, because, if received in the sense usually applied to it, it is, then, one, if not *the* most dangerous and mischief-making texts in the whole Bible. Apart from the explanation now given to it, it could be used only in malice, in the bitterness of hostility, in enmity, in a spirit entirely antagonistic to the peaceful teachings of Jesus, it would destroy all that is lovable and enjoyable in the Christian walk, for, then, we could only use this text as sitting in judgment over one another, thus usurping the Holy Prerogatives of God. Thus the bigotry of the Church sneers at Dissenting Christians using this text. Dissenters talk in the same impious strain of the good and the pure in the Church. Baptists there be that use the text as a weapon against the Methodists; and Wesleyans there be that hurl it as a two-edged sword against Calvinists; and Brethren, who hold they are of no denomination, have the effrontery and impiety to suppose that all others not of their persuasion are outside the pale of the Christian Church, each saying of each other, with an icy, suspicious shrug of the shoulders, and in the spirit of slander, "They are not all Israel that are of Israel." Christians! our Father never gave us such a weapon, and our Paul never intended it to be so used. No one section of the Church is yet perfect, but true Christians are in all, and after our Identity, "ALL ISRAEL" shall have harmony. What a prospect!

Digitized by Google

ANOTHER POINT FOR GERMANY.

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

"Edinburgh, July, 1871.

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

"I remain,

"Yours very truly,

"C. PIAZZI SMITH."

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

THE TEUTONIC DIFFICULTY.

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

In finding Israel, fresh fields for discovery are opened up.

Digitized by Google

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

Again, not only are the Assyrians a lost nation, yet to be found, but there are other lost peoples that have yet to come to light; there are the Philistines, the Edomites, the Moabites, and the Ammonites; all these have to come into distinct recognition within a few years, because, when the selected of our people, "one of a city and two of a family," according to the consumption

Digitized by Google

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

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

A CHAPTER OF IDENTITIES.

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

Digitized by Google

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

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

II. Israel was given a binding and everlasting law, viz., not to give false evidence against each other in social or legal matters. "Thou shalt not bear false witness against thy neighbour." Exodus xx. 16. And perjury is a punishable offence to this day by our Law; hence a Conservative Identity.

Digitized by Google

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

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

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

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

VII. The Blind. "Cursed be he that maketh the blind to wander out of the way." Deut. xxvii. 18. It is one of the finest sights in our large Cities, to see the compassion of our people towards the blind, the willingness displayed by Peers, Gentry, and Commoners to assist them across a busy road; hence an Identity.

Digitized by Google

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

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

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

SANSKRIT.—A CONNECTING LINK.

By Captain CARTER, *of Cheltenham College.*

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

Our national history, from the Saka Suna period, does certainly appear to give the only historical accomplishment of the predictions which were intended for Israel to verify—*i.e.*, for Israel, as a lost people, without knowledge of their true ancestry. It therefore becomes interesting to enquire what would be the procedure of the Israelites after the Assyrian captivity; for it was not only a fact, that, from this time they would become lost—entirely cut off from the associations of their former history—which could only be effected by the annihilation, as far as they were concerned, not only of their name, but also of their language; the Divine decree being, not only that they should be "no more remembered by their name" (Hos. ii. 17), but also "with another tongue will I speak to this people." Isa. xxviii. 11. Therefore, both name

Digitized by Google

and language have been taken from them; thus, it is evident that they would soon find themselves in the midst of other peoples, without being able to give any clear or satisfactory account of themselves as to country or origin; and from this very circumstance, would gather around them some entirely new associations, that would give testimony to after ages, that they did positively inherit such an awkward æra, and would also prove, that God's Sure Word, on these two points, positively received confirmation. So, with a strong corroborative testimony, History does come forth with her undeniable proofs; and the very words, Saka Sunya, supply a most important Link to substantiate Mr. Hine's truly wonderful theory. Saka Sunya, pure Sanskrit words, possess most telling signification. Saka, शाक, means an æra, epoch, date. Sunya, शून्य, means void, destitute of, empty. Thus, the two words combined form the name of a people without an æra or dating point; hence, a people lost, unknown to themselves, ignorant of their ancestry. This was the immediate state of Israel after their captivity. It would be difficult to understand what more appropriate name could have been adopted, so fitly handing down to us a proof of God's far-seeing wisdom, and, at the same time, furnishing us with so remarkable a connecting Link. This was the intermediate state of the people, when they, in the goodness of God's arrangements, became a lost race; being a name and language most eminently qualified to perpetuate that blindness that was designed to happen to them; a name that, as they passed through other countries in their continual movements, would supply in itself an apt reply to the natural interrogations, Who art thou? Whence comest thou? The reply being, Saka Sunya; without an æra, or dating point. Lost and unknown, शाकशून्य, Saka Sunya!

AN AWKWARD DILEMMA.

It is right to say that a few ministers have told me that the idea of the English being Lost Israel was too absurd to entertain. Such ministers are hardly aware of the corner into which they drive themselves: for, if we are not Israel, then we are a Gentile Nation, and, as a Gentile Nation, it will be our mission, when Lost Israel is found, to go to God, in the presence of Israel, with this ugly confession—that our fathers have inherited lies, vanities, and things wherein is no profit. We shall have to go honestly and boldly to confess that our fathers—*i.e.*, the Archbishops, the Bishops, and Clergy; the Wesleyans, Presbyterians, and Congregationalists—have all through their Church histories inherited lies, vanities, and un-

Digitized by Google

profitable things. This must be our painful position, if we are a Gentile Nation, and our Bible be true; because the Book declares—and no man can destroy its meaning—that "the Gentiles shall come unto thee from the ends of the earth, and shall say, SURELY our fathers have inherited lies, vanity, and things wherein there is no profit. . . . . and they shall know that my name is the Lord." Jer. xvi. 19. If we are not Israel, we cannot deny that this will be our case; and the logical deductions from this thought would operate so fearfully against the interests of the Church, as to be too dreadful to contemplate. Thank God, only a few have so said, and they without supplying a single proof—it being beyond the power of man to prove that we are not. On the other hand, I know of several ministers who receive the Identity; and am credibly informed that there are known to be eighty Clergymen of the Church of England, who hold it to be true that the English are Israel.

EVERLASTING PUNISHMENT.

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

Digitized by Google

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

THE CASE OF JUDAH.

The pages of my "Flashes" already show signs of being unable to contain all the matter that I purposed and wished to crowd into them, so that I must be sparing of my room. I will therefore condense as much as possible the case of Judah,

Digitized by Google

or the Jews, which comprises the tribe of Judah, and the tribe of Levi, these two tribes only, forming the House of Judah. They are now, even to this day, under the curses given forth from the 16th verse of Deuteronomy xxvii. And anyone acquainted with Jewish, as distinct from Israelitish, History, cannot fail to see how literally these curses have been verified among the Jews. "Thy heaven that is over thy head shall be brass. The Lord shall cause thee to be smitten before thine enemies. Shalt be removed into all the kingdoms of the earth. The Lord shall smite thee with madness and blindness. Thou shalt be only oppressed and spoiled evermore. Thy sons and thy daughters shall be given unto another people. Thou shalt be only oppressed and crushed alway. Thou shalt become an astonishment, a proverb and a byword, among all nations. Thou shalt eat the flesh of thy sons and of thy daughters, in the siege, and in the straitness, wherewith thine enemies shall distress thee. Ye shall be left few in number. The Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind. Thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life. Shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone." These are but selections from Deuteronomy xxviii., and being uttered before Palestine was possessed, would almost stand for nothing, unless effect was also given to them by the Prophets. These I call to my aid, for they testify very plainly that these curses have only been applied by the Prophets to the Jews, and not to Israel; also, that the curses spoken by the Prophets have their groundwork in Deuteronomy. Thus: "Judah is fallen; because their tongue and their doings are against the Lord. The show of their Countenance (*i.e., the Jewish known physiognomy*), doth witness against them." Isaiah iii. 8, 9. But ye (Judah) are they that forsake the Lord. . . . . Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because, when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not." Isa. lxv. 11, 12. "Declare ye in Judah. . . . . I will bring evil from the North (the Roman Siege), and great destruction. When thou art spoiled, what wilt thou do?" Jer. iv. 5, 6, 30. "They said, We will not walk therein. We will not hearken. Therefore, I will bring evil upon this people; I will lay stumbling blocks before this people." Jer. vi. 16, 17, 19, 21. "Therefore, pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee. Seest thou not what they do in the cities of Judah? The children of Judah have done evil in my sight." Jer. vii. 16, 17, 30. "Death shall be chosen rather than life." viii. 3. "I will feed them with

Digitized by Google

wormwood, and give them water of gall to drink. I will scatter them also among the heathen." Jer. ix. 15, 16; xi. 9, 11, 14; xiv. 11, 16, 17. "I will cause them to be removed into all the kingdoms of the earth. I will bereave them of children. Thy substance and thy treasures will I give to the spoil without price." Jer. xv. 4, 7, 13. "They shall die of grievous deaths; they shall not be lamented. I will cause to cease the voice of mirth, and the voice of gladness. I will not show you favour." xvi. 4, 9, 13. "The sin of Judah is written with a pen of iron; thyself shalt discontinue from thine heritage. I will cause thee to SERVE thine enemies." xvii. 1, 4. "Let their wives be bereaved of their children, and be widows; and let their men be put to death; their young men slain." xviii. 21. "I will make void the counsel of Judah. I will cause them to fall by the sword before their enemies; I will cause them to eat the flesh of their sons, in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them." xix. 7, 9. "I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten." xxiii. 40. "I will deliver them to be removed into all the kingdoms of the earth for their hurt; to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them." xxiv. 9; xxxiv. 17. "I will bring upon Judah all the evil I have pronounced against them." xxxv. 17; xxxvi. 31. "Ye shall be an execration, and an astonishment, and a curse, and a reproach." xlii. 18; Lam. v. 8; Ezek. v. 12. "Is it a light thing to the House of Judah that they commit the abominations which they commit? Therefore will I also deal in fury; mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them." Ezek. viii. 17, 18. "Therefore have I made thee a reproach unto the heathen, and a mocking to all countries." Ezek. xxii. 4. "Thou shalt take thine inheritance in thyself, in the sight of the heathen" (*i.e.*, shall not possess any country). Ezek. xxii. 16. "I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent." Ezek. xxiv. 14. "Judah also shall fall. I will pour out my wrath upon them like water." Hosea v. 5, 10. "I will send a fire upon Judah." Amos ii. 5; Obad. 12. "I will bring distress upon men; they shall walk like blind men. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. i. 17, 18. "Therefore, it is come to pass, that as He cried, and they would not hear; so they cried, and I would not hear, saith the Lord of Hosts." Zech. vii. 13.

Thus is given the testimony of the Prophets in reference to Judah. I do not pretend to have quoted the passages in full; space would not allow it. I have merely gleaned,—the whole

Digitized by Google

matter against them would fill two Pamphlets; enough is given for the purpose, and I now proceed to procure the testimony of the New Testament. Christ did not come to destroy the Prophets, but to confirm their sayings. Matt. v. 17. He knew that Judah would reject Him, and merely corroborated the Prophets, in saying, "It is given unto you (Israel) to know the mysteries of the kingdom, but to them (Judah) it is not given. Therefore speak I to them (Judah) in parables; because, they seeing, see not; and hearing, they hear not; neither do they understand, and in them (Judah) is fulfilled the prophecy of Esaias, which saith, by hearing, ye shall hear, and shall not understand, and seeing, ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes (Israel's), for they see; and your ears, for they hear." Matt. xiii. 11-16; Mark iv. 12; Luke viii. 10; John xii. 40. Then answered the Jews (*i.e.*, Judah) to Pilate, "His blood be on us, and on our children." Matt. xxvii. 25. God took them at their word, hence, their children to this day are under the curse. "Art thou the Christ? tell us, and He said unto them (*i.e.*, unto Judah, not unto Israel), if I tell you, ye will not believe." Luke xxii. 67. Christ "came unto his own (Judah was Christ's own tribe), and His own received him not." John i. 11. "He would not walk in Jewry, because the Jews sought to kill him." John vii. 1; viii. 21. "And Jesus said, for judgment I am come into this world, that they which see not (*i.e.*, Israel in their blindness) might see, and that they which see (*i.e.*, Judah) might be made blind. Therefore (Judah) your sin remaineth." John ix. 39-41. "Ye believe not, because ye are not of my sheep" (*i.e.*, of the sheep of Israel). x. 26. "This cometh to pass, that the Word might be fulfilled that is written in their (Judah's) law, They hated me without a cause." xv. 25. This was not then Israel's law, because, to Israel, "The law and the Prophets were until John" (Luke xvi. 16-18), when Israel was divorced from the Mosaic Law. "Weep not for me, but weep for yourselves (Judah) and for your children." Luke xxiii. 28. Christ appeared to Paul when in a trance, saying, "Make haste, and get thee quickly out of Jerusalem, for they (Judah) will not receive thy testimony concerning me." Acts xxii. 18. Paul himself testified that Judah would not receive the gospel, and quoted the prophets to corroborate his statement. Acts xxviii. 25, 27. This was partly the reason why the salvation of God was "sent unto the Gentiles," who would hear it. v. 28. Because Judah, who undoubtedly are "of Israel," therefore, are "natural branches," and these "branches"

Digitized by Google

being "broken off," the Gentiles, being as wild olive trees, "wert graffed in" among them. Among whom? Why, Israel. The branches were not purposely broken off, that the Gentiles might be graffed in, but, "because of unbelief, they (Judah) were broken off." Romans xi. 17, 24. They "killed the Lord Jesus and their own Prophets," and "the wrath is come upon them to the UTTERMOST." 1 Thess. ii. 15, 16. Peter, who only wrote his Epistles to Israel, *i.e.*, to our Nation, and whose letters are sheer nonsense if applied in their entirety to any one Gentile Nation upon the Continent, testifies that Christ is precious, "unto you, therefore (*i.e.*, Israel), which believe," "but unto them which be disobedient" (*i.e.*, Judah) He is "a stone of stumbling, and a rock of offence, whereunto also they (Judah) were appointed." 1 Peter ii. 7, 8. John speaks of Judah as "of Antichrist" (not "the Antichrist") saying, "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world." 1 John iv. 3.

Hence is given, very hurriedly, the case of Judah up to the present time, their history literally responding to the Scriptures. They are not a numerous people. No doubt an exact census of the Jews would be difficult to secure, yet most trustworthy authorities state their numbers to be much under 5,000,000, and that in all parts of the world. My readers will suffer me to enjoy my own opinion; therefore, finding many passages which testify that they will remain under the Mosaic Law, I have no faith whatever in their conversion to Christianity. I have heard statements made at recent Meetings, that in one Church, East of London, between two and three thousand had been baptised; but am inclined to think it would be difficult for any one to point to a single Church about Whitechapel or Aldgate having 100, or even 50, or even 5 converts from Judaism regularly in its congregation. I am not accountable for a published statement in *The Times* newspaper, that each so-called conversion has cost our Jews' Societies £2000, but, if so, I could understand baptism being a sort of bait for "loaves and fishes," accompanied, as in Paul's time, by great "fallings away" afterwards. The Jews most assuredly will return to Judæa, but not until we ourselves restore them. Most assuredly they will re-build their Temple, and re-establish the Mosaic Service within that Temple, because seven chapters from Ezekiel xl. are devoted to Judah, God Himself commanding and instructing them how to do it, and, if not done, these chapters would be devoid of meaning, a thought impossible to credit. It is also most certain, that not until they have been in their land some years, serving God under their law, will they embrace Christ; then, and not until then, will they become re-united with Israel, ourselves.

Digitized by Google

SEVEN-EIGHTHS OF THE BIBLE MISUNDERSTOOD.

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

Brethren! is it not a lamentable assertion to make in 1875, that seven-eighths of the Bible are misunderstood? yet it is, too truly, a fact. By not distinguishing Israel from Judah, we set all the prophetical books at variance with each other; we make one prophet give the direct falsehood to another; we make Isaiah call into question the prophecies of Jeremiah; and Jeremiah impugn the statements of Hosea. We set Joel against Amos, Zephaniah against Zechariah, and make Ezekiel contradict them all. Hundreds of proofs are at hand to substantiate these statements, but a few must suffice. Isaiah, Hosea, and Christ declare Israel to be Lost. Isaiah vii. 8; Hosea i. 10; vi. 2; Matt. xv. 24. Jeremiah and Ezekiel declare Judah to be Known. Jer. xxiv. 9; Ezek. xxii. 4. Hosea declares Israel to be as the sand for Multitude. Hos. i. 10. Jeremiah declares Judah to be Few in number. Jer. xv. 7. Isaiah, David, and Micah declare Israel to be the Strongest War Power upon earth. Isa. xli. 11; Psa. cv. 24; Micah vii. 16. Whereas Jeremiah declares Judah to be Without Might. Jer. xix. 7. God Almighty, Samuel, David, Isaiah, and Jeremiah declare Israel to be a Monarchy. 2 Sam. vii. 12, 13;

Digitized by Google

Psa. lxxxix. 4; Isa. xxxvii. 31; xlix. 23; Jer. xxxiii. 26. Jeremiah states Judah to be without Government. xvii. 4. Isaiah and Obadiah state Israel to be an Island Nation with large Colonies. xlix. 1, 8; Obad. 17. Jeremiah and Ezekiel state Judah to be Strangers in all Countries, without Geographical Inheritance. Jer. xxiv. 9; Ezek. xxii. 16. Isaiah, Hosea, Micah, Habakkuk, and Paul declare Israel to be a Christian People. Isa. xliv. 23; Hos. ii. 19; Micah v. 7; Hab. iii. 13; Rom. vi. 14. Whereas Ezekiel, Nahum, Zechariah, Christ, and Peter declare Judah to be under the Mosaic Law. Ezek. xliii. 18-27; Nahum i. 15; Zech. ix. 11; Mark vii. 9; Luke xiii. 35; 1 Peter ii. 8. Many scores of such illustrations might be given. These statements are, in reality, perfectly harmonious. It is only when we read Scripture in our blindness, under the impression that each statement refers to one and the same people, that it becomes contradictory; then it is that the whole Bible seems one mass of confusion, defying the genius of man to bring forth a shadow of reconciliation, without doing material damage to other parts of the Book. Tom Paine fell into the common error of looking at the Jews as the House of Israel, and states boldly in his writings that he was led into infidelity because he saw that the Jews could never verify the promises given to Israel; he therefore gave the Bible up as a myth. Honestly, I cannot blame the man; for he did but exercise an acute judgment; and I frankly avow, that if my eyes had not been opened, and my mind instructed, to see that Israel and Judah are not the same people, I could have come to no other conclusion. I can never be too thankful to the Almighty, that in my youth He used the late Professor Wilson to show me the difference between the two Houses. The very understanding of this difference is THE KEY by which almost the entire Bible becomes intelligible, and I cannot state too strongly, that the man who has not yet seen that the Israel of the Scriptures are totally distinct from the Jewish people, is yet in the very infancy, the mere alphabet of Biblical study, and that, to this day, the meaning of fully seven-eighths of the Bible is completely shut out to his understanding.

I close this chapter by a short and powerful description of the difference between Israel and Judah, given forth by God Himself:—"Therefore, thus saith the Lord God, Behold, my servants (Israel) shall eat, but ye (Judah) shall be hungry; behold, my servants (Israel) shall drink, but ye (Judah) shall be thirsty; behold, my servants (Israel) shall rejoice, but ye (Judah) shall be ashamed; behold, my servants (Israel) shall sing for joy of heart, but ye (Judah) shall cry for sorrow of heart, and shall howl for vexation of spirit; and ye (Judah) shall leave your name for a curse unto my chosen (Israel): for the Lord God shall slay thee (Judah), and call His servants

Digitized by Google

(Israel) by ANOTHER NAME" (*i.e.*, the English Name). Isa. lxv. 13, 14, 15.

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

WEIGHTS AND MEASURES.

PART III.—THE FUTURE.

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

By C. PIAZZI SMYTH, F.R.SS., L. & E., &c.; Astronomer-Royal for Scotland; author of "The Antiquity of Intellectual Man." —Edmonstone and Douglas. 1868.

For the *present*, or as far as the world has gone yet, such a gentle demonstration as that just drawn from the cosmic bearings of the Sacred Weights and Measures, that God is, and has at no very distant period of the world's past history, interfered with the course of Nature, and for the express purpose of placing man on a high level at the beginning of his earthly career, such a quiet and closet kind of demonstration *may* be sufficient; for there is the fact, waiting and having waited for 4000 years, *indelibly built into* the very substance of lasting granite, and ready to tell its tale and give forth its message whenever these things are investigated with sufficient scientific ability, or due meekness and teachableness of spirit. But for the wilder scenes to come of man's positive rebellion and Satan's most strenuous efforts, which prophecy announces are now looming in the future, there may be required sharper and severer methods,

Digitized by Google

more active control, and more decided opposition; indeed, they may call upon all who are on God's side to take up with these proved Metrological Standards of His publicly, and openly to testify the reality of their faith as to Whose these standards really are and what they symbolise before all the world.

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

But, on the other hand, the Sacred Scriptures have declared, "the earth is the Lord's and the fulness thereof." Ps. xxiv. 1. Shall not then His elect raise up, in opposition to that newly-invented metre so typical of Cainite man's claims to self-righteousness and worldly possession by his own won right, the Sacred Standard of the admirably earth-commensurable and earth-governing Cubit of the Sanctuary; and thereby show before all peoples, *to Whom* they consider themselves indebted for their place thereon, and all the mercies of preservation vouchsafed to them upon it? Yet, either these servants of the Lord are supine, or the time is not yet quite arrived for their manifesting themselves in this manner. But meanwhile, see how the evil leaven is working. Although the last attempt by the communists in Paris, only a few months ago, to again abolish the Christian Era and resuscitate the mode of reckoning years from the date of the first French Republic, was quenched in blood by men of their own nation, still the adoption of the weights and measures part of the French metrical system has strangely got the ear of half mankind. Most of the philosophers of our day, ignorant of the excellent earth-commensurability of the Sacred Cubit, have been seduced by the French metre's plausible claim to be the only one earth-commensurable standard in existence, because the only one invented in modern scientific times or since the size and shape of the earth have been known by man's own measuring; while the rulers of many kingdoms have bound themselves to the same human metre, and are pledged to make their respective peoples penally adopt it in all their transactions, both at home and abroad; indeed, they are so to proceed in their future commercial

Digitized by Google

treaties with other nations, "that all, both small and great, rich and poor, free and bond, shall receive *that* mark in their right hand or in their forehead; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

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

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

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

Now there is an admirable Report on Weights and Measures generally, by a late American Statesman, in his day one of the ablest minds in all the United States—John Quincy Adams—and he there sets forth, in a manner that has never been contradicted, and from reasons totally independent of everything contained in these pages, for he apparently knew nothing either of the Sacred Israelite Measures or of those of the Great Pyramid; yet he sets forth with perfect confidence, from his own head-views of the world, man, and nature, that:

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

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

3rd. That if some system could be found, combining some of the principles of earth-commensurability of the French standards, with the human adaptabilities (especially for the poor, the weak, and the little educated) of the British standards' kindly features—features, however, as he maintains, more conspicuous in the

Digitized by Google

earliest known Anglo-Saxon types of 1000 years ago than their present, modern, Parliamentary arranged examples—such system, he firmly considers, would inevitably become the rule of the future for all nations and all time.

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

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

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

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

And when to these characteristics we add that there are further elucidations of the Great Pyramid's internal structure now coming out, tending to identify it more particularly with Christ allusions, and with the *first* prophecy which the Bible contains as to the appointed Deliverer to come of the seed of the woman without the agency of man, can we close our eyes to the apparently growing fact that the Metrology of the Great Pyramid is in very truth that of the Angel of the Covenant, or the adorable Messiah? And if, according to all human wisdom and experience, a perfect system of weights and measures must precede a perfect government and legislation, and if we do find that the Divine Messiah's Metrological System, prepared though concealed, and hid though placed most ostensibly in the very midst of mankind and in a manner in their keeping, from almost the beginning of the world, hallowed also, or rather testified to by its some time partial use

Digitized by Google

among the sacred and peculiar people, is now being completely manifested from its ancient Pyramidal and Central Monument of all the earth, in a manner never known or heard of before, can there be any other practical conclusion but that the Second Coming of the same Messiah, to take up His great power, and reign amongst men as a Universal King for a thousand years, as all the Prophets have declared, is now exceedingly close at hand?

THE ENGLISH MONARCHY.

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

It is the exclusive privilege and honour of the Rev. F. R. A. Glover, M.A., to prove that our most Gracious Majesty Queen Victoria is positively descended in a literal, lineal, legitimate descent from the Seed Royal of the House of David. This Mr. Glover most logically, powerfully, and undeniably accomplishes in his truly wonderful Work, "England, the Remnant of Judah," a Work unequalled for penetration and intrinsic worth. I venture to say, that no work with more important results to the Church or the State has ever been issued from the press. It supplies, with historical certainty, that the fixed and unalterable promise, given by God to David, has been literally carried out. "The Lord has sworn in truth unto David, He will not turn from it; of the fruit of thy body will I SET upon thy throne." Psa. cxxxii. 11. This promise, that the Seed from David's House should rule OVER ISRAEL is many times given; and the Monarchy of England is the only home for such a Seed. God has promised to preserve both—to preserve the Throne, and to preserve the Seed to set upon the Throne—both are *indestructible;* and it becomes an unprofitable and useless task for any to attempt to fight against them. The only alteration that can in any way occur to the British Constitution is, when that time arrives when God Himself will restore to us our "Judges as at the first."

Digitized by Google

Isa. i. 26. Therefore, Republicanism for England is altogether out of the question; and they are but misguided, and err in judgment, who would even suggest such an alteration. The very thought, properly seen, conveys an insulting menace to our God. The thing is so impossible, that it becomes an idle waste of time, even to give the matter consideration, and, I maintain, once let the working masses come to a knowledge of our Identity with Israel, with all its inseparable grand and glorious results, and it immediately becomes the very last of their desires that injury should be done to the grand, illustrious traditions of the Noble Monarchy of England, reaching in its train to the very Throne of Solomon and of David.

The Monarchy of England is too great and too powerfully seated, to be eradicated; not only being seated in the affections and hearts of the millions, who are ever Loyal, but also in the Will of God, *therefore* most intensely irremoveable. We can never change our Constitution, until the time arrives when God will once more establish His Theocracy. Until then we shall bud and blossom, and fill the face of the world with fruit, under the Throne handed down to us from David. Notwithstanding, it may be, the smiles of some of my readers, I still venture to hope that this will be *under* the peaceful and unexampled sway of our Sovereign Lady Queen Victoria, who, with the longevity that belongs to the "old estates," and, that is promised to us, as a consequence of our Identity, will, I fondly hope, and firmly believe, have Her life spared to exercise dominion from our Throne, when again re-seated in Palestine, which it will be in a few years' time.

The proofs given in these two pamphlets that we are identical with Lost Israel, are too undeniable to be cast aside. No mind exists ingenious enough to disprove this fact; but, I candidly confess, that for many years my mind was considerably perplexed upon one point. I knew not how to explain it. It was my only difficulty; the point was material. It was this—Being Israel, it became needful to show that a descendant from the House of David, who was of the House of Judah, and not of the House of Israel, was reigning *over us*, because David's Throne was to continue to reign over Israel: I will "build up thy throne to all generations." Psa. lxxxix. 4. "I will stablish the throne of his kingdom for ever. Thine house and thy kingdom shall be established for ever." 2 Sam. vii. 12, 13, 16. "There shall not fail thee a man in my sight to sit on the throne of Israel." 1 Kings viii. 25. "Then I will establish the throne of thy kingdom UPON ISRAEL for ever." 1 Kings ix. 5; 1 Chron. xvii. 11, 12. "I will establish the throne of his kingdom OVER ISRAEL for ever." 1 Chron. xxii. 10. "Ought ye not to know that the Lord God of Israel gave the kingdom OVER Israel to David FOR EVER, to him, and to his sons, by a covenant of salt." 2 Chron.

Digitized by Google

xiii. 5; xxi. 7; Jer. xxxiii. 20, 21, 26, &c., &c. This was my great and only difficulty. I knew not how to prove that David's throne was still in existence, and only received the light from the Rev. F. R. A. Glover's most valuable Book before referred to. He very clearly proves that our Queen is from David's House; that she belongs, not to the masses of Judah, or the Jewish people, but to the "*Remnant* of Judah," that "escaped from the House of Judah," the *élite* of Judah, that was "to take root downward and bear fruit upward." 2 Kings xix. 30. Thus, we being, by so many proofs, undeniably Israel, it is obvious, beyond the sureness of Mr. Glover's proofs, that it *must* be so, because "The zeal of the Lord of Hosts shall do this." (verse 31.) Therefore, if we were still unable to prove this point, Faith alone, our Faith in God, would compel us to believe that it was so, because we could not have the Greater, without the Lesser being included. Nevertheless, Mr. Glover most beautifully proves that IT HAS BEEN DONE.

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

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

Digitized by Google

Quite true is it, that these follies used to "circulate money," but only in limited and inappropriate directions, leading too often to ruin and crippled resources, giving to the world the old scandal of good families being brought to the verge of bankruptcy. But now, since our Queen has chosen the better part of quiet, retired, and domesticated life, nearly every business has most wonderfully progressed; money has been more abundantly spent upon the substantial purposes of true civilisation. Instead of dissipation and wanton waste, Science and Art and Manufactures have been fostered to an extent never before encouraged. In no other age of our Country, but in this "quiet life" age, have stately buildings been erected, covering immense waste grounds, until we have in our West End of London, not merely Streets, but long Roads of Palaces and Mansions, elaborately furnished and superbly decorated, giving, in the very truest sense, birth to a progress, too massive and grand ever to have been dreamt of in the late King William's time. In no Reign, indeed, in no successive half dozen Reigns, has such a progress as ours been effected; thus, money has never before been so much put into circulation. No longer confined to, though still in, the narrow channels, it now receives a powerful flow, in a broad current, for the direct and real benefit of trade in general, and for all these invaluable blessings we are mainly indebted (under the guidance of God) to the quiet, happy, and virtuous Life of our Reigning Sovereign.

Again, another great use derived from this view, must be, to give ease and assurance to doubtful minds. Our Queen can never ignominiously abdicate, or go into exile. This may be the lot of many of the Gentile Potentates, and England may continue to be their asylum, but England's Queen can never share such trouble. For our part, we may complacently suffer a few simple minds to unfurl a torn and dirty flag, and march in their simplicity to Trafalgar Square. We can afford to let them speak all day, all night, or all the week, to their Canaanitish allies, for they can do no harm. They cannot undo what God has done, is doing, and means to do. They cannot, by any possibility, set aside a work God commenced some 3000 years ago, which He ordained still to exist, and which He has sworn by a "Covenant of Salt" shall be continued. There is no danger in their talking, and that Cabinet would be both weak and foolish that fears the consequences. Forsooth! to parade the police force, issue edicts or countermand them, and confine the military in barracks, because of such nonsense. Rather let us leave the simpletons to their folly, because the sound judgment and loyalty of our masses will ever hold this littleness in deserved contempt. The British Monarchy and David's Throne are indestructible. Long may it be the Nation's prayer: GOD SAVE THE QUEEN.

Digitized by Google

JACOB'S STONE.—A PILLAR OF WITNESS.

By Rev. F. R. A. GLOVER, M.A., author of "England, the Remnant of Judah," &c. 1861.

INTRODUCTION.

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

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

CHAPTER I. LIA FAIL, THE STONE OF DESTINY.

It is called the Stone of Destiny, because a Prophetic Rune has attached itself to it, for some 2400 years to this effect,—

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

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

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

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

Digitized by Google

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

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

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

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

In the same sense, again, the Prophet Isaiah, in xxviii. 29, where The Lord is apostrophized as "*wonderful* in counsel," the same word is employed: as if to sum up, in one all-comprehensive word, the full Competence, in all, of God for All Things.

Coupled now with this Stone, Fail, with its truly *wonderful* name, in that Pagan Country, as Ireland, B.C. 580, was, there was

Digitized by Google

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

The promise of perpetuity here made is a prophecy. Be it true, or be it false, it *stands* a prophecy. Therefore, there was, at the time *then* present, some person who was, or who meant to pass for, a prophet, B.C. 580. And, as the word was Hebrew which was given to the Stone, the man who *gave* the Name would be a *Hebrew* Prophet. And what Prophet could have been there at the time? The Prophet Jeremiah *might* have been, for he had been commanded to escape, Jer. xliv. 14, 28, from Egypt, B.C. 587, whither his persecutors had dragged him and Baruch, and "*the King's Daughters*," *by force*, in the year 588 (Jer. xliii. 6). Returning to Jerusalem, as commanded, the way was open for them

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

† The then name of Tara.

Digitized by Google

to take passage with the escaping ships of Dan, westward. So we are informed, that the Tuatha da Danan * (with whom some Simon Breig [? Baruch] is associated), were those who *did* bring the Stone to Ireland. These Danites were men long accustomed to ships; and, although the Babylonish enemy might drive flocks of unresisting people before their soldiers into captivity, it was not likely that Ship-Owners, men well known, 700 years before, to Deborah and Barak, to be quite capable of taking care of themselves (Jud. v. 17), would leave their ships to be seized by the enemy. The way being clear to escape by sea, The Stone, which, as its Name implies, must have come from Judæa, could have been easily brought thus, westward; and, doubtless, so it happened.

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

If the King would promise, and bind himself solemnly, to perform these things, the Prophet, for his part, would bless the Nuptials, and promise, in the Name of the Lord, perpetuity to the Throne of the Race springing from the alliance; according as Nathan had promised the same to David aforetime, under like conditions, namely, till *He* should come, to Whom all Earthly Crowns would have to surrender, as declared in the act of deposition done upon King Zedekiah, by the Prophet Ezekiel, xxi. 27.

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

Digitized by Google

Whether or not these things were said, they were *done.* David's Line and Sceptre were re-established.

What sensible Pagan King, already at feud with the Philosophical "Bel and the Dragon" Handicraftsmen—which happened to be the case—would not have leapt at the proposal? Emancipated from the tyranny of the sham miracle-workers: the Law of Baal displaced by the Law of the Two Tables: the College of Ollams at once instituted: and, for a Queen, the woman of exquisite grace and beauty—"the most lovely that came over the plain,"—rich beyond estimate in the endowment of Perpetuity of Sceptre! That he *did* accept the Conditions is clear. That the Nuptials were duly celebrated, the below recited poem, translated out of Irish, and now 1000 years old, fully establishes. Also, that the King most faithfully maintained all that he promised, was affectionately acknowledged on the premature death-bed of this most charming creature, whose like, it appears, never was before seen.

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

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

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

These are among the indications which make it evident that, at the time that Jewish stragglers, from Babylon, moved in all directions Eastward, taking information and intelligence of things then done, and in future expected about Jerusalem, the appointed Prophet of the Nations, faithful to his duty, betook himself Westward, accompanied with the means of resuscitating the Kingdom of Judah in abeyance (in Sanctuary, as it is called in Holy Writ), according to the obligations imposed on the youthful Prophet,† when he first received his name and his commission. At the time, that is, that the youth of Judah were considered old enough to take on them the position of our youth at Confirmation. These are the words:—Jer. i. 10: "See, I have set thee, this day, over the Nations and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down; *to plant* and *to build.*" And, as through all his previous life, the duty that devolved on him during its painful course (from B.C. 629 to 588), had been

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

† Jeremiah, literally "Jehovah shows," that is, "the Lightning." The name of the Prophet of the Nations was, "the Lightning of the Lord."

Digitized by Google

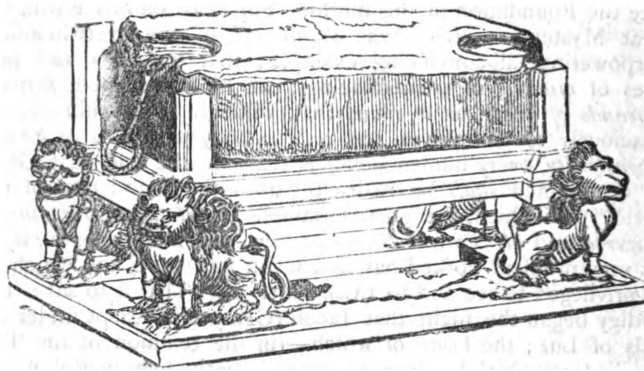
acutely felt by the Prophet for 50 years;* and his anxiety "to resuscitate" Judah, was shown, so long as he *could* remain in the land at all, as appears by his last remonstrance with, and encouragement to, the men of the last Remnant of Judah (xlii. 10), then existing, afterwards *utterly* cut off (xlii. 22; xliv. 12, 25); . . we may be sure that he was only too happy in the solace it must have afforded him at last—having the opportunity "of planting and building" all that was to be allowed to the Kingdom in Sanctuary to enjoy—*to pronounce the prophecy*, in the presence of the Occupants of the Resuscitated Throne, of Perpetuity in a Line of Kings, embodied and perpetuated in the Legend of the Stone. A Perpetuity, only to terminate on the coming of Him Who shall redress the wrong done to David in the insufferable wickedness of King and People of Judæa, Ezek. xxi. 26-7, by the interruption of the unfulfilled promise made to him by God, through Nathan the Prophet, in the Restoration of the Sceptre to the Stem of Jesse, at the Throne of the Great King in Jerusalem, on the re-union of Judah and Israel: *A prophecy, which was to be the* KEY *to the discovery of the fact, kept out of sight of those to whose custody and* USE "*The Stone of Israel*" *was vouchsafed.* By which great prodigy, *of a continuous event wrought out*, through the actings of, and by, the Church *on Earth*, Principalities and Powers in Heavenly Places, *en ouranois*, Eph. iii. 10—literally, "IN THE HEAVENS," are learning, what *is* "the fellowship of the Mystery in Christ, hid since the Foundation of the World. For *Here*, on *this* Earth, the Great Mystery *is about being manifested*, in one overwhelming, overpowering, all-convincing example; that the wills and purposes of *millions* of created beings, can be so directed, *through thousands of years*, as *to show*, that, willingly or unwillingly, unconsciously to themselves, and *with entire free-will as to human responsibility*, every human being is realising the end that GOD has determined *shall* be realised "from the foundation of the World"; of which, the great ensample to *all the Worlds in the Universe*, and *all Sentient Beings in them*, and EVERYWHERE, is, in this very problem worked out, and MADE MANIFEST, and which we are privileged to see and to TAKE PART IN. That is to say: The prodigy began the night that Jacob (Gen. xxviii.) slept under the walls of Luz; the Issue of which—(in the re-union of the Two Families into which his descendants split, in the lines of Rehoboam and Jeroboam, through their Identification, *now known* to culminate in the condescension of the Great God and Saviour, through whom all this wonderful mystery has been working out for a hundred generations)—is, The Scene exhibited in that 23rd chapter of Jeremiah, which, of all the Churches in the World, *that*

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

Digitized by Google

alone, which has GOD'S House for *its* God's House, has ever proclaimed, and *never ceased to proclaim*, as a Warning, as a Call, and as a Fact, on Pre-Advent Sunday *in every year*,—viz., "Judah and Israel to be dwelling in *their own* Land, when the LORD OUR RIGHTEOUSNESS shall exercise Justice and Judgment on the *Earth*." And, part of the Great Mystery is, as concerns ourselves, that, *preparatory* to the Great Day of Manifestation, the discovery that Judah and Israel are incipiently joined "under one Head," has been made by means of this very Throne of Witness of our Kings; of which, we have been graciously and mercifully allowed to be the Holders, the Defenders, *and* the Heirs.

Whether or no there is sense in the Legend of The Stone; whether or no the Prophecy spoken be a reality, or dream, or myth; whether The Stone be called the Stone of Destiny, or Jacob's Pillow, or Lia Fail, The Stone Wonderful, there is no doubt of one thing; it is a Pillar of Witness. For, from whatever cause, the effect we have to regard is, the Fact, that, as a Throne of an Empire, Kings have been crowned on it, in succession, for 2450 years. And now, if by the artifice or the malice of the Devil or Man it were to be destroyed, such wickedness would never, in the least degree, affect what has passed. For, by these pages, the witness of The Stone itself may be made available to the sight of all men, everywhere, who can here see what it is like,



and know what is its history; and having served the mighty purpose of being the Index to the unravelling the strange and eventful web of History that attaches to it, and led to the establishing, by irrefragable proof of multifold coincidences, the Identity of the Race who holds it in possession, as the Descendants and Heirs of him who set up the Pillar of Witness, its work may, perhaps, be said to be done—effectually and masterly done—if it have no more to do.

Digitized by Google

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

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

Chapter II.—Lia Fail. Jacob's Pillow.

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

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

"The iron rings," he says, "the battered surface, the crack

Digitized by Google

which has all but rent its solid mass asunder, bear witness to its long migrations."

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

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

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

"No doubt there is most invaluable testimony to the Sacredness of The Stone, in the fact, so eloquently alluded to by the Dean of Westminster, of Columba having laid his dying head upon it. Still, there is an almost hopeless difficulty in making this fact the Historical Beginning or First Cause of that Sacredness, and of our National Veneration of it.

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

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

"But, once believe that the Stone was already known to be

Digitized by Google

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

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

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

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

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

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

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

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

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

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

Digitized by Google

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

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

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

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

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

It is the Stone Pillow on which the Patriarch Jacob slept at Luz, in the land of Canaan, on the memorable night, when, sad and weary after a long day's travel, he presented himself at the Gates, too late to be admitted within the City. Seeking about for something whereon to lay his head, he cast his eyes on a Building Stone of slightly tapering form there lying outside the walls as Refuse. Sleeping on it, he had that Vision which induced him at early dawn to set it upon end, and, as a Pillar of Witness to

Digitized by Google

his belief in what had been revealed to him, and his acknowledgment of gratitude due for the same, to CONSECRATE it by the outpouring of oil, the Viaticum of his journey, upon it. Such, in those Primeval times, the manner was. And he *called* it, *and later* God Himself so called it, and ratified the act of the Patriarch, towards this Inanimate Thing, by *calling* it what Jacob had then and there named it, and determined it should be, *viz.*, GOD'S HOUSE. Gen. xxviii. 22; xxxi. 13; xxxv. 7.

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

But all its magnificence within and without, material and mental, is but the setting of the Jewel there enshrined. The Koh-i-noor in the Monarch's Crown, the Grandest Diamond in the World, and, if worth all the others put together, and all in the World beside, is only dross compared to the ragged old battered journey-worn Stone, which is the Throne Seat *and* the Foundation of the Throne of these *Realms;* for that Stone is PLEDGE of Ephraim's promised Dominion, and of his restoration to it ("the land whereon thou sleepest") what time "He shall come Whose right" (Ezek. xxi. 27) "is" the sceptre of Judah; here kept in abeyance and sanctuary (Ezek. xi. 16) for Him, *until* it be delivered Him. And of these things, *that* Stone is the Index to Mankind and the Assurance to Us. And, more than this, it is the ratification of the truth of that conception of the mind of the Patriarch, that the promise *was so* made, *and so* ratified. And it is the proof to us, after an interval of 3600 years, that he was the Recorder of Realities—if a dream; and a worshipper of a God, Who when He spoke and *promised*, was able to bring to pass. And it is, in itself, the providential standing-confusion of all such foolish people as boast that *they* "believe neither in Providence nor Prophecy"; that is, "who say in their hearts," out of the abundance of which the mouth speaketh, "There is no God." For that is the meaning of that epigrammatic utterance, however disguised in a cloud of words, or commended to acceptance by those who are liveried in Fine Linen or Lawn, as Stewards of the *Mysteries* of God.

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

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

Digitized by Google

Chapter III. Pillar of Witness.

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

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

But what if "the vulgar" be right? and if the learned author be one of those many who, because they choose to take things for granted in the contrary sense (making themselves infallible), are pleased to utter what *they* call "common-sense," and, for want of due information, speaking unadvisedly with their lips, do damage to the cause of Truth and Sobriety? *They* can't see! What then? "If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in Mine Eyes, saith the Lord?" Zech. viii. 6. Unconscious that these sentiments had been uttered, I did feel, and so expressed myself, *viz.*, that it *was* "*not* creditable to ourselves as a Nation, not to be able to give to ourselves, or others, some rational and credible account of *why* these Public Acts were done by it (this Stone), and that it would be no less pious than reasonable to search out what there is connected with this monument of so remote antiquity, that might throw light on such, its very curious position amongst ourselves." But then I set myself to discover what could be found to justify this practice. Page 13, *England, the Remnant of Judah and Israel of Ephraim*, 1861. And enough, I hope, has turned up to justify the conduct of our forefathers, impugned by Warner and others, before and since his time.

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

Digitized by Google

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

At any rate, faithful or foolish, the instinct of the *Nation* has, all through these hundred generations of living men, made it *felt* that Jacob's Stone (so esteemed), having been brought into the Country, was a thing worth dying for in battle before they would let it go! For, when "the flagitious Queen Mother of Edward III., and her paramour Mortimer," surrendered the Regalia of Scotland, according to the Treaty of Northampton, in 1328, the Londoners allowed the Diamonds, Emeralds, Pearls, and Rubies, and all the bravery of the Coronation Gear, with no end of "inestimable relics," to depart without a murmur. But the "Ragged Old Stone"—Oh no!—*that* they would have died for! And, in earnest thereof, showing fight, the ermined traitors quailed before those sturdy forefathers of our gallant Buffs, Old and Young, the 3rd and 31st Regiments of Foot.* They felt compelled not to dare the point. Lapidem tamen de Scone, in quo solent reges Scotiæ apud Scone in creatione sua collocari, Londinenses *noluerunt* a se dimittere *quoquomodo*. "Nevertheless, the Stone of Scone, on which it was the custom for the Kings of Scotland to be set at their creation, the *Londoners* would on *no account suffer* to be sent away."—*Chronicles of Lanmercost.* Edit. 1839, p. 361.

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

What might be the result on the public mind and conduct, if a universal conviction were to obtain, that Jeremiah, the Prophet,

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

Digitized by Google

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

When I asked the Rev. Mr. Glover to contribute an Article for these pages, I felt that I could not do him full justice, because the great subject he has in hand is so weighty, so intensely important, and, withal, so intimately connected with our National Identity with Israel, that it demanded more space than was at my disposal to allot to him; verily, the wonder is, that so much valuable research could have been condensed within so few pages.

The Article, even as it stands, has excited the most lively interest, which both the press and a very large correspondence has testified to, indeed, it is of more intrinsic value than all the other matter put together. But, as it only appears here in the most incomplete form; as the most important points in the evidence, that our Beloved Queen is directly descended from King David's Royal House, have not been brought forward, or the full proof that the Prophet Jeremiah had a mission to Ireland given, and as much Hebrew proofs connected with our Coronation Stone, &c., had to be withheld, it has been decided to re-write much of the foregoing, to entirely re-adjust, and very considerably enlarge it, which will be given in the first Volume of our Monthly Serial, "Life from the Dead," 4d. per month.

EDWARD HINÉ.

BRITISH LIBRARY

Digitized by Google

LIFE FROM THE DEAD:

A MONTHLY JOURNAL SPECIALLY ADVOCATING THE

IDENTITY OF THE BRITISH NATION WITH THE LOST TEN TRIBES OF ISRAEL.

Fourpence per Month.

Edited by EDWARD HINE.

The importance of our Identity with Israel is so transcendent as to have no parallel. It is not only intensely vital to the interests of OUR NATION politically, but far more so to the Church of Christ religiously. Of all subjects, it is THE ONE subject of the Bible—THE ONE theme of the Almighty. It is the one and only subject that can realise the prayers of the Christian Brotherhood, and satisfy the travail of the Saviour's Soul. With these thoughts firmly impressed on his mind, Mr. Hine earnestly solicits the support of all God's people.

CONTENTS OF NO. I.

Romans XI. and Commentary. By the Editor.
Coloured Garments of the High Priest. By Major Nickle, of Stuttgart.
Origin of the names Getæ and Massagetæ. By Colonel Gawler, F.R.G.S.
"Stones Crying Out." By Robert King.
Twilight. By Captain Henry Edgcumbe Nicolls.
Reasons why Modern European Nations cannot be Parts of Israel, No. 1.——The Latin Nations cannot Desecrate the Sabbath.
Our Duty as Loyalists to God and our Country. By Charles Casey. Etc., etc.

CONTENTS OF NO. II.

God requires the Identity of his People.
Israel must be above every other Nation, &c.
The House of Israel and the Royal Standard. By Major Nickle.
Rude Stone Monuments *v.* The Great Pyramid. By Piazzi Smyth, Astronomer-Royal for Scotland.
Scripture and Commentary. By the Editor.
"Scots" Synonymous with "Wanderers." By Colonel J. C. Gawler.
Israelitish Surnames of British People. By Captain H. E. Nicolls.
Review. By Rev. A. B. Grimaldi, M.A.
Etc., etc.

CONTENTS OF NO. III.

The National Church of England, No. 2. By the Editor.
The Latin Nations cannot break the Ten Commandments. By the Editor.
Old Sayings and Words, &c. By Capt. H. E. Nicolls.
The House of Israel and the Royal Standard. By Major Nickle.
The Bible and the Foot Rule. By Capt. Tracy.
Jacob's Stone.—Part I. By the Rev. F. R. A. Glover, M.A.
Lost Israel and the British People. By Edwin J. Roberts. Etc., etc.

CONTENTS OF NO. IV.

Chambered Tumuli *v.* The Great Pyramid. By Professor Piazzi Smyth.
The House of Israel and the Royal Standard. By Major Nickle.
Benjamin Disraeli, Esq., M.P., Prime Minister.
"Scots" Synonymous with "Wanderers." By Colonel J. C. Gawler.
Resettlement of Israel in Syria. By Major J. S. Phillips.
Ancient Sanctuaries in England. By J. B. Barnett.
Education of the Young. By Rev. E. F. Jackson.
Etc., etc.

CONTENTS OF No. V.

Disestablishment of the Irish Church.
The Home Rule Movement.
William Ewart Gladstone. By Captain Tracey.
The Resurrection and Israel. By Rev. E. F. Jackson.
The Saturday Review. By Charles Casey, Esq.
The Irish Harp of Israelitish Origin. By Lieut.-General Palmer.
English Music Identical with Israelitish. By Professor Haslem.
Jacob's Stone.—Part II. By Rev. F. R. A. Glover, M.A.

CONTENTS OF No. VI.

Romans IX. and Commentary.
The Twenty-Eighth Coming Glory. By Rev. E. F. Jackson.
Cainite, Sethite, and Atheistic Weights and Measures in History. By Professor Piazzi Smyth, Astronomer-Royal for Scotland.
Evidences of Early Intercourse between Britain and Palestine. By Professor Tanner.
Etc., etc.

CONTENTS OF No. VII.

Turning to the East in Worship incumbent upon Israel.
The Opening Prayer of the Church an Identity.
The National Church of England.—No. V.
Reasons why Continental Nations cannot be Israel.
Jacob's Stone.—Part III. By Rev. F. R. A. Glover, M.A.
Sketches for Scripture Study on Israel.—No. II. By A. S.
The Service of Israel. By a Farmer.
Etc., etc.

CONTENTS OF No. VIII.

Great Pyramid Weights and Measures. By Professor Piazzi Smyth, Astronomer-Royal for Scotland.
The Latter Rain restored at the proper time—A Sign.
The Jews of Palestine beyond pity.
The Jews and the Identity Question.
The Bow of Ephraim. By Captain Tracey.
Light and Colour favours the Identity. By Major Nickle.
The Anthropological Objections answered by a Clergyman.
Etc., etc.

Digitized by Google

Price Sixpence, by Post Sevenpence,

Forty-Seven Identifications of the BRITISH NATION with the

LOST HOUSE OF ISRAEL.

Founded upon Five Hundred Scripture Proofs.

BY EDWARD HINE.

Being a Revised and much Enlarged Edition of the "Identifications," of which 100,000 have circulated. This new issue clearly shows
AMERICA TO BE IDENTICAL WITH THE NATION OF MANASSEH;
THE WELSH TO BE A TRIBE OF ISRAEL;
AND TRACES THE TRIBE OF DAN TO IRELAND.
The whole giving such clear proofs of our Identity with Israel as to make refutation completely impossible.

A Second Part will be published shortly, giving Thirty Additional or SEVENTY-SEVEN Identifications in all.

-2,000 Price Fourpence, by Post, Fivepence.

OXFORD WRONG

IN OBJECTING TO THE

ENGLISH BEING IDENTICAL WITH LOST ISRAEL:

Being EDWARD HINE'S Replies to Canon Rawlinson, The British Association, Rev. R. A. Purdon, M.A., Rev. J. R. Talbot, D.D., &c., showing that the English entirely agree with the Scripture accounts of Israel in Language, Physical Type, Religious Opinions, Manners and Customs, that Israel was wholly carried away captive, and could never amalgamate with the Gentiles; containing a valuable contribution from Captain HENRY EDGCUMBE NICOLLS, showing our similarity with Israel in many important points; also, that Israelitish Surnames are common among Englishmen, and not found in other Nationalities; giving Twenty-Seven Reasons why it is impossible for Israel to have ever been restored before this date, with other important information.

This Pamphlet is said to be the most important and useful that Mr. Hine has yet written, and essential to an intelligent view of the whole subject.

20,000. Price Sixpence, by Post, Sevenpence,

ENGLAND'S COMING GLORIES:

BEING THE FOURTH PART OF THE "IDENTIFICATIONS."

SHOWING THE COMING GLORY

Of the Outpouring of the Spirit; of National Righteousness; of Christian Union; of God's Word Substantiated; of "Moses and the Prophets"; of the Overthrow of Infidelity; of the Disuse of Preaching; of Heaven-taught Pastors; of the Exemption from War; of Saving Millions; of Righteous Taxation; of Gathering the Jews; of the Return Procession; of the Ending of Sorrow; of the Dividing of Waters; of the English Language; of Longevity; of the Conversion of the Heathen; &c., &c.

WITH THE

GLORY OF THE TURKMAN'S OVERTHROW.

By CHARLES CASEY, ESQ. And the

GLORY OF THE GREAT PYRAMID.

By PIAZZI SMYTH, the Astronomer-Royal for Scotland.

Price Twopence, by Post, Twopence-Halfpenny, uniform with the above,

THE ANGLO-SAXON RIDDLE;

Or the Riddle of our Origin, Present Greatness, and Future Grandeur. By ANTIQUARY. Also,

ITS SOLUTION.

By EDWARD HINE. With important results impending to England, her Church and People. Published by a Clergyman of the Church of England. Reprinted, Enlarged, and Revised; to which are added Two important and interesting Articles upon the subject of Israel, from "John Bull," by the kind permission of the Editor.

Digitized by Google