

THE
BRITISH ISRAELITES;

OR,

EVIDENCES OF OUR HEBREW ORIGIN,

GATHERED FROM

HISTORY, GENEALOGY, PHILOLOGY, AND HEATHEN CUSTOMS,

SCRIPTURAL STATEMENTS COMPARED WITH EXISTING FACTS,
OBJECTIONS ANSWERED, &c.

BY

LT. COLONEL H. W. J. SENIOR,

FIRST BENGAL INFANTRY;

AUTHOR OF "THE GREAT PYRAMID OF GIZEH CONSIDERED WITH REFERENCE TO HISTORY,
SCIENCE, PROPHECY AND THEOLOGY," APPENDED AT THE END OF THIS WORK,
AND "WHAT THINK YE OF CHRIST! WHOSE SON IS HE?"



Multæ terricolis linguæ, coelestibus una.

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“Heaven's Light Our Guide.”

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

“To the law and to the testimony.”—ISA. viii. 20.

“I speak as to wise men; judge ye what I say.”—1 COR. x. 15.

“Who among you will give ear to this? who will hearken, and hear for the time to come?”—ISA. xlii. 23.

“Despise not prophesyings. Prove all things; hold fast that which is good.”—1 THESS. v. 20, 21.

“And the remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the forest, as a YOUNG LION among the flocks of sheep.”
—MICAH v. 8.



“His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH.”—
DEUT. xxxiii. 17.

O happy, happy tidings, the kingdom now is opened,
The seals are all broken, proclaim it afar;
From bondage and oppression by Him we are delivered,
The Lion of Judah, the bright Morning Star.

O the Lion of Judah hath triumphed for ever,
O the Lion of Judah is mighty and strong;
Sweet anthem of the faithful, we hear it and rejoicing
Our hearts in glad measure keep tune with the song.

PREFACE.

ARE the British Israelites? This question is now being agitated throughout the world. Our opponents have been indefatigable in bringing forward every argument in their power to disprove the statement that we are the Ten Tribes of Israel, whose existence had been lost sight of for generations past; but they have been answered on every point by British-Israel Leaders with logical precision, so that hundreds of those who opposed, from an earnest desire to maintain what they believed to be truth, have been led to search more deeply into the matter, and have eventually become strong advocates in the cause.

In the following pages the reader may probably observe that much of the subject-matter consists of quotations. To have embodied in my own words the substance of these extracts would have been comparatively easy, and might have resulted in obtaining for me more credit for originality of matter than I deserved; but such a course would fail to have the desired effect of carrying weight and conviction at every step. As second hand or hearsay evidence is of little value, I preferred that my readers should have proofs, as far as lay in my power, in the original words of the writers quoted, so that they may be enabled, by reference, to test the correctness of the quotations, and to judge of the competency of the authors, as unprejudiced witnesses. It has always been a fundamental principle of Israelitish law that *at the mouth* of two witnesses, or three, every word was to be established (2 Cor. xiii. 1).

Since this work was put into the printer's hands, I visited the Tower of London, and noticed with interest the "Sword of State" there, ornamented with embossed representations in gold of the rose, thistle, harp, and plume, symbolical of England, Scotland, Ireland, and Wales; to which ornaments, thrice repeated, are added four golden embossed figures of the HIGH PRIEST'S BREASTPLATE, exhibiting the twelve tribal divisions, four golden rings, and two golden chains, as described in Exodus. The question naturally arises, why should we appropriate this important Israelitish symbol, if we are not the people whom God chose for Himself, as a kingdom of priests, a holy nation? Now, if my readers will refer to the Prayer-Book of the Church of England, they cannot fail to observe our national appropriation of many expressions which are applicable only to Israel. How blindly, yet truly, do we nationally bear testimony to our Hebrew origin.

Sir Samuel M. Baker, in a letter to the *Times* of January 11, 1884, says:—

"The destiny of England will force her onwards in spite of Ministerial utterances, and the development of that important but unappreciated country beyond the Egyptian deserts will ultimately devolve upon that same power which has peopled Australia, engrafted herself upon America, established her empire in India, and will by her protectorate in Egypt assure prosperity and secure the passage of the canal to the commerce of the world. Inexorable fate determines our advance, and will answer the honest declarations of our Premier concerning the withdrawal of our military force,— 'It is hard for thee to kick against the pricks.'"

We constantly hear of "*England's destiny*," of her "*world-wide mission*," but how few of us ever consider what is meant by those words. DESTINY involves the fore-ordained purpose of God for the furtherance of His gracious ends for the good of mankind, which, in His own set time, will be brought about "in spite of *Ministerial utterances*;" while MISSION entails the knowledge or conviction on the part of our country

of the work set before her by the predeterminate counsel of the Almighty. The former expresses God's action in bringing about such a series of events as to place England in the most favourable position to do her work ; while the latter tells us we have individually and nationally a noble DUTY to perform. In talking, then, of Destiny and Mission, we should bear in mind who it is that destines and commissions us, and what is the ultimate result of such destiny and work. In other words, let God be in all our thoughts, and the furtherance of His glory in all our plans and purposes.

As strong evidence requires but little advocacy I will not detain you, dear reader, with a lengthened preface, but content myself by asking for a calm, impartial hearing, and an unbiassed judgment, reserved until the whole book is carefully and prayerfully read through ; remembering what the wise king said, "*He that answereth a matter before he heareth it, it is folly and shame unto him*" (Prov. xviii. 13). Should this boon be granted I fear not the result, for "*Magna est veritas et prevalebit,*"

TRUTH IS GREAT, AND WILL PREVAIL.

I feel confident that the answer to the question will be, Yes, we *are* Israelites ; God *has* fulfilled His covenant with Abraham, Isaac, Jacob, and David, and *will* fulfil all His promises to Israel.

I would, however, avail myself of this opportunity of acknowledging, with thanks, the valuable aid I have received from the various writers whose publications I have had the opportunity and the privilege of consulting, but I am in a more especial manner indebted to Mr. Bird (Philo-Israel), the able editor of the *Banner of Israel*, and the numerous correspondents of that excellent paper, and to Professor Piazzi Smyth, Astronomer-Royal of Scotland, and author of "*Our Inheritance in the Great Pyramid.*"

It only remains for me to explain that in the title and mention of the word "*BRITISH*" throughout this work, I do

not use it in its limited geographical sense, but in its widest application, embracing not only Great Britain and Ireland, but America, Canada, Australia, and other British colonies.

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

H. SENIOR.

REDLAND.

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THE BRITISH ISRAELITES.

CHAPTER I.

Historical Evidence.

CONSIDERABLE interest has of late years been taken by numbers of Englishmen in the facts brought forward from time to time, proving that *they* are no other than the Ten Tribes of Israel who, under Pekah and Hoshea, were carried away captives by the Assyrians under Tiglath-Pileser and Shalmaneser, about 740 to 678 years B.C. Having very carefully studied the arguments brought forward in support of this identification, as well as the objections raised against it by opponents, we now come forward as exponents of the cause, the importance of the subject being our only apology.

Why should so small a country as Britain possess such great influence over the world as she does, and be successful in all her wars, notwithstanding that she continually makes the most palpable blunders? We have many faults, socially, nationally, and individually, to confess and bemoan; yet, for all that, it will be admitted that we are "a great nation." What is the secret of Britain's greatness? If it is proved that the British are Israelites, the whole History of England will be understood from a right point of view; and that is, that God's dealings with her, being Israel, show forth that He is true, faithful, and "Covenant" keeping: this is the true secret of England's greatness, and not any inherent goodness that rests in her or her people (Deut. ix. 4, 7).

The Kymri.

In "The Western Asiatic Inscriptions of the British Museum," vol. iii. p. 10, occurs the following copy of a fragmentary inscription of Tiglath-Pileser II., who reigned in Assyria B.C. 740:—

A

"The land of Beth-Khumri (Samaria), . . . the population, . . . the goods of its people, . . . I sent to Assyria. Their king, Pekah, had been slain. I appointed Hosea over the kingdom."

"There fell into my hands altogether, between the commencement of my reign and my fifth year, forty-two countries, with their kings, from beyond the river Zab—plain, forest, and mountain—to beyond the river Euphrates, the country of the Khatti (Hittites), and the Upper Ocean of the Setting Sun (the Mediterranean). I brought them under one government, I placed them under the Magian religion, and I imposed on them tribute and offerings" (Cun. Insc. of Tiglath-Pileser I., translated by Sir. H. Rawlinson, *vide* "Stones Crying Out," App. i. p. 461; Rawlinson's Herodotus, p. 348).

Now see 2 Kings xv. 29:—"In the days of Pekah king of Israel came Tiglath-Pileser king of Assyria, and took Ijon, &c., and carried them captive to Assyria."

1 Chron. v. 26:—"And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-Pileser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day."

2 Kings xvii. 6, 22:—"In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. For the children of Israel walked in all the sins of Jeroboam, which he did; they separated not from them until the Lord removed Israel, as He had said by all His servants the prophets. So was Israel carried away out of their own land to Assyria unto this day."

The Cuneiform inscriptions of King Sargon describe the above captivity thus:—"By the help of the sun, I captured the city of Samaria (Khumro), and carried into captivity 27,280 of its inhabitants." Notice, the Israelites are called Beth Khumri, and Khumro. On the Nimroud obelisk in the British Museum another inscription, deciphered by Rev. Dr. Hincks, of Belfast, states that Jehu, son of Omri (YAHUA-ABIL-KUMRI) paid tribute to Shalmaneser II., king of Assyria 858-823 B.C. Jehu was really the son of Jehoshaphat (2 Kings ix. 2), but he was of the house of Omri, who built Samaria (Khumro) (1 Kings xvi. 24). The Assyrians, as Rawlinson informs us, taking him for the legitimate successor to the throne, named him Khumri, after his ancestor Omri; the Assyrian *k* or *kh* having the same phonetic value as the initial letter *y* of Omri omitted in our English Bibles. The same writer says: "That a people,

known to their neighbours as Cimmerii, Gimiri, or (probably) Gomerim, attained to considerable power in Western Asia and Eastern Europe, within the period indicated by the date B.C. 800-600 is a fact which can scarcely be said to admit of a doubt" (Herodotus, Book iv., Essay i.) "Now, the Khumri, called sometimes Gimiri (the Tribes), were known by the Greeks as Cimmerioi, and Cimbri by the Romans about 650-630 B.C. in the east of Europe. The Crimea is believed to have been called after them, and many ancient Israelitish tombstones have been found there. They, the Cimbri, have been traced to Cumberland in Britain, and to Cambria in Wales, and are spoken of as the Cymri. A Russian fortress, called "Gumri," still exists on the banks of the Araxes, at the very place where the Israelites were taken after their captivity."

Rawlinson says:—"The Kimmerians, when the Scythians fell upon them from the east, must have gradually retreated westward. . . . If, then, we are to find the Kimmerians, driven westwards B.C. 650-600, among the known nations of Central or Western Europe, we must look for them among the Celts. Now the Celts had an unvarying tradition that they came from the East; and it is a fact concerning which there can be no question, that one of the main divisions of Celtic people has always borne the name of Cymry as its special national designation. . . . The identity of the Cymry of Wales with the Khumri of the Romans, seems worthy of being accepted as an historic fact upon the grounds stated by Niebuhr and Arnold" (Rawlinson's Herodotus, App., Book iv., Essay i. s. 3).

Sharon Turner also states:—"That at some period after the Kimmerians reached the shores of the German Ocean, a portion of them passed the sea and settled themselves in Britain" (Anglo-Saxon History, p. 5).

The Sakai.

Scythians, Anglo-Saxons.—Sir Henry Rawlinson says:—"The ethnic name of Gimiri occurs in the Cuneiform records as the Semitic equivalent of the Aryan name SAKA or SAKAI." Again, "The Sacæ Scythians were termed the Gimiri by their Semitic neighbours." "It is very remarkable that in the Achaemenian inscriptions the *Sacan* or Scythic population, which was widely spread over the Persian Empire, receives in the Babylonian transcripts the name of Gimiri, which looks as if this were the Semitic equivalent for the Arian name of Saka or Scyths. Perhaps both names originally meant 'Nomads' or wanderers, and only came in course of time to be used as ethnic appellatives" (Herod., App., Book iv., Essay i. s. 1-5, and note).

“The ethnic name of *Gimiri* (the equivalent of the Cimmerii, according to Professor Rawlinson) first occurs in the Cuneiform records of the time of Darius Hystaspes, as the Semitic equivalent of the Aryan name of *Saka*. . . . The Babylonian title of *Gimiri*, as applied to the Saccæ, is not a vernacular but a foreign title, and that it may simply mean ‘the tribes’ generally, corresponding thus to the Hebrew דָּוָן The Saccæ or Scythians, who were termed *Gimiri* by their Semitic neighbours, first appear in the Cuneiform inscriptions as a substantive people, under Esarhaddon about B.C. 684” (Rawlinson’s *Herodotus*, App., Book iv., Essay i., note).

On the Behistan Rock, which contains the principal events in the reign of Darius Hystaspes, king of Persia, about 516 B.C., the mention of the Sakai or Saccæ occurs thus:—“This is Sarocus, the Sacan.”

“Says Darius the king . . . I went to the country of the Saccæ . . . the Tigris . . . towards the sea, him . . . I passed over . . . I slew; the enemy I seized . . . to me and . . . Sarocus by name, him I seized” (Rawlinson’s *Behistan*, pp. 264 and 259).

In page 294 of the same work is a Cuneiform inscription of a tablet of Darius at Alwand, near the town of Hamadan:—“By the grace of Ormuzd, these are the countries which I have gained besides Persia. I have established my power over them. They have brought tribute to me. That which has been said to them by me, that they have done. That which has been given (to them) by me, that they have possessed. Media, Susiana, Parthia, Aria, Bactria, Sogdiana, Chorasmia, Zarangia, Arachotia, Sattagydia, Gandara, India, THE SACCÆ OF EURODUS, THE SACCÆ OF THE VALLEY OF THE TIGRIS, Babylonia, Assyria, Arabia, Egypt, Armenia, Capadocia, Sparta, Ionia, the Ionians, the Tibrians, the Budians, the Scythians beyond the sea (namely) the Scodræ, Ionians, the Tihrians, the Budians, the Corseans, the Sauromatæ, and the Greeks.”

This inscription is important, as it shows the existence of two branches of the Saccæ: one representing the House of Isaac of the Ten-Tribes or Assyrian Captivity, who afterwards migrated westward; the other, of the remnants of the Jewish Babylonish Captivity, who did not return at the end of the seventy years, but being persecuted, migrated eastward to Afghanistan, and probably to India also.

The Persians call all the Scythians Sakai (Herodotus, Book vii. s. 64):—“The Sakai got possession of the most fertile tract of Armenia, which was called after their own name *Saccassena*” (Strabo xi., viii. 4).

Herodotus (Book iv. s. 5-7) states that the Scythians say that theirs “is the most recent of all nations. They reckon the whole

number of years from their first beginning,—from King Targetaus to the time that Darius crossed over against them,—to be not more than a thousand years, but just that number.”

“Now Darius’s expedition against the Scythians was about 500 B.C., and a thousand years before that brings us to the time of Moses” (Our Scythian Ancestors, Col. Gawler, p. 5).

Strabo (Book i., ii. 27) informs us that “the ancient Greeks classed all the northern nations with which they were familiar under the one name of Scythians, or, according to Homer, Nomads.”

Pliny (lib. vi. cap. 17) says “that the Sakai were among the most distinguished people of Scythia.”

Strabo (vii. iii. 9) says :—“And the sheep-feeding Sakai, a people of Scythian race, but they inhabited wheat-producing Asia ; truly they were a colony of the nomads, a righteous race.”

Strabo (lib. ii. p. 776) says :—“The Sakai or Sakæ were an IMPORTANT BRANCH of the Scythian nation.”

The above-named tribes, known as *Sacæ* by the Arians and Khumry by the Semitic tribes, are no other than the remnants of Ten-tribed Israel who settled in Britain. Sharon Turner, in his “History of the Anglo-Saxons,” declares “that they were a German or Teutonic—that is, a Gothic or Scythian tribe” (see p. 34, book i. vol. i., History), and “Of the various Scythian nations which have been recorded, the Sakai, or Sacæ, are the people from whom the descent of the Saxons may be inferred with the least violation of probability.” . . . They seized Bactriana and the most fertile part of Armenia, which from them derived the name of “*Sakasena*.” . . . That some of the divisions of this people were really called Saka-suna (or sons of the Sakai) is obvious from Pliny, for he says that the Sakai, who settled in Armenia, were named Saccassani (Pliny, lib. vi. cap. 11), . . . and the name Sacasena, which they gave to the part of Armenia they occupied, is nearly the same sound as Saxonia.

The author of “The Lost Ten Tribes and the Saxons of the East” says :—“There is indication that the Sakai, if they took not their names from the house of Isaac, were at least connected with Isaac’s descendants.” Dr. Moore, again, in “Ancient Pillar Stones of Scotland,” speaking of the Sakai, says :—“We have reason to believe a tribe of the same people, denominated Arii by Tacitus, also conveyed the name into Germany through Thrace, which was called Aria, according to Stephanus. Herodotus says that the Medians were Arii, and we can well suppose that the Sakai might adopt and be known by the same name. . . . That the people here called Arians were Hebrews, is, however, evident from the names of their cities. This early record sufficiently connects

the Arians with the Israelites, and indicates also a possible origin of the name Sakai, as applied to a people who certainly occupied the same region, and were so numerous that the Persians called the place after them Sakai. . . . If, then, they were Israelites, we see at once how they came to be called Sacœ, or Sakai, for we know that they were called Beth-Isaac in their own country shortly before the captivity."

Amos vii. 16 :—"Now, therefore, hear thou the word of the Lord: Thou sayest, Prophecy not against Israel, and drop not thy word against the house of Isaac." Turn also to Gen. xxi. 12, which is repeated in Rom. ix. 7, and Hebrews xi. 18. The promise to Abraham was that "in Isaac shall thy seed be called." The Israelites were never called after Isaac prior to the captivity, but Amos first mentions them after "the house of Isaac," a few years before their captivity. Notice, too, that in the right, that is the Oriental, pronunciation of the words Isaac, the emphasis is on the last syllable and not on the first—I-sāac.

Twenty-seven thousand two hundred and eighty men placed in a remote part of Assyria were not likely to remain long without making an effort to regain their liberty; hence, it is extremely probable that soon after their removal into captivity they began to escape, and, travelling westwards, were known historically as Sakas, Sacœ, Saxon, Khumri, Gimiri.

The Rev. M. Sailman, himself a Jew, in his work "Researches in the East, an Important Account of the Ten Tribes," pp. 20, 21, states that "many of the people did not go into captivity, but evaded the calamity, going off with their flocks, and turning 'nomads,' and that the chief, or prince, whom they appointed, could muster 120,000 horse and 100,000 foot."

The above will explain why it is that the British, *alias* the Israelites, passing through an Arian country, and historically and commercially associated with an Arian people, have been mistaken for Arian, though they themselves were in reality Shemitic, having been sifted "as corn is sifted in a sieve" (Amos ix. 9, 10).

The Celts, Druids, &c.

"After leaving their primeval home in Central Asia, the Celts had become known to classical writers by their several names, Celtœ, Galatœ, and Galli."

"The original character of Druidism was essentially Oriental, and corresponded in many important particulars with the simple and spiritual character of the Persian theosophy, teaching the purity of the Godhead as a metaphysical abstraction, and the eternity of

the soul's existence by transmigration. But, side by side with Oriental theism, appeared in process of time an element-worship, which identified the objects of nature with the memory of deceased heroes, and worshipped the sun and stars, the thunder and the storm, as the visible representations of superior beings."

Hence the Roman commander (Cæsar, *Bell. Gal.*, vi. 17) thought he could discern a likeness between the objects of Celtic worship and the host of Olympus.

"Thus in Tentates he recognised Mercurius, in Belenus he saw a likeness to Apollo, he identified Taranis with the thundering Jupiter, while the god whom he calls Mars was probably Esus or Hesus."

Speaking of "the priestly body, the powerful order of the Druids," the Rev. G. F. Maclear says:—"At its head, and supreme over all the grades into which it was divided, was a HIGH PRIEST, whose dignity lasted for life, and whose election was sometimes decided by wager of battle. The Druids were at once the ministers of a theocracy and the JUDGES and LEGISLATORS of the people. They enjoyed an immunity from service in the army and from the obligation to pay taxes" (*Maclear's Celts*, ii. 15-17).

The Rev. A. Hislop, in his "Two Babylons," identifies Mercury with the Babylonian deity Nebo, Apollo with the Egyptian Horus, an incarnation of Osiris; while the Babylonian God Yav is recognised by Layard as the original of Jupiter.

It is interesting to compare the priestly class amongst the ancient Britons with those of the Hebrews. We find—

1. That each had a head or HIGH PRIEST, who exercised supreme authority over the whole body.

2. Each were not only ministers of Divine worship and sacrifices, but also exercised judicial functions.

"If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates, . . . and thou shalt come unto the PRIESTS, the Levites, . . . and inquire, and THEY shall show thee the SENTENCE OF JUDGMENT. . . . And the man that will do presumptuously and will not hearken unto the priest, . . . or unto the judge, even that man shall die" (*Deut.* xvii. 8-13, xix. 17, xxi. 5; *2 Chron.* xix. 8; *1 Chron.* xxiii. 4).

3. Both were exempted from payment of TAXES.

"Also we certify you that touching any of the priests and Levites . . . it shall not be lawful to impose toll, tribute, or custom upon them" (*Ezra* vii. 24).

"Most likely much of the false religion was introduced by the Phœnician or Carthaginian settlers, . . . yet there are many

circumstances connected with Druidism which lead to the belief that originally it was of patriarchal origin, though perverted and depraved by the superstitions introduced in later days. Even the superstitious reverence for the oak, though a perversion, appears to have had some connection with that feeling which led Abraham to erect his tent and his family altar beneath the shade of a spreading tree at Mamre and elsewhere. The circles of stones already mentioned as Druidical places of worship, appear similar in some respects to the altars and pillars built by Moses under Mount Sinai before the constructing of the tabernacle (Exod. xxv.) ; they have a strong resemblance to the piles of great stones at Gilgal and Mount Ebal, and those erected by Jacob. *Druidism*, when divested of its later evil practices, has been described rather as a corruption of the patriarchal religion than a direct opposition thereto, like the heathen rites of Greece and Rome. . . .

“ One of the ancient writers who lived at this very time describes the Britons as free from much of the craft and wickedness exhibited by the inhabitants of other lands ; yet their principles and practices were vastly inferior to those of the Jewish nation. . . . We shall find that, in proportion as the truths of the Bible have prevailed in this country in greater or less purity, so the worth and prosperity of the people have increased or diminished” (Britons and Saxons, Religious Tract Society, pp. 12, 14 ; Josh. i. 7, 8 ; Deut. v. 32, 33 ; iv. 40 ; vi. 3, 24 ; xi. 26, 28 ; Judges).

Danes, Normans, Jutes, and Frisians.

Thierry in his “History of the Norman Conquest” (Book i. p. 56) tells us :—“Such was the first appearance in England of the Northern pirates called *Danes* or Normans, according as they came from the islands of the Baltic sea or from the coast of Norway. They were descended from the same primitive race with the Anglo-Saxons.”

After the conquest of Palestine by Joshua, at the end of the forty years’ wanderings in the wilderness, the land was divided amongst the Israelites by lot. The sea-coast of Ashkelon and Joppa was Dan’s share. Finding, however, that they had not sufficient land, six hundred Danites proceeded north, and conquering Laish or Leshem, a city situated to the east of Tyre, changed its name to “Dan, after the name of Dan their father” (Josh. xix. 40, 47 ; Judges xviii. 29).

In Judges v. 17 an allusion is made to Dan remaining in ships instead of assisting their brethren in their struggles against Jabin, king of Canaan, and Sisera his captain.

In Ezekiel’s prophecy against Tyre (xxvii. 19), “Dan also and

Javan" are stated to be "going to and fro occupied in thy (Tyre's) fairs."

Thus we notice that the tribe of Dan took to the sea at an early stage of her history after the settlement in Palestine. Nautical enterprises led her to wander away from Palestine, brought her in contact with Greece and Tyre, led her to engage in commercial pursuits, and establish colonies, while at the same time she endeavoured to retain her tribal distinction by calling places after the name of the patriarch Dan. That Javan is Greece is evident from Josephus (i. vi. 1), and from Daniel (viii. 21, x. 20, xi. 2), and Zechariah (ix. 13), where Javan is translated Greece. Grecian history continually refers to the Danai, Dannaas, or Dannonii, associating or connecting them with Phœnicians, a maritime tribe on the borders of Tyre and Sidon, in the north of Palestine; hence wherever we read of the Phœnicians we find the Danai leave their mark, whereby we can track them through Europe; thus Cale-don in Greece, Cale-don-ia in Scotland, the Don, the Danube, Denmark, Doncaster, Dundee, Donegal, Dundalk, Dan's Lough, Donaghadee, &c.

Historical research has connected the Danai of the Greeks with the Israelitish tribe of Dan. Strabo (v. ii. 4) says:—"Danaus having arrived in Argos made a law that those who had borne the name of Pelasgiotæ throughout Greece should be called Danai." J. P. Yeatman in his "Early English History" (pp. 116-120) says:—"The Britons themselves claimed to be descendants of the ancient Trojans. . . . The religion of the Britons was identical with that held by all the disciples of the Pelagians. . . . The identity of the British Druids with the Hyperboreans of the Greeks is clear and distinct."

"Areus, king of the Lacedæmonians, to Onias, sendeth greeting,—We have met with a certain writing whereby we have discovered that both the Jews and the Lacedæmonians are of one stock and are derived from the kindred of Abraham. It is but just, therefore, that you who are our brethren should send to us about any of your concerns as you please. We will also do the same thing, and esteem your concerns as our own, and will look upon our concerns as in common with yours. Demoteles, who brings you this letter, will bring your answer back to us. This letter is four-square, and the seal is an eagle with a dragon in his claws" (Josephus' Antiq., xii. iv. 10). This is the answer which the Jews some time after sent back to *Sparta*:—"Jonathan, the high priest (Onias being dead), of the Jewish nation, and the senate, and body of the people of Jews, to the *ephori* and senate, and body of the people of the Lacedæmonians, send greeting. . . . We both joy-

fully received the epistle, and were well pleased with Demoteles and Areus, although we did not need such a demonstration, because we were well satisfied about it *from the sacred writings*, yet did not we think fit first to begin the claim of this relation to you, lest we should seem too early in taking to ourselves the glory which is now given us by you" (Ibid., xiii. v. 8; see also 1 Maccabees xii. 5-23).

The letter sent by Areus to Onias, the high priest, at Jerusalem, about 180 B.C., is said to be sealed with the impress of "an eagle with a dragon in his claws." Now Jacob said, "Dan shall be a serpent in the way, an adder in the path" (Gen. xlix. 17). Ancient Hebrew and Chaldee authorities say that "Dan bore on his standard a crowned serpent or basilisk held in the claws of an eagle" (Maz-zaroth 41).

"It is worthy of note," says Colonel Gawler, "that Danaus, who is recorded as landing in Greece from Egypt, was said to be the son of Belus, sometimes spelt Bela, which strongly resembles Bilhah, the name of Jacob's concubine and mother of Dan" (Gen. xxx. 4, 6).

"I think," says Latham (Ethnology of Europe, p. 157), that the eponymus of the Argive Danai was no other than that of the Israelite tribe of Dan; only, we are so used to confine ourselves to the soil of Palestine in our consideration of the Israelites, that we treat them as if they were *adscripti glebæ*, and ignore the share they may have taken in the ordinary history of the world. The seaports between Tyre and Ascalon, of Dan, Ephraim, and Asher, must have followed the history of seaports in general, and not have stood on the coast for nothing."

"Angles, Saxons, Frisians, or Jutes were all tribes of one common stock, all spoke varieties of one common tongue." "Engle in native speech is the name of the whole nation of which the Sacæ are a part." "Seven Kingdoms stand out in a marked way, Seven Kingdoms, of which it is possible to put together something like a continuous history, Seven Kingdoms which alone supplied candidates for the dominion of the whole island" (Freeman's Norman Conquest of England). In short, "the researches of modern historians unequivocally favour the opinion, that under the names of Keltai, Galatai, Gauls, Gœls, Gwyddyls, Celts, Cimmerii, Cimbri, Cymry, Brython, Llægrains, Scots, and Picts, only *one race*, under different tribe or clan divisions, political organisations, and periods of existence, is spoken of; and while different degrees of diversity through shorter or longer periods of estrangement and foreign admixture had intervened, still no such diversity prevailed as would materially affect the *unity and integrity*, and hence their classification as 'ONE PEOPLE' (Nicholas' "British Ethnology").

Thus we find that the British nation, though made up of various elements, are in reality "one race." They are generally considered to be composed of two great factors, viz., the Kymric and the Sacœ, or Saxon. The Kymric, consisting of the Celtic, Gaelic, and Cornish bodies; while those of the Saxons embrace the Angles, Danes, Normans, Jutes, Frisians, &c. Both the Sacœ and the Kymri have been traced historically to the seventh century B.C., to ancient Media, on the banks of the Araxes and along the southern shores of the Caspian Sea; the very locality where the Ten Tribes of Israel were placed after their captivity by the Assyrians (1 Chron. v. 26; 2 Kings xvii. 6). Kymri, or Gimiri, we understand, as Herodotus informs us, "to be the Semitic equivalent of the Aryan name of Saka." In other words, that the Assyrians knew the people of the country where the children of Israel were captive, as KhyMRI, Kumri, Gimiri; while the Persians knew them as Sacœ, the Greeks as Sakai, and the Romans as Sacœ. Strabo clearly informs us that "the ancient Greeks classed all the northern nations with which they were familiar under the one name of Scythians, or, according to Homer, Nomads" (Strabo, Book i., ii. 27), but, with Herodotus and Pliny, distinguishes the Sakai as "an important branch of them." The term "Scythian," it should be borne in mind, is an appellation distinctive of habit rather than of race; hence the same people are called Nomads, or wanderers, by Homer, instead of Scythians, or dwellers in tents; which accounts for the use of the term historically in speaking of nomadic tribes existing prior to the captivity of the Ten Tribes.

Reduced, then, to its simplest logical form, the historical argument stands thus:—

1. The several component elements of the British are descended from the same primitive stock as the Kymri and the Sakai, who have been traced back historically to the seventh century B.C. to the southern shores of the Caspian Sea, and who consequently travelled westwards in their migrations from the east.

2. The Ten Tribes of Israel were taken captive in the eighth century B.C. and placed on the southern shores of the Caspian Sea, where they remained for a short time, until about the seventh century B.C. they migrated westwards "a great way to Arsareth" (2 Esdras xiii. 40, 46). They were designated "Scuths" in Herodotus iv. 11, and Beth-Khumri in the Cuneiform inscriptions of Tiglath-Pileser; the same word, viz., Khumri, being also discovered on the Nimroud Obelisk, referring to Jehu of the house of Omri, a King of Ten-tribed Israel.

3. Therefore there is every reason to believe that the British must be descended from Ten-tribed Israel.

CHAPTER II.

Genealogical Evidence.

"I HAVE made a covenant with my *chosen*, I have sworn unto David my *servant*, Thy seed will I establish for ever, and build up thy throne to *all generations*" (Ps. lxxxix. 3, 4, 29, 35, 36; 2 Sam. vii. 16).

"David shall *never* want a man to sit upon the throne of the House of Israel" (Jer. xxxiii. 17, 21, 26).

In the Herald's College, London, is an ancient manuscript tracing the Saxon kings to Odin and David. With the aid of this MS. and other important works (such as Anderson's "Royal Genealogies," Keating's "History of Ireland," Lavoisone's "Genealogical and Historical Atlas"), the Rev. A. B. Grimaldi has compiled the following complete Genealogy of Her Most Gracious Majesty

QUEEN VICTORIA, EMPRESS OF INDIA.

ADAM TO JESSE.

GENERATIONS—

- 1 Adam (B.C. 4000-3070), Eve.
- 2 Seth (B.C. 3870-2978).
- 3 Enos (B.C. 3765-2860).
- 4 Cainan (B.C. 3765-2765).
- 5 Mahalaleel (B.C. 3605-2710).
- 6 Jared (B.C. 3540-2578).
- 7 Enoch (B.C. 3378-3013).
- 8 Methuselah (B.C. 3313-2344).
- 9 Lamech (B.C. 3126-2344).
- 10 Noah (B.C. 2944-2006), Naamah.
- 11 Shem (B.C. 2442-2158).
- 12 Arphaxad (B.C. 2342-1904).
- 13 Salah (B.C. 2307-2126).
- 14 Heber (B.C. 2277-2187).
- 15 Peleg (B.C. 2243-2004).
- 16 Reu (B.C. 2213-2026).
- 17 Serug (B.C. 2181-2049).
- 18 Nahor (B.C. 2052-2003).
- 19 Terah (B.C. 2122-2083), Amtheta.
- 20 Abraham (B.C. 1992-1817), Sarah.
- 21 Isaac (B.C. 1896-1716), Rebekah.
- 22 Jacob (B.C. 1837-1690), Leah.
- 23 Judah (b B.C. 1753), Tamar.
- 24 Hezron.
- 25 Aram.
- 26 Aminadab.
- 27 Naashon.
- 28 Salmon.
- 29 Boaz (B.C. 1312), Ruth.
- 30 Obed.
- 31 Jesse.

KINGS OF ALL ISRAEL AND JUDAH.

- 32 K DAVID (B.C. 1085-1015), Bathsheba.
- 33 K Solomon (B.C. 1033-975), Naamah.

KINGS OF JUDAH.

- 34 K Rehoboam (b B.C. 1016, d 958), Maacah.
- 35 K Abijam (B.C. 958-955).
- 36 K Asa (B.C. 955-914), Azubah.
- 37 K Jehoshaphat (B.C. 914-889).
- 38 K Jehoram (B.C. 889-885), Athaliah.
- 39 K Ahaziah (B.C. 906-884), Zibiah.
- 40 K Joash (B.C. 885-839), Jehoaddan.
- 41 K Amaziah (b B.C. 864, d 810), Jehoiah.
- 42 K Uzziah (b B.C. 826-758), Jerushah.
- 43 K Jotham (b B.C. 783, d 742).
- 44 K Ahaz (B.C. 787, d 726), Abi.
- 45 K Hezekiah (b B.C. 751, d 698), Hephzibah.
- 46 K Manasseh (b B.C. 710, d 643), Meshullemeth.
- 47 K Amon (b B.C. 621-641), Jedidiah.
- 48 K Josiah (B.C. 649, d 610), Hamutah.
- 49 K ZEDEKIAH (B.C. 599-578).

KINGS OF IRELAND.

- 50 K Eochaid II. the Heremon († B.C. 580), TEA TEPHI (reigned 15 yrs.)
- 51 K. Irial Faldh (reigned 10 yrs.)
- 52 K Eithriall (reigned 20 yrs.)

- 53 Follian.
 54 K Tighernmas (reigned 50 yrs.)
 55 Eanbotha.
 56 Smiorguil.
 57 K Fiachadh Labhríane (reigned 24 yrs.)
 58 K Aongus Ollmuchaídh (reigned 27 yrs.)
 59 Maoin.
 60 K Rotheachta (reigned 25 yrs.)
 61 Dein.
 62 K Siorna Saoghalach (reigned 21 yrs.)
 63 Ollíolla Olchoain.
 64 K Giallachadh (reigned 9 yrs.)
 65 K Aodhain Glas (reigned 20 yrs.)
 66 K Símeon Breac (reigned 6 yrs.)
 67 K Muireadach Bolgrach (reigned 4 yrs.)
 68 K Fiachadh Tolgrach (reigned 7 yrs.)
 69 K Duach Laidhrach (reigned 10 yrs.)
 70 Eochaidh Buaigllery.
 71 K Ugainne More the Great (reigned 30 yrs.)
 72 K Cobhthach Coalbreag (reigned 30 yrs.)
 73 Meilage.
 74 K Jaran Gleofathach (reigned 7 yrs.)
 75 K Conla Cruaigh Cealgach (reigned 4 yrs.)
 76 K Oilíolla Caisfhiachlach (reigned 25 yrs.)
 77 K Eochaidh Foltlenthán (reigned 11 yrs.)
 78 K Aongus Tuirmheach Teamharch (reigned 30 yrs.)
 79 K Eana Aighneach (reigned 28 yrs.)
 80 Labhra Luire
 81 Blathuchta.
 82 Easamhuin Eamhna.
 83 Roighnein Ruadh.
 84 Finlogha.
 85 Fian.
 86 K Eochaidh Feidhlioch (reigned 12 yrs.)
 87 Fineamhnas.
 88 K Lughaidh Raidhdearg.
 89 K Cíomhthán Niadhánar (reigned 16 yrs.)
 90 Fearaidhach Fion Feachtuigh.
 91 K Fiachadh Fionoluidh (reigned 20 yrs.)
 92 K Tuathal Teachtmár (reign. 30 yrs.)
 93 K Conn Ceadchathach (reign. 20 yrs.)
 94 K Art Aonfhír (reigned 30 yrs.)
 95 K Corme Usada (reigned 40 yrs.)
 96 K Calbre Liffeachair (reigned 27 yrs.)
 97 K Fiachadh Sreabhthuine (reigned 30 yrs.)
 98 K Muireadhach Tireach (reigned 30 yrs.)
 99 K Eochaidh Moigmeod in (reigned 7 yrs.)
 100 K Naill of the Nine Hostages.
 101 Eogan.
 102 K Murireadhach.
 103 Earca.

KINGS OF ARGYLESHIRE.

- 104 K Feargus More Mac Earca (A.D. 487).
 105 K Dongard (d 457).
 106 K Conrad (d 535).
 107 K Aidan (d 604).
 108 K Eugene IV. (d 622).

- 109 K Donald IV. (d 650).
 110 Dongard.
 111 K Eugene V. (d 692).
 112 Findan.
 113 K Eugene VII. (d 721), Spondan.
 114 K Étínius (d 761), Fergina.
 115 K Achais (d 819), Fergusia.
 116 K Alpin (d 834).

SOVEREIGNS OF SCOTLAND.

- 117 K Kenneth II. (d A.D. 854).
 118 K Constantín II. (d A.D. 874).
 119 K Donald VI. (d A.D. 903).
 120 K Malcolm I. (d A.D. 958).
 121 K Kenneth III. (d 994).
 122 K Malcolm II. (d 1003).
 123 Beatrix, m Thane Albanach.
 124 K Duncan I. (d 1040).
 125 K Malcolm III. Canmore (1055-1093), Margaret of England.
 126 K David I. (d 1153), Maud of Northumberland.
 127 Prince Henry (d 1152), Adama of Surrey.
 128 Earl David (d 1219), Maud of Chester.
 129 Isobel, m Robert Bruce III.
 130 Robert Bruce IV. m Isabel of Gloucester.
 131 Robert Bruce V. m Martha of Carriick.
 132 K Robert I. Bruce (A.D. 1305-1329), Mary of Burke.
 133 Margery Bruce, m Walter Stewart (I).
 134 K Robert II. (d A.D. 1390), Euphemia of Ross (d 1376).
 135 K Robert III. (d 1406), Arabella Drummond (d 1401).
 136 K James I. (1424-1437), Joan Beaufort.
 137 K James II. (d 1460), Margaret of Gueldres (d 1463).
 138 K James III. (d 1488), Margaret of Denmark (d 1484).
 139 K James IV. (d 1543), Margaret of England (d 1539).
 140 K James V. (d 1542), Mary of Lorraine (d 1560).
 141 Q Mary (d 1587), Lord Henry Darnley

SOVEREIGNS OF GREAT BRITAIN.

- 142 K James VI. and I. (1603-1625), Ann of Denmark.
 143 Princess Elizabeth (1596-1613), K Frederick of Bohemia.
 144 Princess Sophia, m Duke Ernest of Brunswick.
 145 K George I. (1668-1727), Sophia Dorothea Zelle (1667-1726).
 146 K George II. (1727-1760), Princess Caroline of Anspach (1683-1737).
 147 Prince Frederick of Wales (1707-1751); Princess Augusta of Saxe-Gotha.
 148 K George III. (1760-1820), Princess Sophia of Mecklenburgh Strelitz (1744-1818).
 149 Duke Edward of Kent (1767-1820), Princess Victoria of Leiningen.
 150 Q VICTORIA (b 1819, cr 1838), Prince Albert of Saxe-Coburg.

Tea Tephi, the Hebrew Princess.

From the above genealogy it might be observed that the weak point lies in connecting the last of the kings of Judah, viz., Zedekiah, with King Eochaid II. the Heremon, King of Ulster, Ireland. The following is the evidence in support of the connection through TEA TEPHI, the Hebrew princess (Ezek. xvii. 22-24). "Thus saith the Lord God, I will also take of the highest branch (*the tribe of Judah*) of the high cedar (*of the nation of Israel*), and will set it; I will crop from the top of his young twigs (*I will take from the descendants of David*) a tender one (*a daughter*), and will plant it upon an high mountain and eminent (*and place her upon a vast and glorious throne*): in the mountain of the height of Israel will I plant it (*upon the throne of the nation of Israel will I establish her*): and it shall bring forth boughs and bear fruit (*colonise*), and be a goodly cedar (*a glorious nation*): and under it shall dwell all fowl of every wing (*under its protection shall people of every nation come*): in the shadow of the branches (*under the protection of her colonies*) thereof shall they dwell, and all the trees (*nations*) of the field (*earth*) shall know that I the Lord have brought down the high tree (*kingdom of Judah*), have exalted the low tree (*kingdom of Israel*), have dried up the green tree (*have broken up the nation of Judah*), and have made the dry tree to flourish (*caused Israel to reunite and be prosperous*). I the Lord have spoken it and have done it." When the Jews were carried away captive unto Babylon, Zedekiah their king had his eyes put out, his sons were slain, and his brother, Jehoiakim's son, Jehoiachin, reigned over Judah (2 Kings xxv. 7, 28) during a portion of their captivity, but there was a curse upon Jehoiakim's race, saying, "*He shall have none to sit upon the throne of David*" (Jer. xxxvi. 30). Hence Zedekiah's daughters remained only to carry on the line of David, as promised by God in Jer. xxxiii. 17, "*Thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel.*" And in Micah iv. 8, "*The kingdom shall come to the daughter of Jerusalem.*" We find that immediately after the captivity of Judah, "*Ishmael carries away captive . . . the king's daughters, and all the people that remained in Mizpah . . . and departed to go over to the Ammonites*" (Jer. xli. 10). They are rescued by Johanan (v. 11-14), who asks Jeremiah to "pray unto the Lord" "*for all this remnant.*" They are commanded to remain in Jerusalem, and not to go into Egypt (Jer. xlii. 2-13). But they disobey, for (Jer. xliii. 5-7) "*Johanan the son of Kareah and all the captains of the forces took all the remnant of Judah . . . men, and women, and children, and*

the KING'S DAUGHTERS, . . . and JEREMIAH the PROPHET, and BARUCH, the son of Nereiah, so they came into the land of Egypt." Note, BARUCH was JEREMIAH'S SCRIBE (Jer. xlv. 1) ; this was about 587 B.C. Jeremiah rebukes them, pronounces God's curse upon them for their disobedience, and foretells (Jer. xlv. 28) "*that a small number that escape the sword shall return out of the land of Egypt into the land of Judah.*"

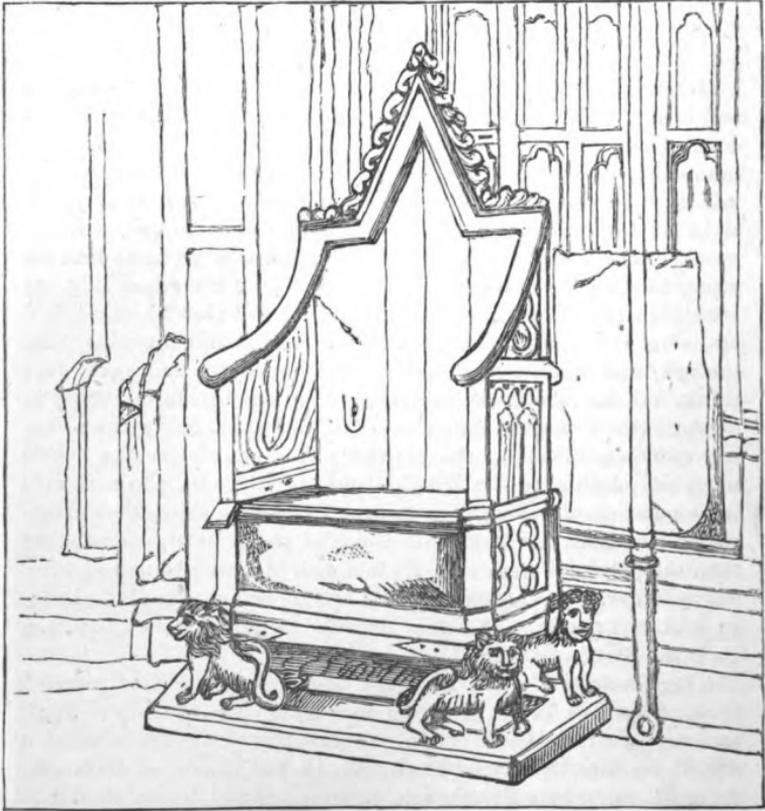
The Prophet Jeremiah.

(Jeremiah i. 16). "See, I have this day set thee over the nations and over the kingdom, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Thus commissioned, Jeremiah was further commanded not to marry (Jer. xvi. 2). Jeremiah, Baruch, and Zedekiah's daughters are then lost sight of from Scripture history, excepting that in Jer. xlv. the prophet tells his scribe Baruch that his life was given to him for a prey in all places whither he was to go. In 2 Maccabees ii. 5, we are also informed that Jeremiah went to the hill that Moses climbed up before dying, and there in a hollow cave he hid the tabernacle, the ark, and the altar of incense, and closed the entrance. We think that the remarkable individual mentioned in Irish history as Ollam Folla, a prophet and teacher of God (such being the meaning of Ollam-ulf-alla), who arrived a few years after the events narrated relating to the Babylonish Captivity, viz., 580 B.C., with large numbers of Hebrews in certain Phœnician ships, then carrying on a considerable trade with England and Ireland, was no other than the prophet Jeremiah. He had with him a scribe named Brek (Baruch) Jer. xxxvi. 4, 26, 27), and a Hebrew princess (Jer. xli. 10, 14, xlii. 2, 13, xliii. 5-7) named TEA TEPHI, and a stone called Lia Fail (the Stone of Destiny).

King Eochaid II., the Heremon (Horseman) of Ulster, married the princess Tea Tephi, agreeing to abandon the worship of Baal, to accept the Decalogue or ten commandments, and to establish a school for the Ollams or teachers. In the island of Davenish, Lough Erin, county Fermanagh, there is a round tower, similar to other towers found in Ireland, which are generally received as connected with the ancient Oriental customs of the people as worshippers of Baal, and an old cemetery, in which is a tomb of solid rock, called JEREMIAH'S TOMB from the remotest times

The Coronation Chair and Jacob's Stone in Westminster Abbey.

This ancient historical stone, now resting in Westminster Abbey, beneath the coronation chair, is known also as "*Jacob's Stone*," the "*Stone of Scone*," the "*Coronation Stone*," and is believed to be



one of the very stones that the patriarch rested his head upon at Bethel, when he dreamed of the ladder to heaven and the angels ascending and descending upon it, as narrated in Gen. xxviii. 21, 22, when he vowed that "if God kept him in the way that he was to go, that stone *should be God's House*." In Gen. xlix. 22, 44, we think there is a distinct reference to this stone of Jacob, whose name

is also Israel, to the effect that the patriarch dying bequeathed it as an heirloom to Joseph, who inherited the birthright instead of Reuben (1 Chron. v. 1.), the first-born,—but the mistranslation of the 24th verse has deprived the passage of its proper meaning, which is “from that time he (*i.e.*, Joseph) kept the stone of Israel.” We ask our readers to refer to the following passages in the Bible, Ps. cxviii. 22, 23; Matt. xxi. 42, 43; Isa. xxviii. 16; 1 Peter ii. 3, 8; and Dan. ii. 34, 45, and without robbing them of the least portion of their spiritual interpretation in reference to Christ, the true “Rock of Ages,” we would state that as we find all the symbols used in the Bible were *realities* that referred to some particular object, such as the Brazen Serpent, the Ark, the Mercy Seat, the Tabernacle, the Paschal Lamb, the Scape-Goat, Aaron, &c. &c., so we see no reason for supposing that the stone so often referred to in Scripture was not *some particular* stone,—material and tangible, but only to be taken in a spiritual sense.

Lia Fail—The Stone of Destiny.

We cannot do better than give an extract from the geological account of the coronation stone, by Professor A. C. Ramsay, LL.D., F.R.S., Director of the Geological Survey of England, &c., June 19, 1865:—

“The coronation stone consists of a dull reddish or purplish sandstone, with a few small embedded pebbles. One of these is of quartz, and two others of a dark material, the nature of which I was unable to ascertain. They may be Lydian stone. The rock is calcareous, and is of the kind that masons would call ‘freestone.’ Chisel marks are visible on one or more of its sides. A little mortar was in the sockets in which the iron rings lie, apparently not of very ancient date. To my eye THE STONE APPEARS AS IF IT HAD ORIGINALLY BEEN PREPARED FOR BUILDING PURPOSES, BUT HAD NEVER BEEN USED (see Ps. cxviii. 22, 23; Matt. xxi. 42, 43; and 1 Pet. ii. 3, 8).

“It is very difficult to settle the geological formation to which any FAR TRANSPORTED mass of stone may belong, especially when the history of the mass is somewhat vague in its earlier stages. The country around Scone is formed of old red sandstone, and the tints of different portions of that formation are so various that it is quite possible the coronation stone may have been derived from one of its strata.”

“It is EXTREMELY IMPROBABLE that the stone has been derived from ANY OF THE ROCKS OF THE HILL OF TARA, from whence it is said to

B

have been transported to Scotland ; for they, on the authority of Mr. Jukes, Director of the Geological Survey of Ireland, are of carboniferous age, and do not present the texture of red colour characteristic of the coronation stone" (Dean Stanley's "Memorials of Westminster Abbey," App. II., p. 500).

The kings of Ireland were crowned on the above-mentioned stone, Lia Fáil, from B.C. 580 to A.D. 487, when it was removed to Dunstaffnage Castle in Scotland, by Feargus More, and used for the same purpose. Kenneth II. (A.D. 840) moved it to Scone in commemoration of the last battle that was fought there with the Picts. Scone thenceforward became the "Sedes principalis" of Scotland until A.D. 1296, when King Edward I. having subdued Scotland, carried it as a trophy in triumph to England, and placed it in Westminster Abbey.

It is interesting to note here that at the Treaty of Northampton, the victorious Scots demanded, amongst other conditions, the restoration to Scotland of Jacob's stone, which was consented to by Isabella and Mortimer in the reign of Edward II. The people of London allowed the Regalia and Crown Jewels of Scotland to be taken from the town ; but when the Commissioners attempted to remove THE STONE from Westminster Abbey, all London rose *en masse* and resisted ; the excitement and tumult was so great, that the stone was left unmolested. Can our objectors account for this ? Why should this stone have been more precious to the Londoners than all the Crown Jewels of Scotland.

On James VI. of Scotland succeeding to the throne of England, he and his successors to the present time have been crowned upon it. In connection with this custom read 1 Kings xxiii. 3, "And the king (Josiah) stood by a pillar, and made a covenant before the Lord ;" also 2 Kings xi. 14, "And when she (Athaliah) looked, behold the king (Jehoash) stood by a pillar, AS THE MANNER WAS ;" and again 2 Chron. xxxiv. 31. "It is sufficiently certain," says the late Joseph Robertson of the Register House, Edinburgh, in a letter dated July 7, 1866, "that from the beginning of our historical record, about the year 1100, the Scottish kings were inaugurated at Scone by being placed in the royal chair of stone—'in Regem Sedem,' 'super Cathedram Regalem lapidem, &c.'"

The oldest writer who tells the legends of the royal stone is William of Rishanger in A.D. 1292. He thus describes the coronation of King John Balliol at Scone:—"Johannes de Balliolo, in festo Sancti Andreæ sequenti, collocatus super lapidem Regalem, quem JACOB SUPPOSUERAT CAPITI SUO dum iret de Bersabee solemniter coronatur." John of Balliol is solemnly crowned, at the following feast of St. Andrews, having been placed on the royal

stone, WHICH JACOB HAD PLACED UNDER HIS HEAD, whilst he was journeying from Beersheba.

“The next writer in point of antiquity who speaks of the history of the Stone of Scone is John of Fordun, a canon of the Church of Aberdeen, who was alive in 1386. He tells two stories about it. One is that Milo, king of the Scots in Spain (Scoti is translated *wanderers* by Sir Walter Scott, Hosea ix. 17), gave it to his favourite son Simon BREK (Baruch ? Jer. xlv. 1), the first king of the Scots in Ireland; and that Simon Brek placed it in Tara, where it remained until it was brought to Scotland by Fergus, the son of Erch or Ferchard. He adds, that according to some, Gathelus, the founder of the race of the Scots (so named from his wife Scota, daughter of King Pharaoh) brought the stone from Egypt to Spain. The other story is that Simon Brek dragged it up from the bottom of the sea, along with the anchor of his ship, during a gale on the Irish coast.

“Both stories speak of the stone as of marble hewn into the form of a chair ‘in formam cathedræ decisum ex marmore lapidem.’

“Let me add that there appears some reason to suppose that there were two stones at Scone : (1.) the Stone of Fate (Lia Fail), now at Westminster ; (2.) a stone chair in which, it would seem, the Stone of Fate was placed when kings were to be inaugurated.

“Nothing is more certain than that King Edward I. carried the Stone of Fate to Westminster in 1296. Yet in 1306, we read that King Robert Bruce was placed in the royal seat at Scone in *sede positus Regali*” (Dean Stanley’s “Memorials of Westminster Abbey,” App. II.).

There was formerly a piece of wood or metal attached to this stone, on which was inscribed the following prophetic couplet :

“Ni fallat fatum, Scoti hunc quocunque locatum,
Invenient lapidem, regnare tenentur ibidem.”

“If fates go right, where’er this stone is found,
The Scots shall monarchs of that realm be found.”

Sir Walter Scott translates as follows :

“Unless the Fates be faultless grown,
Or prophet’s voice be vain,
Where’er is found this sacred stone,
The wanderer’s race shall reign.”

“It was one of these secular predictions,” says Dean Stanley, “of which the fulfilment cannot be questioned. Whether the pro-

phesy was actually inscribed on the stone may be doubted, though this seems to be implied, and on its lower side is still visible a groove which may have contained it ; but the fact that it was circulated and believed as early as the fourteenth century is certain " (" Mem. West. Abb.," p. 64).

" It (the stone) is the one primeval monument WHICH BINDS TOGETHER THE WHOLE EMPIRE. The iron rings, the battered surface, the crack which has all but rent its solid mass asunder (Note this rock being a type of Christ, 1 Pet. ii. 3-8, reminds us of the veil of the Temple which at His death was rent asunder, Matt. xxvii. 51 ; Heb. x. 20), 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 TO THE TRADITIONS OF TARA AND IONA, and connects the charm of our complex civilisation with the forces of our mother earth—the rocks and stones of savage nature " (" Mem. West. Abb.," p. 66).

Thus we observe that the true, faithful, and covenant-keeping God of Israel has fulfilled His promise to David, *literally*, unto this day, in the person of our beloved Queen the Empress of India : and *spiritually* in Him, who reigneth for ever in the hearts of His people of every tribe and tongue and nation (John xviii. 36 ; Phil. ii. 10, 11). Thus, too, we understand that the sceptre has not departed from Judah, as foretold by the dying patriarch (Gen. xlix. 10), and will not until Jesus comes to reign personally upon the earth (Isa. xi. 1-10 ; Luke i. 32, 33, &c.)

All hail the power of Jesus' name !
 Let angels prostrate fall ;
 Bring forth the royal diadem,
 And crown Him Lord of all.

YE CHOSEN SEED OF ISRAEL'S RACE,
 Ye ransomed from the fall,
 Hail Him who saves you by His grace,
 And crown Him Lord of all.

CHAPTER III.

Philological Evidence.

Dr. LATHAM in his "English Language," p. 1, says:—"The first point to be remembered in the history of the English language, is the fact that the present English was not the original language of either the British Islands altogether or of any portion of them. Indeed, of the whole of Great Britain it is not the language at the present moment. Welsh is spoken in Wales, Manx in the Isle of Man, Scotch Gaelic in the Highlands of Scotland, and Irish Gaelic in Ireland. THE ENGLISH THAT IS NOW SPOKEN WAS ONCE AS FOREIGN TO OUR COUNTRY AS IT IS AT PRESENT TO THE EAST INDIES; and it was no more our primitive vernacular tongue, than it is the primitive vernacular tongue of North America or Australia."

As early as the year A.D. 1676, an opinion was advanced by Aylett Sammes, in a work entitled *Britannia Antiqua Illustrata*, that the first colonisers of Ireland were the merchants of Tyre and Sidon. In confirmation of this opinion the existence of several eastern customs in Ireland was adduced by subsequent antiquarians. Further marks of an eastern origin of the Irish were found in the Gaelic dialect of that country. Finally, the matter (in the eyes at least of the national writers) was satisfactorily settled by the famous discovery, attributed to General Vallancey, of the true meaning of the Carthaginian lines in Plautus.

In the Little Carthaginian (Pænulus) of the Latin comic writer Plautus, a portion of the dialogue is carried on in the language of Carthage.

That the Punic language of Carthage should closely resemble that of the mother-city Tyre, which was Phœnician, and that the Phœnician of Tyre should be allied to the language of Palestine and Syria, was soon remarked by the classical commentators of the time. Joseph Scaliger asserted that the Punic of the Pænulus differed but little from pure Hebrew—"Ab Hebraismi puritate parum abesse."

22 HEBREW IS THE FOUNDATION OF ENGLISH.

The two first lines of a speech in Act V., s. 1, stand thus:—

N'yth alonim valonuth sicorath jismacon nith
Chy-mlachai jythmu mitslia mittebariim ischi.

The same in Hebrew characters:—

נא את עליונים ועליונות שורת יסמכון נאח:
כי טלכ יתמו : טעליח טטבויום עסקי :

Bochart's Latin Version.

Deos Deasque veneror, qui hanc urbem colunt,
Ut, quod de mea re huc veni, rite venerim.

English Translation.

I ask the gods and goddesses that preside over this city
That my plans may be fulfilled,—May my business
prosper under their guidance.

“To those writers who deny the affinity between the Irish and Welsh, can identify the Erse (Irish) with the Hebrew, I apply the term Nyctalopia (the power of seeing best in the dark), applied by a writer in one of the periodicals to similar etymologists” (Latham’s “English Language,” 2d edition, p. 110).

William Tyndale, the Martyr.

Tyndale was a learned Hebrew scholar, and the first to publish a printed translation of the Bible in English. He says:—“The Greeke tongue agreeth more with the Englyshe than with the Latyne, and the *properties of the Hebrew tongue* agree a thousand times more with the Englyshe than with the Latyne.” The Rev. Canon Lyson, ignoring the fact that the British are Israelites, says (in p. 523 of his “British Ancestors”):—“Rowland deduces in his *Mona Antiqua Restorata* as many as three hundred British roots from the Hebrew, but I suspect that a vast number more words now in use may be traced to that language, and, if both the *Gothic and the Celtic are cognates of Hebrew*, then it is the basis of the language we now speak, being the root both of the British and the Anglo-Saxon:” in p. 479 he says:—“His object is to show that the whole foundation of the English language, as we now use it, is Hebrew or Chaldee, and when he uses it in the sense in which it is applied by Vetringa, who says of all languages, the Chaldee differs the least from the Hebrew, so that it is rather to be esteemed a

dialect or varied pronunciation, than a different language." In p. 233, he adds, that the Saccæ and the Cymri had much in common in the construction of their language and religion.

And in page 359 he says :—"The most remarkable concurrence of the HEBREW and English words is found in words of daily and domestic use, showing more than any other fact THE SOURCE from which our language was drawn. We find especially a common tie in the Celtic and the Hebrew languages, namely, that of the excess of consonants over vowels, and the system of literal mutation, which is the marked feature of both."

"Yet this we gather from the names attaching to the British monuments still remaining among us, when divested of modern corruptions, that there is a strong affinity between these British names and that language of which Hebrew is either the original or one of its earliest offshoots ; and that, therefore, Hebrew, Chaldee, or some other very near cognate, must have been the language of the first inhabitants of this island " ("Our British Ancestors," p. 93). The same author in Appendix VI. gives a glossary of upwards of four thousand English words which apparently—judging by sound and sense—are derived from the Hebrew, Chaldee, or Syriac.

Professor John Earle of Oxford, in his "Anglo-Saxon Literature," published by the Society for Promoting Christian Knowledge, p. 120, says : "The rhetorical character of Anglo-Saxon poetry which is most prominent, is a certain repetition of epithet or phrase in a manner which distinctively resembles the parallelism of Hebrew poetry."

A paper was read at the last Congress of the British Archæological Association by the Rev. Dr. Margoliouth, vicar, Editor of the *Hebrew Christian Witness*; Bishop Merriman in the chair. The learned Doctor says in this paper :—"At last year's Congress I adduced examples of whole sentences of positive archaic Hebraisms in the now obsolete Cornish language." Again he says—"I now confine myself to the time-honoured appellation of Kymry. It is no more true-born English than is the term Gael, or Welsh. The nomenclature of both owe their true birth to a parentage and a country far more ancient than the British or the English. Those two terms, Gael, which became Wael, and then Welsh, and Kymry, which by the Greeks became Kimmerioi, amongst the Teutons Kimbri, and Latinised into Cambria, are of purely Hebrew origin " (Rev. N. Poole's "Fifty Reasons," p. 42).

Rev. Jacob Tomlin, M.A., in his "Forty-eight Languages Analysed and Compared," says that the early literature of Britain was "largely in the Hebrew, with several modifications," and that

“one-fourth part of the words of the Saxon tongue bear a close affinity with the Hebrew” (ibid. p. 42).

“Talesin, ‘the prince of Druid bards,’ said: ‘Traothator fyngogef. Yn efrai, yn efroeg,’ which translated means ‘MY LORE HAS BEEN DECLARED IN HEBREW IN HEBRAIC’” (Davies’ “Mythology and Rites of the British Druids,” App. XIII. p. 572).

The fact is, that the English language is *idiomatically Hebraic*, though many of the words now used are Teutonic (i.e., Aryan); in other words, we think in Hebrew, but express our thoughts in Latin and Greek. To understand what we mean, take a sentence in Latin or Greek, and translate it into English: what a transposition of words, disarrangement of phrases, have to take place before any sense can be made to an English mind; not so in Hebrew.

Take for example a passage from Cæsar’s “Gallic War” (Lib. iv. 33), translated:—

LITERALLY.

The kind this is out of chariots of a-battle; firstly through all parts they-drive-round, and darts they-throw and by-itself by-the-fright of-the-horses, and by-the-noise of-the-wheels the-ranks generally they-greatly-disturb, and when themselves among of-the-cavalry the-squadrons they-insinuated out-of-the-chariots they-leap-down and by-the-feet they-fight.

The-drivers in-the-meantime a-little out-of-the-battle they-retire, and so the-chariots they-collect that if they by a-host-of-the-enemy are-pressed quick to their (men) a-reception they-may-have.

Thus the-mobility of-the-cavalry, the-stability of-the-foot soldiers in battles they stand before, and so-much by-the-use daily and by-the-exercise they-effect so-that in-a-sloping and precipitous place, the rapidly-moving horses to check, and in-a-little (-time) to-govern and to-bend and through the-pole to-run and on-the-yoke to-stand-upon, and themselves thence, in the-chariots very-quickly to-take-back they may-have-been accustomed.

FREELY.

This is the-manner of-fighting from chariots; firstly they drive round over all parts, and cast their-darts, and by-the-very-fright-of-the-horses and noise of the wheels generally greatly-disturb the-ranks, and when they-have-penetrated-themselves among the-squadrons of-the-Cavalry they-leap-down from their-chariots and fight on-foot.

The-drivers in-the-meantime retire from the-battle, and so station the-chariots that if they-are-pressed by a-number of the enemy they-may-have a-quick retreat to their-own-men.

Thus they-display the quick-movements of-cavalry and-the-firmness of infantry in battles, and by daily practice and exercise effect so much that they-are-accustomed on sloping and steep ground to-check their-horses at full gallop, and to-govern and turn-them in and run along the-pole and stand on the yoke, and from-thence very-quickly to return into the-chariots.

“*Philo-Israel*” tells us, that if we take the first chapter of Genesis, and read the Hebrew words in the original, we find they

are almost in exact order as translated in the English Bible. We considered his statement and example to be so important, that we determined to test for ourselves the truth of what he said by a further examination; we accordingly obtained a copy of the "Interlineary Hebrew and English Psalter," published by Messrs. Bagster & Sons, from which we make the following extract, which is an *ad verbatim* translation of the original of

PSALM XXIII.

Jehovah (is) my - Shepherd, not I - shall - want. In - pastures - of tender - herb He - will - lay - me - down; by the - waters - of - rest He - will - guide - me. My - soul He - will - restore; He - will - lead - me in - the - tracks - of righteousness, because - of His - name. Moreover when I - shall - walk in - the - valley - of the - shadow - of - death not - I - will - fear - evil; for Thou (art) with - me, Thy - rod and - Thy - staff they will - comfort - me. Thou - wilt - set - in - order before - me a - table in - the - presence - of my - oppressors; Thou - hast - made - fat with - oil my - head; my - cup (is) overflowing. Surely goodness and - mercy will - pursue - me all - the - days - of my - life; and - I - shall - dwell in - the - house - of Jehovah to - length - of days.

"His lordship (Lord Braye), by telling us how many 'accidents' happened in combination in the two languages, Hebrew and English, to show their identity, completely refutes the idea of the separate origin of the two tongues. The 'relative pronouns,' he tells us, 'are frequently suppressed' in both Hebrew and English; 'the future and present tenses are fused' in both; 'the nouns are declined in neither.' His lordship points out these identities between the two languages, declaring also they are part of 'a system foreign to Latin and Greek.'

"The fact is, the idiomatic texture and the dialectic structure of the English and Hebrew languages are very similar, for the former is built on the latter, and one of the greatest miracles of the age is, that the Hebrews, when they forgot everything else, never forgot their Hebrew idiom. So some of the New Testament writers, being uneducated fishermen, wrote as authors in Greek, but expressed themselves in Hebrew or Aramaic idiom; and, wonderful to relate, their Hebrew-Greek reads off to-day in good modern English, when for each Greek word is substituted the English translation of the same. Such was not the case when the highly-educated St. Paul wrote Greek. His Greek will not 'run' with our modern English. St. John's, St. Matthew's, and St. Mark's Greek does so run. Thus John i. 1, literally translated in the order of the Greek

words, runs thus :—‘ In the beginning was the Logos (Word), and the Logos was with God, and God was the Logos. He was in the beginning with God; all things by Him consisted, and without Him there was made nothing that was made. In Him life was, and the life was the light of men.’ Here the Hebrew idiom of St. John, writing in Greek, appears good English idiom, and can be read off in the very order of St. John’s words translated.

“ Not so St. Paul. His educated Greek was written in Greek, not Hebrew idiom, and will not, therefore, ‘ run ’ when treated as above. Gal. iii. 16, 17, taken at haphazard, proves this. Translated word for word, the passage runs thus— and is not good English :— ‘ Now to Abraham there were spoken the promises, and to the seed of him. Not, says He, And to the seeds, as to the many; but as to one, and to the seed of thee, which is Christos. For this I say, The covenant, the one that was confirmed before of God in Christ, the after years 430, made law, may not disannul, for the cancelling the promise.’ This is nearly unintelligible, because the idiom of St. Paul was Greek, and not Hebrew English, like St. John’s.’ ”—*Banner of Israel*, Nov. 7, 1883.

No other language, we are informed, answers in idiomatic construction to the Hebrew but English. *Babu-English* is the result of thinking in Hindustani and speaking in English; Pigeon-English is Chinese thought expressed in English.

In Barber’s “ Suggestion on the Ancient Britons,” 1854, chap. v., p. 60, the following interesting passage occurs :—“ Cases of direct and open evidence as to the fact of the Semitic language of the ancient Britons are very scarce. They were not scribes. In the “ Gwawd Lud,” however, occurs a passage which has been generally given up as unintelligible to the Welsh, and from the translations, when attempted as of Welsh, it scarcely appears why they should have preserved, what (by the introductory verse) ‘ Out of the sacred poems they cry aloud,’ was an antique in the fifth century.

“ Or anant oniant	— Rise woe to ye and woe to ye.
O Brith ye Brith oi	— Briton, Briton, alas.
New oes neudd	— Thou’rt wanderer of wanderings.
Brith ye Brithan hai	— Briton ! Britons ! alas !
Syched Eddi Euroi	— Wake
	} Know yourself naked,
	} Misery and nakedness.”

In page 61 an expression occurs referring to these Britons, “ *Goem Jehovah* ” (the very Hebrew words of Scripture), referring to the Israelites, “ the people of Jehovah.”

In the "Mythology of the British Druids" the being they worshipped is also called *Adonai*, the Hebrew name of the Lord Almighty.

Godfrey Higgins (see *Celtic Druids*, p. 63) gives complete phrases, which are as good Welsh as they are Hebrew. The following two are specimens :—

- | | | |
|--------------|---|--|
| Lam. ii. 2. | { | Hebrew—Byuang Adonai-eth cal nesth Jangeob. |
| | | Welsh —By-rewng Adon-ydh holl neuodh Jago. |
| | | English—The Lord has swallowed up all the tabernacles of Jacob. |
| Ps. vii. 10. | { | Hebrew—Mageni ngal Eloim. |
| | | Welsh —Meigen-i hwyl Elyo. |
| | | English—My shield is from God ; or
My protection is from the intelligences. |

One of the Celtic lamentations given by Dr. Eadie, in his "Biblical Cyclopædia," runs as follows :—"O son of Connal, why didst thou die? Royal, noble, learned, valiant, warlike, and eloquent. Why didst thou die? Alas! alas! he who sprang from nobles OF THE RACE OF HEBER, why didst thou die?" ("Origin and Destiny of Britain," by H. Brittain, p. 25).

The above testimony shows the close connection that exists between Hebrew and Welsh; and the reference to Heber, the ancestor of the Hebrews, after whom they were called, confirms the testimony already quoted from Taliesin, the Druid bard.

In connection with the above ancient Hebrew poetry in Wales, read Hosea ix. 17 :—"My God will cast them (Ephraim) away because they did not hearken unto me, and they shall be WANDERERS among the nations." The Hebrew word in the following passages translated "Covenant of the people" is "LE BRITHAM," To Britham (Isa. xlii. 6) :—"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee *for a covenant of the people* (to BRITHAM) for a light of the Gentiles." Isa. xlix. 8 :—"In an acceptable time have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee, and give thee *for a covenant of the people* (to BRITHAM, *i.e.*, to Britain) to establish the earth, to cause to inherit the desolate heritages." Thus we understand that Christ is given to British-Israel (the Covenant people) for the purpose of showing forth Christ, the Light of the world, to the Gentiles. It is for this we are scattered throughout the heathen world. Oh that we individually could realise this our Divine mission and show forth Christ by a life consistent with our high and holy calling.

CHAPTER IV.

Heathen Customs.

ACCORDING to a lately-discovered inscription, Tiglath-Pileser, king of Assyria, says that he conquered forty-two countries and brought them under one god and placed them under the Magian religion—sun worship (Rawlinson's Herodotus, Note, vol. 1, p. 348). We have already shown that the two tribes of Israel were taken into captivity by the above-named king; and now we propose bringing forward a few of the many interesting facts which show how deeply the idolatrous customs of our ancestors had taken root, as to enable us at the present time to establish the co-relationship of certain customs and habits still imbedded in our national life with those of Israel under heathen influences. This may be an unpleasant subject to refer to, but if a heathen writer could say: "Socrates I love, and Plato I love, but I love TRUTH more," how much more we who profess to be children of "the God of Truth."

Worship of Baal.

The Israelites were prone to idolatry, and the worship of Baal, a god of the Phœnicians, constituted their chief offence against God. We find consequently many evidences in Great Britain and Ireland of the continuance of some of the rites, long after the rays of the Sun of Righteousness had dispelled the darkness that brooded over the land. In Calmet's "Dictionary of the Bible," edited by J. Taylor, will be found some interesting statements and customs on this subject.

"The worship of Bel, Belus . . . was general throughout the British Islands; and certain of its rites and observances are still maintained among us, notwithstanding the spread and the establishment of Christianity during so many ages. It might have been thought that the pompous rituals of Popery would have superseded the Druidical superstitions, or that the reformation to Protestantism would have banished them, . . . but the fact is otherwise. Surely

the roots of Druidism were struck extremely deep ! What charm could render them so prevalent and permanent ? A town in Perthshire, on the borders of the Highlands, is called Tillie Beltane, the rising ground of the fire of Baal. In the neighbourhood is a Druidical temple of eight upright stones, where it is supposed the fire was kindled. At some distance from this is another temple of the same kind, but smaller, and near it a well still held in great veneration. On Beltane morning superstitious people go to this well and drink of it ; then they make a procession round it, as we are informed, nine times. After this they in like manner go round the temple. So deep-rooted is this heathenish superstition in the minds of many who reckon themselves good Protestants, that they will not neglect these rites, even when Beltane falls on Sabbath" ("Statist. Accounts of Scotland," vol. iii., p. 105). "On the first day of May, which is called Beltan or Beltain day, all the boys in a township meet in the moors. They cut a table in the green sod, of a round figure, by casting a trench in the ground, of such circumference as to hold the whole company. They kindle a fire, and dress a repast of eggs and milk in the consistence of a custard. They knead a cake of oatmeal, which is toasted at the embers against a stone. After the custard is eaten up, they divide the cake into so many portions, as similar as possible to one another in size and shape, as there are persons in the company. They daub one of these portions all over with charcoal until it is perfectly black. They put all the bits of cake into a bonnet. Every one, blindfolded, draws out a portion. He who holds the bonnet is entitled to the last bit. Whoever draws the black bit is the devoted person who is to be sacrificed to Baal, whose favour they mean to implore in rendering the year productive of the sustenance of man and beast. There is little doubt of these inhuman sacrifices having once been offered in this country as well as in the east, although they now pass from the act of sacrificing, and only compel the devoted person to leap three times through the flames, with which the ceremonies of this festival are closed" (Ibid. vol. xi., p. 621).

"In the worship of Baal, as practised by the idolatrous Israelites in the days of their apostacy, the worship of the sun's image was equally observed ; and it is striking to find that the image of the sun, which apostate Israel worshipped, was erected *above the altar*. Josiah, we are informed in 2 Chron. xxxiv. 4, caused 'the altars of Baalim' to be broken down 'in his presence, and the images (margin SUN IMAGES) that were on high above them, he cut down.' . . . From all this it is manifest, that the image of the sun above, or on the altar, was one of the recognised symbols of one who

worshipped Baal or the sun. And here in a so-called Christian Church, a brilliant plate of silver, 'in the form of a sun,' is so placed in the altar that every one who adores at that altar must bow down in lowly reverence before that image of the sun. Whence, I ask, could that have come, but from the ancient sun-worship, or the worship of Baal?" (Two Babylons, pp. 265, 266).

Now hear what Hurd says when describing the Romish altar:—"A plate of silver, in the form of a sun, is fixed opposite to the SACRAMENT on the altar; which with the light of the tapers makes a most brilliant appearance" (Hurd's "Rites and Ceremonies," p. 196).

Easter.

"The children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes to the *queen of heaven*" (Jer. vii. 18.)

Astarte, consort of Baal, is called Ishtar on the Assyrian monuments—(see Layard's *Nineveh*, p. 629),—and worshipped under the title of "Queen of Heaven." The ancient votaries of this Babylonian goddess used to FAST FOR FORTY DAYS "in the spring of the year," and the custom is still observed by the Yizidis or Pagan devil worshippers of Kurdistan,—the very place, be it remembered, where the Israelites were placed by Tiglath Pileser (Layard's *Nineveh*).

The ancient Pagan Britons called April Easter Monath, whereas the festival early observed by professing Christians, which answers to our modern Easter, was Pasch or the Passover, and it was not preceded by Lent nor connected with the Resurrection (as Gieseler in his "Catholic Church," section 53, p. 178, informs us), which was commemorated by the observance of Sunday.

If our blessed Saviour was crucified in the spring-time, viz., in April or March, there would have been no need for Peter to have warmed himself at the fire that was kindled in the midst of the Court (Luke xxii. 55), as it is pretty warm in Palestine at that season of the year.

"EASTER.—It is no honour to our translators that this word occurs in the English Bible in Acts xii. 4; it should have been Passover, which feast of the Jews we well know. Easter is a word of Saxon origin, and imports a goddess of the Saxons, or rather of the East, and is no other than Astarte, *Æstært*, in honour of whom sacrifices being annually offered about the Passover time of the year (spring), the name became attached by association of ideas to the Christian festival of the Resurrection, which happened at the time of the Passover; hence we say Easter day, Easter Sunday, but

very improperly ; as we do by no means refer the festival then kept to the goddess *Easter* of the ancient Saxons" (Calmet's Dictionary, p. 358.) The authors of the revised version of the New Testament have corrected the mistake, and used the word *Passover* instead of *Easter*.

"The hot-cross buns of Good Friday, and the dyed eggs of Pasch or *Easter Sunday*, figured in the Chaldean (Pagan) rites just as they do now. The buns known to us by that identical name were used in the worship 'of the Queen of Heaven,' the goddess *Ishtar*, as early as the days of *Cecrops*, the founder of *Athens*,—that is, 1500 years before the Christian era. 'One species of sacred bread,' says *Bryant* (*Mythology*, vol. i., p. 373), 'which used to be offered to the gods, was of great antiquity, and called *Boun*'" (*Hislop's Two Babylons*, p. 174).

"As *Easter* is associated with eggs, we find that *Venus*, or *Astarte*, is said to have been hatched by doves from a wondrous egg that fell from heaven into the *Euphrates* river and was rolled ashore by fishes. The ancient *Druids* bore an egg as the sacred emblem of their order" (*Davies' Druids*, p. 208).

The *Rev. A. Hislop* says that "the *Druidic* system in all its parts was evidently the *Babylonian* system. *Dionysius* informs us that the rites of *Bacchus* were duly celebrated in the *British Islands* (*Penergesia*, v. 565, p. 29). And *Strabo* cites *Artemidorus*, to show that on an island close to *Britain*, *Ceres* and *Proserpine* were venerated with rites similar to the orgies of *Samothrace* (*Lib. iv. p. 190* ; *Two Babylons*, p. 131). The *Druidical* deity 'Corn' is related in the 'Song of *Taliesin*' (*Davies' British Druids*, p. 230) to have incurred the anger of *Ceridwin*, the *British Ceres*, and to have fled in terror in the form of a bird, but was pursued by 'the *Lady*' in the form of a sparrow-hawk ; but just as she was about to seize her she assumed the form of a *single grain* of wheat and dropped upon a heap of clean wheat upon the floor. *Ceridwin* then took the form of a hen, scratched him out, and swallowed him. The result was that she became pregnant, and was delivered of so lovely a babe that she had not the resolution to put him to death."

Christmas.

That *Jesus Christ* was not born on the 25th of *December* is evident from the fact that, at the time of His birth, shepherds were keeping watch over their flock by night in the field, as recorded in *Luke ii. 8*. The *Rev. A. Hislop*, in his *Two Babylons*, p. 151, says, "That *Christmas Day* was originally a *Pagan* festival is beyond all doubt." "The very name by which *Christmas* is

popularly known among ourselves—Yule-day—proves at once its Pagan and Babylonian origin. 'Yule' is the Chaldee name for an infant, or little child; and as the 25th of December was called by our Pagan Anglo-Saxon ancestors Yule-day, or the Child's-day, and the night that preceded it, Mother-night (Sharon Turner's Anglo-Saxons, vol. i. p. 219) long before they came in contact with Christians, that sufficiently proves its real character." In Scotland, at least in the Lowlands, the Yule cakes (*i.e.*, Christmas cakes) are also called Nür-cakes. Now, in Chaldee Nür signifies birth, therefore Nür-cakes are birth-cakes.

The Cross.

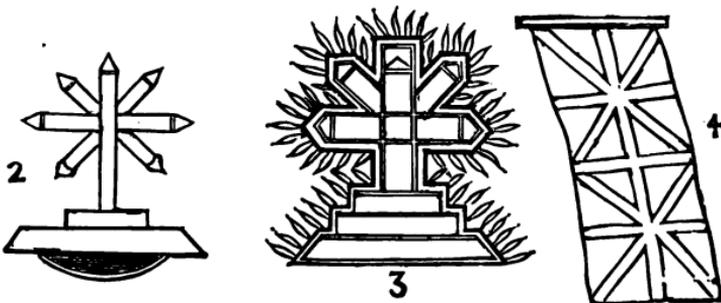
"That which is now called the Christian cross was originally no Christian emblem at all, but was the mystic 'Tau' of the Chaldeans and Egyptians—the true original form of the letter T—the initial of the name of Tammuz,—which in Hebrew, radically the same as ancient Chaldee, as found on coins, was formed as in No. 5 of the accompanying woodcut. To identify Tammuz with the sun it was joined sometimes to the circle of the sun as in No. 7; sometimes it was *inserted* in the circle, as in No. 8. Whether the Maltese cross, which the Romish bishops append to their names as a symbol of their episcopal dignity, is the letter T may be doubtful; but there seems no reason to doubt that the Maltese cross is an express symbol of the sun, for Layard found it as a sacred symbol in Nineveh in such a connection as led him to identify it with the sun" (Layard's Nineveh, vol. ii., p. 446). "There is hardly a Pagan tribe where the cross has not been found. The cross was worshipped by the Pagan Celts long before the incarnation and death of Christ." "It is a fact," says Maurice (Indian Antiquities, vol. iv., p. 49), "not less remarkable than well attested, that the Druids in their groves were accustomed to select the most stately and beautiful tree as an emblem of the deity they adored, and, having cut the side branches, they affixed two of the largest of them to the highest part of the trunk in such a manner that those branches extended on each side like the arms of a HUGE CROSS; and on the bark in several places was also inscribed the letter Thau" (Two Babylons, pp. 323-325).

Fig. 1.—The sacred Egyptian Tau, T, or "Sign of Life," with a handle, from Waring's Ceramic Art, pl. 38, fig. 30, where it is placed at the corner of the throne of an Assyrian monarch. It is depicted also in Rawlinson's Herodotus, in the hand of an Egyptian god, in the same way as may be seen in India in the hands of the deities Bramah, Vishnu, and Shiv.

Figs. 2 and 3 are crosses on ancient Buddhist coins (*vide Asiatic Researches*, vol. x. p. 124).

Fig. 4 is a similar cross, sculptured on the gate of the Tope at Sanchi, India, representing a banner not unlike our British Union Jack.

“The cross,” says Colonel Wilford, in the *Asiatic Researches*, “though not an object of worship among the Baud’has, is a favourite emblem and device with them. It is exactly the cross of the *Manichæans*, with leaves and flowers springing from it. This cross, putting forth leaves and flowers (and fruit also, I am told), is called the divine tree, the tree of the gods, the tree of life and knowledge, and productive of whatever is good and desirable, and is placed in the terrestrial paradise” (*Asiatic Researches*, vol. x. p. 124). Compare this with the language of Rome applied to the cross, and it will be seen how exact is the coincidence. “Hail, O cross! triumphal wood, the salvation of the world, among trees there is none like thee in leaf, flower, and bud.” . . . But when it is considered that the Buddhist, like the Babylonian Cross, was the recognised emblem of Tammuz, who was known as the mistletoe



branch, or “All heal,” then it is easy to see how the sacred initial (T) should be represented as covered with leaves, and how Rome, in adopting it, should call it “the medicine which preserves the healthful, heals the sick, and does what mere human power alone could never do” (*Hislop’s Two Babylons*, pp. 326, 327).

“The combination of the crosses of St. George + and St. Andrew x produced the first Union Jack, which was declared in A.D. 1606 by King James I. to constitute the national ensign of Great Britain” (*Boutell’s Heraldry*, p. 27).

Fig. 5.—The initial letter of Tammuz (T), from Hebrew coins,

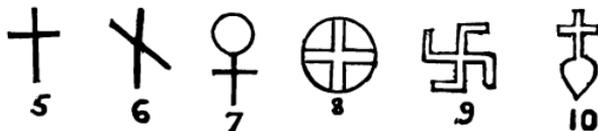
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is also an Egyptian symbol (from Kitto's Bible Cyclopædia, vol. i. p. 495).

Fig. 6.—Do. Etrurian (from Sir W. Betham's Etruria, vol. i. p. 54).

Figs. 7 and 8.—The Tau of Tammuz, connected with the circle emblem of the sun (Layard's Nineveh and Babylon, p. 211; Nineveh, vol. ii. p. 446), is also found on ancient Hindu shields.

Fig. 9 is a very ancient and widely spread *Fylfot*, called *Cramponnée* by French antiquarians, and Thor's hammer-mark by the Scandinavians. Dr. Schliemann, in his "Troy," mentions having dug up from the ruins of ancient Troy many crosses of this form on objects of baked clay, "called in Sanscrit (for the origin is Indian) *Suastika*; and another cross, called by the same name, and of like shape. They were large 'fire machines,' the fire being produced by friction thus: The cross-beams were placed on the ground horizontally, and a piece of wood named *Pramantha* dropped perpendicularly in a central hole, and worked by a string, produced



the sacred fire. This fire was a god called *Agni*. His mother, the *Suastika*, is the Indian goddess, *Maya*, *Cybele*, or *Venus*. They are common, natural, and very ancient signs in India. The foot-prints of *Buddha* (carved on the *Amiaverti* tope) are signed with them; and the prows of the ships of King *Rama*, which over 1000 years B.C. crossed the *Ganges*, were marked with this 'holy sign.' From the very remotest times they were the most sacred symbols of our Aryan forefathers" (*Edinburgh Review*, October 1870; *The Cross, Heathen and Christian*, by M. Brock, p. 28).

Giorgi, in his "Alphabetum Tibetanum," p. 460, speaking of the *Fylfot*, says:—"It is the likeness of a cross which the *Xacaitæ* *Tibetani* (*Thibetan* *Buddhists*) hold in honour. As regards the Indian coins on which the *Swastika* occurs, it appears to belong to the pure *Buddhist* coins found at *Behat*, near *Seharanpore*, which are assignable to about 300 B.C.

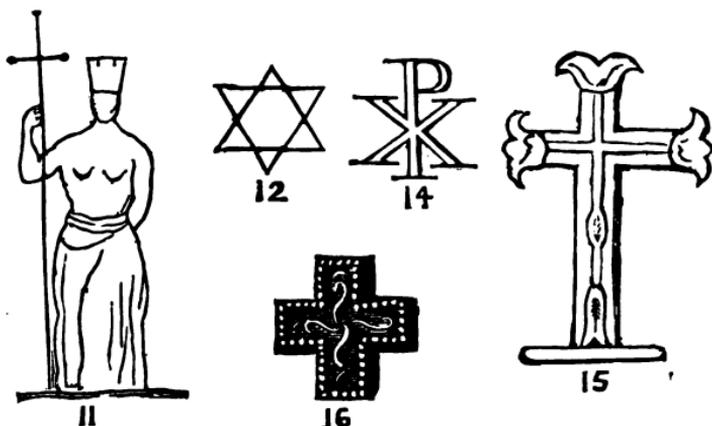
Mr. E. Thomas, on the earliest Indian coinage (*Pnumismatic Chronicle*, New Series, vol. iv.), ascribes them "to the reign of *Krananta*, a *Buddhist* Indian king prior to or contemporary with *Alexander* about 330 B.C., and in his symbols appears to place the *Swastika* amongst those of the sun" (*Waring's Ceramic Art*, p. 83).

Fig. 10.—Heart and cross combined, emblem of goodness (see Sir Gardiner Wilkinson's *Ancient Egyptian*, vol. i. p. 7), is found on Egyptian hieroglyphics, over the doorways of temples, &c.

Fig. 11.—A cross in the hand of Astarte, "Queen of Heaven," the Syrian or Phœnician Venus (Waring's *Ceramic Art*, plate 39; see also coins of Astarte in the British Museum). This figure reminds us of Britannia with her trident, Shiv the Indian god, Posidon the Grecian, and Neptune the Roman water-god, all of whom are represented with tridents.

Fig. 12.—Double triangles, a sacred sign in India (The Cross, by M. Brock, p. 21-25).

In Waring's *Ceramic Art*, plate xxviii. fig. 24, is a sketch of a symbol of the goddess Bhowani, consisting of double triangles, as



above shown, with a small circle inside, and a double circle circumscribed, with eight flame-like rays radiating, and having a letter inscribed on each.

"We find," says Waring, in his description of plate 32 in Moore's *Hindu Pantheon*, "that it is used by the Brahmans to signify the powers of Siva and Vishnu, or fire and water in conjunction. These are, and have always been, the purifying elements: amongst the Hindus these interlaced triangles are of the most remote antiquity, and from them probably have been received by other nations as an emblem of the deity. The ancient Jews, that most superstitious of all superstitious people, regarded the double triangle as talismanic. M. Nork, s.v. Schiba, states that it is a Jewish talisman called the shield of David." Similar double triangles have been found in Roman Mosaic pavement in Algeria.

Fig. 13.—A Maltese cross, on a life size image of SAMSI-VUL, son of Shalmanesar, king of Assyria (to be seen in the



British Museum), was worn by him at least 800 years B.C. Also worn by Assur-Nazir Pal and Tiglath, Pileasar, Assyrian kings.

Maltese crosses were found by M. Rassam at Kalakh, on the east bank of the Tigris (vide *Times*, 24th August 1878).

Fig. 14.—Combination of the Greek letters *Chi* (X) and *Rho* (P), was Constantine's adoption of the heathen cross as his sign on the banners of his army.

Fig. 15.—Pagan cross of the Mexicans, as the symbol of their Messiah, Tamu (Tammuz?).

Prescott thus informs us of the conversion of the Mexicans by the Spaniards from the worship of their *rain-god*, whose emblem was a cross: "Their conversion went no further than the transfer of their homage from one cross to another—from the cross of their rain-god to the same cross as the emblem of Christ's salvation" (*History of Mexico*, p. 1292).

Fig. 16.—A cross in gold, lately discovered by Dr. Schliemann at Mycenæ in Greece, in the supposed tomb of Agamemnon, the leader of the expedition against Troy; and represented as being worn by one of the heroes engaged against Thebes about 1000 years B.C.



Fig. 17 is the head of the goddess Diana, with a cross as the emblem of the sun over her head; a star and a crescent being on either side of her in the original, though not shown here.

The Eastern Aspect.

There is no doubt, but, that the custom of erecting churches and cathedrals, so that the chancel with the communion table shall be placed in the east end of the sacred edifice, is borrowed from heathen sources; and with the custom of turning towards the East when repeating the Creed, may be traced back to the remotest times in connection with the worship of the sun under the primitive Magian system of idolatry in use amongst the ancient Babylonians

and Assyrians, from whom the Greeks and Romans evidently borrowed their systems. In Potter's *Antiquities*, vol. i. p. 223, we are informed, "Wherever they (the heathen temples of Greece) stood, if the situation of the place would permit, it was contrived that, the windows being open, they might receive the rays of the rising sun. The frontispiece (*i.e.*, front entrance) was placed towards the West; because it was an ancient custom amongst the heathen to worship with their faces towards the East."

If we turn now to Ezekiel viii. 14, 16, we shall see that the "turning of the face towards the East, and worshipping the sun towards the East," is spoken of as a "greater abomination" than that of "the women weeping for Tammuz at the door of the gate of the Lord's house." This abomination, it is true, was done by Judah, but Israel was no better (see Jer. iii.), and was exiled for her idolatrous worship of the sun.

Wodin.

Odin or Wodin, the Scandinavian war-god, after whom one of the days of the week, viz., Wednesday (*Wodnes-däg*), was called; as also several places in England, such as *Wanborough* (formerly *Wodnesbroth*) in Surrey; *Wednesbury* in Staffordshire; *Woodnesborough* in Kent, &c., had two sons Balder and Thor (*Thors-däg*, Thursday).

Balder is Chaldaic for *Baal Zer*, "the seed of Baal." Now Baal and Adon both mean lord,— "the seed of Baal," therefore, signifies "the seed of Adon." Now Nimrod, the great war-god of Babylon, is known as Adon (which is synonymous with Odin) who also had a son called Thourous. Again, "Nimrod, in the character of Bacchus, was regarded as the god of wine; Odin is represented as taking no food but wine" (Two Babylons, App. L.) We thus observe the identity of the Scandinavian god Odin and Adon of Babylon.

It is, moreover, interesting to notice that Agnes Strickland, in vol. i. of her "Queens of England," says that "the pedigree of Matilda, of the Saxon line of Edgar Atheling, was traced through Woden to the patriarch" (Our Scythian Ancestors, p. 8). And also Kemble, in his "Saxons in England" (vol. i., p. 441), says:—"The royal family of every Anglo-Saxon kingdom, without exception, traces its descent from *Woden*. . . . Woden is, like Ulysses, pre-eminently, *the Wanderer*;" "And they shall be wanderers among the nations" (Hosea ix. 17). The Woden here referred to was very probably the name of some renowned ancestor, called after the Scandinavian war-god; a custom very prevalent among idolatrous

nations, and not the deity Odin, who has been identified with the Babylonian Adon.

“Odin’s capital, Asgard (about thirty miles north of Lake Van, *vide* Col. Gawler’s Dan, p. 31), was supposed to be between the Euxine and Caspian Seas. . . . The chronicles of the Swedish kings commences with an account of a people on the east of the river Tana-quisl (the Danastrom, or Danube). The people were governed by a Pontiff, King Odin. These people introduced the worship of Odin into Denmark and Sweden” (Moore’s Pillar Stones, p. 149).

St. Swithin’s Day.

An ancient superstition still current, and often referred to if not actually believed in now, is, that if it rains on St. Swithin’s day it will rain uninterruptedly for forty days afterwards. “St. Swithin was no Christian saint.” “The patron saint of the forty days’ rain was just Tammuz or Odin, who was worshipped among our ancestors as the incarnation of Noah, in whose time it rained forty days and forty nights without intermission. Tammuz and St. Swithin then must have been one and the same.

Tammuz was recognised as an incarnation of the devil, “who was known in the east by the name Sytan (Satan).” It had evidently been known to the Druids, and that in connection with the flood; for they say that it was the son of Seithan that, under the influence of drink, let in the sea over the country, so as to overwhelm a large and populous district (Davies’ Druids, p. 198). Now the Anglo-Saxons, when they received that name, in the very same way as they made Odin into Woden, would naturally change Seithan into Swithin; and thus in St. Swithin’s day and the superstition therewith connected we have at once a striking proof of the wide extent of devil-worship in the heathen world, and of the thorough acquaintance of our Pagan ancestors with the great Scriptural fact of the forty days’ incessant rain at the Deluge (Hislop’s Two Babylons, p. 459).

St. John’s Day.

St. John’s day is set down in the Papal Calendar for the 24th June, or Midsummer day, which day was fixed by the Chaldeans as the first of their month Tammuz. The Pagan ceremonies in connection with the worship of Tammuz were celebrated at this period; hence when the Gregorian policy of incorporating heathen festivals into the Roman Calendar (Bower’s Lives of the Popes, vol. ii., p. 523) was adopted, the festival of Tammuz, who was called

also Oannes, was converted into the festival of the Nativity of St. John (*alias* Joannes), as it was found that six months exactly intervened between the 24th June and the 25th December (the Yule festival), corresponding exactly with the difference in time between the birth of Christ and that of John the Baptist. The Chaldeans reckoned their day as did the Hebrews, from evening to evening; consequently the midsummer fires of St. John's eve are lit on the evening of the 23d June at the very hour that ushered in the festival of Tammuz (*ibid.* p. 183).

“On that great festival of the Irish peasantry, St. John's eve, it is the custom, at sunset on that evening, to kindle immense fires throughout the country, built, like our bonfires, to a great height, the pile being composed of turf, bog-wood, and such other combustible substances as they can gather. . . . The fire being kindled, a splendid blaze shot up; and for a while they (the peasants) stood contemplating it with faces strangely disfigured by the peculiar light emitted when the bog-wood was thrown on it. . . . When the fire burned for some hours and got low, an indispensable part of the ceremony commenced. Every one present of the peasantry passed through it, and several children were thrown across the sparkling embers; while a wooden frame of some eight feet long with a horse's head fixed to one end, and a large white sheet thrown over it, concealing the wood, and the man on whose head it was carried, made its appearance. This was greeted with loud shouts as the ‘white horse,’ and having been safely carried, by the skill of its bearer, several times through the fire with a bold leap, it pursued the people, who ran screaming in every direction. I asked what the horse was meant for, and was told it represented ‘all cattle.’ Here,” adds the authoress, “was the old Pagan worship of Baal, if not of Moloch too, carried on openly and universally in the heart of a nominally Christian country, and by millions professing the Christian name. I was confounded, for I did not then know that Popery is only a crafty adaptation of Pagan idolatries to its own scheme” (*Personal Recollections*, pp. 112–115).

“Those Midsummer fires and sacrifices were to obtain a blessing on the fruits of the earth, now becoming ready for gathering. . . . Thus I have seen the people running and leaping through the St. John's fires in Ireland; and not only proud of passing unscathed, but as if it were some kind of *lustration*, thinking themselves in an especial manner blest by the ceremony, of whose original, nevertheless, they were wholly ignorant in their imperfect imitation of it” (*Toland's Druids*, pp. 107–112).

Zer-Nebo-Gus:

“The meaning of this name ‘Kronos,’ ‘The Horned One,’ as applied to Nimrod, fully explains the origin of the remarkable symbol, so frequently occurring among the Nineveh inscriptions,—the gigantic HORNED man-bull as representing the great divinities in Assyria. The same word that signified a *bull*, signified also a ‘ruler’ or ‘prince.’ Hebrew Shur and Chaldee Tur means bull or ruler, whence comes the Latin Taurus, Turannus.—This also in a remarkable way accounts for the origin of one of the divinities worshipped by our Pagan Anglo-Saxon ancestors under the name of Zernebogus. This Zernebogus was ‘the black, malevolent, ill-omened divinity’” (Sharon Turner’s Anglo-Saxons, vol. i., p. 217); in other words, the exact counterpart of the popular idea



Jasper Cylinder. Babylonian, 2000 B.C.

of the devil as supposed to be black and equipped with horns and hoofs. This name analysed and compared with the accompanying woodcut from Layard (Nineveh, p. 605), casts a very singular light on the source from whence has come the popular superstition in regard to the grand adversary. The name Zer-Nebo-Gus is almost pure Chaldee, and seems to unfold itself as denoting ‘The seed of the prophet Cush. Zer-Nebo-Gus, the ‘great seed of the prophet Cush,’ was of course Nimrod; for Cush was Nimrod’s father (Gen. x. 8). Turn now to Layard, and see how this land of ours and Assyria are thus brought into intimate connection. In the woodcut referred to, first we find the ‘Assyrian Hercules,’ that is, Nimrod the giant as he is called in the Septuagint version of Genesis, without club or spear, or weapons of any kind, attacking a bull. Having overcome it, he sets the bull’s horns on his head, as a trophy of victory and a symbol of power; and thence-

forth the hero is represented as turning next to encounter a lion. . . . Now Nimrod, as the son of Cush, was black, in other words, was a negro. . . . Keeping this, then, in mind, it will be seen that in that figure disinterred from Nineveh we have both the prototype of the Anglo-Saxon Zer-Nebo-Gus, 'the seed of the prophet Cush,' 'and the real original of the black adversary of mankind with horns and hoofs' " (Hislop's *Two Babylons*, p. 55, 3d edition).

The Babylonian Cylinder in green jasper referred to by Layard, and from which the woodcut was made, may now be seen in the British Museum, along with two other cylinders, bearing similar, though not exactly the same design, to one of which the following printed information is attached :—"CYLINDER OF LAPIS LAZULI. To the right Gistubar overcoming a bull, to the left Hea Bant overcoming a lion; between the two are roughly formed characters, about 2000 B.C."

Concluding Remarks.

Lest our readers should misunderstand us in placing these facts before them, we feel it necessary to state, that the testimony given in this chapter does not amount to a direct proof of our Israelitish origin, but seems to throw light on the truly Babylonish heathen source of some of our religious symbols, festivals, and superstitions, which we hold to be unscriptural and foreign to the teachings of Christianity, as revealed to us by our Lord and Saviour Jesus Christ and His Apostles. These idolatrous superstitions were embedded in the national life of our ancestors, for some time prior to their reception of Christianity, and were preserved by their retention as Christian instead of heathen symbols, festivals, and superstitions.

If we have in the least degree wounded the tender susceptibilities of our readers by cutting away from under them any Christian feeling they may have entertained in respect to these deep-rooted customs, we trust we may be forgiven, as our desire is, that they may allow nothing to interfere with their direct communion with our Heavenly Father, who so commendeth His love toward us in that, while we were yet sinners, Christ Jesus, His Son, died for us.

PART II.
OBJECTIONS ANSWERED.

CHAPTER V.

OBJECTIONS ANSWERED.

Loss of Language.

Q. If the British are a Semitic race, how could she lose her own language and adopt an Aryan ?

A. (1.) The Jews of *Poland* have given up their Hebrew and speak entirely in German.

(2.) The children of the North and South American negro slaves have lost the language of their parent land and speak entirely in English, preserving their national characteristic of features and colours.

(3.) "One other place of considerable reputation in Pamphylia must be briefly noted, viz., Site, a colony of the Cumæans of Æolis, and remarkable for the fact that, *soon after they came there they forgot their native Greek tongue*, and spoke a barbarous jargon" ("Greek Cities and Islands of Asia Minor," by W. S. W. Vaux, p. 102).

(4.) Max Müller classifies "old Armenia" among the Aryan family of tongues.

(5.) Becoming idolatrous, forsaking the study of their sacred Scriptures, their own language dropped into disuse as circumstances compelled them to adopt the language of the people amongst whom they dwelt.

Dwelling in the Tents of Shem.

Q. Noah said that Japheth (Europeans) should dwell in the tents of Shem (Asiatics). Is not our presence in India a fulfilment of the prophecy ?

A. Gen. ix. 27 is misunderstood and wrongly interpreted. Who is meant by the "he" in the passage "God shall enlarge Japheth, and he shall dwell in the tents of Shem?" Surely "God" is meant. "God shall enlarge," "God shall dwell." Has He not fulfilled His promise by dwelling with Shem in his tabernacle in the wilderness and in the temple at Jerusalem? "I will dwell among the children of Israel and will be their God" (Exod. xxix. 45). "And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, Thou art the God" (2 Kings xix. 15). But in a more special sense the promise is fulfilled by God dwelling in the person of Christ Jesus, in whom "dwelleth the fulness of the Godhead bodily" (Col. ii. 9). Besides, it will be observed that in the Hebrew the "he" is not a separate pronoun, as in the English version; but the verb is in the third person singular, and has consequently "God" as its nominative, "God shall dwell." If it was intended that Japheth should dwell, a definitive pronoun *הוא* would have been inserted in the Hebrew. Strike out *he* in the English version and the meaning will be clear.

Spiritual and Literal Interpretation.

Q. Why do Israelites insist on the literal interpretation of the Word of God and reject the spiritual?

A. We are misunderstood on this point. Commentators and ministers, in their interpretation of Scripture, take little notice of the literal meaning of the prophecies as they bear on the future history of the Israelites, and dwell almost exclusively on the application of the passage to the Church. Some even have gone so far as to say that the spiritual Church has supplanted the literal Israel, and that the promises that were made by God to the latter are appropriated by the former. A careful examination of the Scriptures hereafter to be quoted will show the reader how unwarranted such teaching is. The logical conclusion drawn from such statements would be to impugn the faithfulness and unchangeableness of God. In Malachi iii. 6, in the last page of the Old Testament, we are reminded by God, "I am the Lord, I change not."

All admit that the PAST history of the Israelites "happened unto them for ensamples" (1 Cor. x. 11), "and are written for our admonition," being types or illustrations of spiritual truths; but this application none will assert does away with the reality of the occurrence as an historical fact. If this be true with regard to the past history of the Israelites, why should not the prophetic statements regarding their future history be equally admitted as literal facts, that will occur in God's own time; that not one word which

He has promised will fail? Does not the realisation of such fulfilment *literally* give us the assurance that they will be fulfilled in us *spiritually*? In other words, as the history of the Israelites in bondage in Egypt, their deliverance, struggles in the wilderness and Canaan, and final loss of identity, are typical of the experience, suffering, and death of members of the Church militant; so, their restoration and glorious reign over the nations of the earth are typical of the glory and the reign with Christ of the Church triumphant. We should take not only the literal, nor only the spiritual meaning of God's word, but both the literal and the spiritual.

Non-Jewish Cast of Features.

Q. Why are not the British Jewish in appearance?

A. God intended that they should lose their identity and not be recognised as His people (Hosea i. 9; Isa. lxx. 15), while, as regards the Jews, His word says that the "shew of their countenance doth witness against them" (Isa. iii. 9).

"The Jews are divided into three principal divisions: The Sephardim, the Ashkenazim, and the Karaim. *Nothing can be more striking than the marked difference in appearance and costume between the Sephardim and Ashkenazim.* The former are far superior in culture and manners; they have generally dark complexions, black hair, and regular features; they are fairly industrious and honest; they dress in Oriental costume, and are not wanting in a certain dignity. The Ashkenazim, on the other hand, have pale complexions and flaxen hair, from which two long love-locks hang down, one on either side of the face; and they always wear the long Eastern robe (caftan), with a hat of felt or fur. . . . The Sephardim have a curious tradition that their ancestors were settled in Spain before the date of the Crucifixion, and they thus claim to be exempt from the consequences of the outcry of the Jews, 'His blood be on us and our children'" (Picturesque Palestine, Part v., p. 118).

There is no ground for assuming that the Twelve Tribes were physiologically identical in character. The twelve sons of Jacob were by different mothers. Leah and Rachel, though sisters, were very unlike each other, consequently it is more than probable that their handmaids (in no ways related to them) were unlike either of them. Again, Joseph was married to an Egyptian woman by whom were born Ephraim and Manasseh. Paul, a Benjamite, was mistaken for an Egyptian (Acts xxi. 38); Jonah, a man of Zebulun, was not recognised as a Hebrew (Jonah i. 8).

A Mixed People.

Q. We must admit that the British are but the outcome of many races, the mixtures of Celts, Latins, Danes, Norse, Spaniards, and many other populations. How could a mixed people such as the English, having no claim whatever to be called a distinct race, be the racial descendants of the Ten Tribes, carried away under Pekah and Hoshea?

A. The onus of proving that we are mixed of many races lies with our opponents. How can a bottle of mixed pickles contain a variety of vegetables? How can curry be called a *purely Indian* dish, seeing it is composed of many ingredients, such as clarified butter, meat, salt, turmeric, spices, &c.? The answer to the last question would in all probability be, It is the mixture that makes the dish. We assert, therefore, that as Israel consisted of several tribes, so the English if of Ten-Tribed Israel must be expected to consist also of different tribes; which is the case, as admitted by our opponents, only they are pleased to call them "distinct races," contrary to the opinion expressed by competent writers quoted in the first chapter of this book. Thus, the Cimbri, called also Cymri, Beth Khumri (House of Khumro, Samaria), Gimiri (meaning tribes), and which Sir Henry Rawlinson informs us "*is the Semitic equivalent of the Aryan name Saka or Sakai,*" also called Sacæ, Scythians, Skuthai, Scoti, &c. Now Strabo (book xi. viii. 4), says that the Sakai *got possession of the most fertile tract of Armenia, which was called after their own name, Saccasena,* and so named in ancient existing maps: hence Saxon, Saxon. Similarly the Celts, Keltai, Gauls, Angles, Danes, Normans, Jutes, Frisians, Scots, Picts, &c., were "different tribes, or clan divisions," "of one race," "one people." The following statement made by Professor Huxley is in support of the above, in addition to the quotations referred to in Part i., chapter I, of this work:—

"The invasion of the Saxons, Jutes, Danes, and Northmen (Normans) changed the language of Britain, but added no new physical element; *therefore we must not any more talk of Celts and Saxons, for ALL ARE ONE.* I never lose an opportunity of rooting up the false idea that the Celts and Saxons are different races. . . . So then the upshot is that WE ARE ALL ONE people."

The Afghans.

Q. Dr. Bellew, in a lecture given at the United Service Institute, Simla, in 1880, stated that the Afghans were descendants of the lost Ten Tribes. How then can the British be Israelites?

A. Scarcely one of all the Scriptural marks given for the identification of lost Israel is applicable to the Afghans, while every one unmistakably points to England. Now 2 Esdras xiii. 40, 46, distinctly states that the Ten Tribes "were carried over the waters" (i.e., Euphrates) where they were taken captive; their position was consequently eastward of that river. "When therefore they took counsel among themselves to get into a further country where never mankind dwelt, they entered into Euphrates by the narrow passages of the river (i.e., towards the upper regions of the valley of that river), and had a great way to go, namely of a year and a half" "to Arsareth." Thus in recrossing the Euphrates, from their position eastward of that river, their journey was necessarily in a westerly direction, and consequently in the opposite direction of Afghanistan.

But let Dr. Bellew speak for himself, and we shall see how well he proves that Afghans are Benjamite Jews of the Babylonish captivity, and therefore not of the lost Ten Tribes. We quote from his "Journal of a Mission to Afghanistan in 1857:"—

(Pp. 51, 52).—"All Afghan histories first refer to Saul (Sarul) of the tribe of Benjamin (Ibnyāmīn) as the great ancestor of their people. (Here note that Benjamin and Judah constituted the two tribes that were taken captive, 1 Kings xi. 13, 31, 36, xii. 21; Ezra 1-5). He is described as the son of Kais, Kesh, or Kish, and his history, as recorded in the books of the Afghans, is in the main much the same as that brought down to us in the Bible. They have accounts of his going in search of his father's missing asses, &c., his enmity to David, his dealings with the witch "Saleh" at Andor, &c. Saul is said to have had two sons, named Barakiah or Berachiah, and Iramiah (Jeremiah). During their infancy these sons lived under the protection of David, who succeeded Saul on the throne. Subsequently each of them rose to exalted positions under the government of David. Barakiah officiated as Prime Minister, and Iramiah as commander-in-chief of the army. The former had a son named Assaf, and the latter one named Afghana. . . . Afghana under Suleiman superintended the building of Bait-ul-Mukaddas, or temple of Jerusalem, which David had commenced. . . . At the time that Bait-ul-Mukaddas was captured by Bukhtu-n-nasar, or Nebuchadnezzar (2 Kings xxiv.-xxv.) the tribe of Afghana adhered to the religion of their forefathers, and on account of the obstinacy with which they resisted the idolatrous faith of their conquerors, were after the slaughter and persecution to death of many thousands of the Bani-Israel banished from Shām or Palestine, by order of Bukhtu-n-nasar. After this they took refuge in the Kohistan-i-ghor, and the 'Koh-i-Faroz.' In these

localities they were called by their neighbours 'Afghan,' or 'Aoghan' and 'Bani-Israel.'

(P. 54).—"Though a very considerable portion of the Afghan nation embraced Mohammedanism, it is very probable that the hill tribes were not converted till a long period after their brethren dwelling in the plain country and its borders. This supposition is supported by the fact of a tradition current amongst the Afghans, to the effect that the 'Khaibar' Mountains (at the northern extremity of the range of Suleiman) were formerly inhabited by a colony of the Jews. And they are referred to in a very favourite couplet attesting the creed of the Afghans as Suni or Churyāri Mohammedans, and denouncing all who disbelieve it. The lines run thus in Persian :—

Saram Khāk i rah i har chahar sarwar,
 Umr, Abubakr, Osman wa Haidar,
 Abubakr yar i ghar, Umr, nūr i durradār,
 Osman shāh-sowār ast, wa Alī fath lashkar ast.
 Har Kias in chahār yakera Khilāf dānad
 Kamtirin i Khirs, wa Khūk wa *Jahudan-i-Khaibar ast,*

which being translated means, My head is the dust of the road of each of the four chiefs, Umr, Abubakr, Osman and Haidar (Ali). Abubakr (is) the friend of the (Prophet's) cave; Umr is the prince of the possessor of pearls (fig. of excellence); Osman is a royal knight; and Ali is a victorious army. Whoever denies any one of these is much worse than the bear, the pig, and the Jew of the Khaibar.'

P. 64.—"The Afghans are content to account for the origin of the various tribes of Pathans whom (with the exception only of the tribes sprung from the four sons of the Sayad Mohammed, Gesu Daraz, who are really Arabs), they consider Afghans by adoption only, and not by descent. But though such is the Afghan account, there are, as has been already mentioned, good reasons for believing that these Pathans (who, mind you, are called Khaibar Jews) are real Afghans, as much as the descendants of Kais, and that their settlement in the country they now hold was coëval with that of the other Afghans. . . . And since the people now dwelling in these hills have been located there from the early part of the Mohammedan era at least, if not anterior to that period, it is natural to infer that they are the people alluded to as the Jews of the Khaibar. Besides, these hill tribes of Pathans resemble the Afghans in every circumstance of language, national customs, and also physiognomy. Indeed, in this last respect they have a more marked Jewish cast

of features than the Western Afghans, and are, without doubt, of the same race. . . . Nothing but a unity of origin will account for the remarkable similarity of the Afghan physiognomy to the well-known Hebrew type, nor for the prevalence amongst them of many customs peculiar to the Jews of all known nations of the earth, and the more important of which we will now briefly notice."

Josephus in his Antiquities (ii. 1-3), says, "Yet did many of the people stay at Babylon, as not willing to leave their possessions."

In page 4, we have given an extract from Darius' Cuneiform inscription at Alwand, which mentions two branches of the Sacæ : the one on the banks of the Tigris we think refers to the Jews of the Babylonish Captivity, who must have gone eastward, when persecuted by the Babylonians for refusing to worship their idols, as stated by the Afghan historians, and corroborated by the narration of the histories of Daniel, Shadrach, Meshech, and Abednego, and the fiery furnace, in the book of the prophet Daniel. From this branch, called the Sacæ Tigrikhuda, the Afghans have very probably descended, as well as the Sakya family, from whom sprung the Buddha Gautama, founder of the Buddhist religion.

Dr. Bellew seems to have followed in his journal the narration of facts mentioned by Mr. Vansittart in Asiatic Researches, vol. ii. pp. 67-76, published, we believe, in 1846, proving the Babylonian Jewish descent of the Afghans, and concluding, in like manner, with the erroneous deduction, that they were *therefore* descended from the lost Ten Tribes.

CHAPTER VI.

OBJECTIONS ANSWERED—(continued).

Distinction between Judah and Ten-tribed Israel.

Q. Why should you make any distinction between the Ten Tribes and the remaining two? Are not the whole twelve Israelites?

A. Because we find distinctions made in God's Word, yea, even *before* the division of the kingdom took place in the days of Rehoboam, as well as *after*.

1 Sam. xi. 8. Saul numbered "Israel" and "Judah" separately.

1 Sam. xviii. 16. "*All Israel and Judah loved David.*"

Saul endeavoured to slay David, but at the bidding of Gad the prophet (1 Sam. xxii. 5), he departed "into the land of Judah." "Behold we be afraid here in Judah" (1 Sam. xxiii. 3), said his followers, afraid of being discovered, for Saul determined (ver. 23) to "search him out throughout all the thousands of Judah." When Saul died "the men of Judah came and anointed David king over *the house of Judah*," but Abner, captain of Saul's host, took Ishbosheth the son of Saul, and brought him over to Mahanaim and made him king over *all Israel*" (2 Sam. ii. 4-9). Ver. 10, "Ishbosheth, Saul's son, was forty years old when he began to reign over *Israel*, and reigned two years, but *the house of Judah* followed David;" but Abner rebels against Ishbosheth and offers "to bring about *all Israel* (iii. 12) to David." "So the elders of *Israel* came to the king to Hebron, and anointed David king over *Israel*" (ver. 3). "In Hébron he reigned over Judah," and in Jerusalem he reigned over *all Israel and Judah* (ver. 5).

In 2 Sam. xix. 41-43, there is recorded a controversy between *all the men of Israel* and *all the men of Judah*, the former claiming to have *ten parts* in the king.

1 Kings i. 35. Solomon "is appointed to be ruler over Israel and over Judah."

1 Kings xii. 20. When the Ten Tribes revolted "*all Israel* made him (Jeroboam) king over all Israel; there was none that followed the house of David but the tribe of *Judah* only."

D

The following designations refer to the Ten Tribes only, and not to the house of Judah :—

All Israel.—2 Sam. iii. 12 ; 1 Kings xii. 1, 18, 20, xiv. 13 ; 2 Kings iii. 6 ; Ezra ii. 70, viii. 25 ; Neh. xii. 47 ; Dan. ix. 7, 11 ; Rom. ix. 6, 27, xi. 26.

All the house of Israel. All the house of Israel wholly. The whole house of Israel.—Ezek. xi. 15, xii. 10, xxxvi. 16, xxxvii. 10.

Israel my servant. My servants. His servants. Jacob my or His servant.—Isa. xli. 8, 9, xliii. 10, xlv. 4, xlvi. 20, liv. 17, lxiii. 17, lxx. 13, 15 ; 1 Chron. xvi. 13 ; Ps. cv. 6.

My witnesses.—Isa. xliii. 10, 12, xlv. 8 ; John xv. 27 ; Luke xxiv. 48 ; Acts i. 8.

My chosen. Jacob. The seed of Abraham. The seed of Jacob.—Isa. ix. 8, xli. 8, 9, xlv. 1, 2, 21 ; Jer. xxxiii. 26 ; Mic. i. 5.

Mine inheritance. Thine inheritance. Thy possession. His own possession. Isa. xix. 25, lxiii. 17 ; Ps. cxxxv. 4 ; Ps. ii. 8.

The following terms are used towards both houses, the context indicating in most cases what house is meant.

Israel.—Referring to the Ten Tribes, 2 Kings xvii. 1, 6, 8, 18, 23 ; 1 Kings xii. 19 ; Hosea v. 5, &c. ; but in Rom. x. 21 ; Isa. lxx. 2, evidently refers to the two tribes.

My people. His people. Thy people.—Referring to the Ten Tribes, Ps. lxxxv. 2, 6, 8 ; 2 Sam. vii. 23 ; Jer. xxxi. 33 ; Isa. lxiii. 7, 8 ; Matt. ii. 6 ; Isa. xl. 1 ; Luke i. 68 ; Rom. xi. 1, 2 ; Isa. liii. 8 ; Ps. lxxxii. 8, 11, 13 ; Rev. xviii. 4, 7 ; Jer. xxx. 22 ; Ezek. xi. 20 ; Ps. lxxvii. 15. The following refers to the two—Jer. xxiv. 7, xxxii. 38. In the Pentateuch, however, *my people* evidently refers to the Twelve Tribes.

The House of Israel.—Applied to the Ten Tribes, Jer. iii. 18 ; Hosea xi. 12. Referring to Judah, Ezek. iii. 7, ii. 3, xii. 9 ; John iii. 10 ; Matt. xxvii. 9 ; Zech. xi. 12, 13 ; Acts xxi. 28. (See Philo-Isaac's "Are the English People the lost Ten Tribes?")

Jews are Israelites.

Q. If there is a marked distinction between the Ten Tribes spoken of as Israelites, and the two generally referred to as Jews—"House of Judah," why are there many passages in Scripture referring to the Jews as Israel ?

A. Because "all Jews are Israelites, though all Israelites are not Jews ;" hence it is important to look at the context of every passage quoted, to determine which party is referred to, and in some difficult cases even to historical facts.

Tribal Distinctions.

Q. Were not the tribal distinctions lost during the captivities of Israel and Judah in Assyria and Babylon?

A. We believe that the "house of Judah" has ever remained distinct from the "house of Israel," and will be so until their final union and restoration. If, however, the tribal distinctions were lost, Matthew and Luke could not give the genealogy of Christ as the "Son of David," considered *legally* through Joseph.

That there were genealogical records to refer to is evident from Luke ii. 1-4. "And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed. And *all* WENT to be taxed, EVERY ONE INTO HIS OWN CITY, and Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David which is called Bethlehem, BECAUSE HE WAS OF THE HOUSE AND LINEAGE OF DAVID."

After the return from the Babylonish captivity a general searching of the genealogical records took place. Certain sons of the priests, we are told in Ezra ii. 62, "SOUGHT THEIR REGISTER AMONG THOSE THAT WERE RECKONED BY GENEALOGY, but they were not found; therefore were they as polluted put from the priesthood."

The Ten Tribes never returned.

Q. But the Ten Tribes must have returned with the Jews from Babylon, for in Ezra viii. 35, we are told that the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, TWELVE BULLOCKS FOR ALL ISRAEL?

A. All this was a "burnt-offering unto the Lord." Besides the testimony of Josephus, and Esdras, quoted in connection with Scripture proofs, and the opinion still held by the whole Jewish community, the following points are submitted for consideration:

(1.) With reference to the verse quoted in the objection, we notice that the fact of Judah offering "*twelve bullocks for all Israel*," in remembrance of God's mercies to her, may be a proof that the chastisement she had received during her captivity had the good effect of removing the ill feeling that previously existed between her and Israel; illustrating the true spirit of penitence and worship, as plainly taught in our Lord's prayer, "Forgive us our trespasses, as we forgive them that trespass against us:" but is no proof that all Israel were present.

(2.) Israel is spoken of in Apostolic times as being scattered and *dispersed* (James i. 1).

(3.) At the Restoration Israel and Judah must be UNITED in friendship, politics, and sympathy. Jer. iii. 18 : "In those days the house of Judah shall walk with the house of Israel, and they shall COME TOGETHER out of the land of the North, to the land that I have given for an inheritance unto your fathers." Hos. i. 11 : "Then shall the children of Judah, and the children of Israel be GATHERED TOGETHER, and appoint themselves ONE HEAD, and they shall come up out of the land." Ezek. xxxvii. 16, 17 : "Moreover, thou son of man, take thee one stick, and write upon it, for Judah and for the children of Israel (*i.e.*, Benjamin and Levi) her companions : then take another stick and write upon it, for Joseph the stick of Ephraim, and for all the house of Israel his companions : and JOIN THEM one to another into ONE STICK, and they shall become ONE in thine hand." Jer. l. 4, 5 : "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah TOGETHER, going and WEEPING : they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten. Has such an union ever taken place ? Certainly not.

(4.) The return was to be under ONE KING. Ezek. xxxvii. 22 : "And I will make them one nation in the land upon the mountains of Israel : and ONE KING shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Hosea i. 11 : "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves ONE HEAD."

(5.) At the return they were to be PLANTED and NOT PULLED UP.

Amos. ix. 15 : "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

N.B.—It is a self-evident truth that, since they were not to be pulled up after being planted, Israel would be in her own land now if planted under "one head : " "*one King*" united with Judah, and inheriting the promises : but as this is not the case (see Volney's Ruins for proofs), therefore she never was planted or restored.

Why was the fact not known before ?

Q. If the British are Israelites, why did they not know this important fact before ?

A. Assyria is made the instrument in God's hand for the punish-

ment of Ten-tribed Israel by taking them away into captivity (Isa. x. 5), where they profaned God's holy name, and gave occasion to the heathen to speak reproachfully of them (Ezek. xxxvi. 20), therefore during their *Lo-Ammi* condition they were to be called by ANOTHER NAME (Hos. i. 9, ii. 17; Ps. lxxxiii. 3, 4; Isa. xv. 1, lxii. 2), their LANGUAGE TOO WAS TO BE ALTERED, "for with stammering lips and another tongue will He speak to this people" (Isa. xxviii. 2). Their RELIGION TOO WAS CHANGED. "Ephraim is joined to idols, let him alone" (Hos. iv. 17). Cast off on account of their idolatry they were placed by Tiglath Pileser "under the Magian religion" (see chap. 1); thus adopting the religion and language of their neighbours, their own language fell into disuse, and their sacred Scriptures were neglected. Every circumstance tended in process of time to wipe off from the memory of their children's children, whatever traditional knowledge of their previous history had been handed down. We believe it was God's will that this should be so, as expressed in Hosea ii. 6: "Therefore behold I will hedge up thy way with thorns, AND MAKE A WALL THAT SHE SHALL NOT FIND HER PATHS," an expression that is better understood, when read in connection with the details of ver. 11, "I will cause her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts:" also with the circumstances of her *Lo-Ammi* (i.e., not my people) condition of chap. 1; and *divorcement* (Jer. iii. 6, 8), and will give a fuller insight into the force of the meaning of the passages that they were to be *utterly taken away* (Hos. i. 4, 7); *cast away* (Hos. ix. 17); *sifted as corn is sifted in a sieve* (Amos ix. 9).

Taking, then, the whole of the above details into consideration, we are better able to grasp the full force of Ezekiel's vision of the valley of dry bones. These bones, we are told, *are* the house of Israel, representing their condition at the time of the prophetic vision. Very dry—bone apart from bone, without flesh and skin, without sinews or breath, life or energy, thought or knowledge—the stillness of death is there until the solemn silence is broken by the voice of the Spirit of God saying unto the prophet, "Son of man, can these bones live?" Looking then at this true picture of Israel lost, how can we expect from these dry bones the retention of the memory of their past history. We therefore fail to see any reasonable force in the question as an objection. For if A. believes he is the son of B. because B. adopted him when he was young, is that any reason why he should not accept the fact that he is the son of C., and heir of his estate, when a hundred proofs of its truth are placed before him.

Besides, there are several passages of Scripture which show that

Israel was not to know that she was God's people till after the Restoration; *i.e.*, she will not nationally acknowledge the fact. Read chap. xxxiv. of Ezekiel, and notice in the 30th verse the expression, "*Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.*" See also Ezek. xx. 40, 41: "*And ye shall know that I am the Lord when I shall bring you into the land of Israel. . . . And there shall ye remember your ways and all your doings.*"

Supposing for the sake of argument that the condition implied in the question is a *sine qua non*, then it follows that one of the existing nations of the earth must know that she is Israel, for Israel was never to cease from being a nation (Jer. xxxi. 35, 36), and with respect to which all the marks of identification mentioned in God's Word must be applicable; nor could such a nation possibly remain in existence without being prominently noticed and recognised, seeing that our travellers, merchants, missionaries, and scientific men have visited all parts of the world and know more or less of all nations. But since no such nation acknowledging our identity with Ten-tribed Israel is known, and only one that answers to the marks of identification, it follows, therefore, that the terms of the hypothesis implied in the question is untenable, for the fact negatives the supposition, and one fact is always worth a hundred arguments, and consequently that that one nation (namely, England) is Israel.

Moreover, the Bible asserts that Ten-tribed Israel was *to be completely lost* (see Scripture Proofs, Part iii., under that head). But one opponent asks, why are we not Jewish in appearance? another, why do we not speak in Hebrew? a third objects, on the ground of our not adopting the rituals of the Mosaic economy; while a fourth insists that we should have known that we are Israel. We think our objectors would find it difficult to show how Israel could be lost if the above points insisted on were evident.

CHAPTER VII.

OBJECTIONS ANSWERED—(continued).

The Universal Empire.

Q. If Britain is Israel, why does she not govern the whole world, seeing that Israel was foretold to do so? There are many nations over whom England has no control.

A. We do not understand from the Scriptures that Israel was to govern all nations, but that she was to be "chief," "above and not beneath." She was "to rule over *many* nations," but we are not aware of her having to rule over *all*. Besides this, obedience to God's laws was made the *sine qua non* of Israel's national prosperity. "All those blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord" (Deut. xi. 26, 27; xix. 5, 22; xxviii. 1-4; Isa. xlvi. 18). Our national temporal prosperity is consequently dependent upon our national obedience and recognition of God's laws, as the past experience of our country clearly proves. Obedience to Papal "infallible" laws, to the domination of priests, whether Roman or Anglican, or to the Church, is not obedience to God. As soon as England broke asunder the chains of her slavery to priestcraft and Roman Catholicism, she began to participate in the blessing promised to Israel. We now propose to introduce a few important witnesses, and let our readers hear the evidence they have to give on the subject:—

"During the Luther Commemoration at Liverpool, on November 1, 1883, the Rev. Canon Taylor delivered an able and inspiring lecture, at which Dr. Hakes presided. In the course of his remarks the latter made the following observations, which were applauded to the echo, and adopted by the whole of the immense audience who filled Hope Hall. He said—

"It would be a shame to England if they did not always remember the Reformation; a great shame if they did not frequently remind the people of the great blessings they received by means of the Reformation. (Applause.) It would certainly be a great shame

if on such an occasion as this—the four hundredth anniversary of the birth of Martin Luther—they did not make it a special occasion for reviving the blessings God gave them at the time of the Reformation, *which had preserved England in a wonderful manner, and placed her above all nations* ; which had given them such civil and religious liberty as no one else possessed, and had lifted the nation up morally *above all the nations of the world*. (Applause.) If they fell away from the Reformation all those blessings, they might depend on it, would depart.’ (Loud applause).”—*Banner of Israel*, Dec. 26, 1883.

“The remarkable alternations of prosperity and disaster which have signalled the history of the Jewish people during a period of three thousand years—under the Theocracy, under the Judges, in the Dispersion—furnish a graphic illustration of the truth that while righteousness alone ‘exalteth a nation,’ national sin is the sure precursor of national degradation and decay. Nor has the illustration of this fundamental truth been confined to the history of the Jews. The history of our own country presents a spectacle so perfectly analogous as to furnish the strongest reason for believing that as Judæa was chosen for the especial guardianship of the original Revelation, so has England been chosen for the especial guardianship of Christianity. The original Revelation declared the one true God ; Paganism was its corruption, by substituting many false gods for the true. The second Revelation, Christianity, declared the one true Mediator ; Popery was its corruption, by substituting many false mediators for the true. Both Paganism and Popery adopted the same visible sign of corruption, the worship of images” (Modern Avernus, by Junius Junior, pp. 8, 9).

“Our own history since the Reformation attests on every page the operation of this Providential system. Every reign in which the attempt was made to bring back Popery, or even to give it that share of power which could in any degree prejudice Protestantism, has been marked by signal misfortune. It is a striking circumstance that almost every reign of this Popish tendency has been followed by one purely Protestant ; and as if to make the source of the national peril plain to all eyes, those alternate reigns have not offered a stronger contrast in their principles than in their public fortunes. Let the rank of England be what it might under the Protestant sovereign, it *always* sank under the Popish ; let its loss of honour or of power be what it might under the Popish sovereign, it *always* recovered under the Protestant, and more than recovered ; was distinguished by sudden success, public renovation, and increased stability to the freedom and fortunes of the empire” (ibid. p. 10). “*The influence of Popery is ALWAYS, EVERYWHERE, and*

NECESSARILY EVIL." In his "England, Ireland, and America," Mr. Cobden says:—"We wish only to speak of *the tendency which, judging from facts that are before us, THIS CHURCH (the Roman Catholic) HAS TO RETARD THE SECULAR PROSPERITY OF NATIONS*" (ibid. p. 22).

In 1860, ten years before the Franco-Prussian war, M. Edmond About, a Roman Catholic writer, wrote in the *Opinione Nationale* with reference to the Protestants of Alsace:—"I had every reason to suppose that the Protestants of Alsace, being rebels, trampled under foot the laws of the empire, refused to pay taxes, evaded military service, set at naught morality, and pilfered other men's goods. For in point of fact, a sect which is destined to attain damnation would be very silly if it were to deny itself any possible enjoyment in this present world. But the things I have heard here completely astonished me. I have been assured by a Catholic policeman that the Emperor has no more devoted subjects than these cursed heretics. A Catholic officer swears to me that his best soldiers are Protestants. I learn from a Catholic tax-gatherer that the Protestants not only pay their taxes regularly, but that many make it a point of paying all their contributions for the year on New Year's day. A Catholic Superintendent of Woods and Forests declares to me, that in a canton of which three-fourths of the inhabitants are Protestants, ninety-three per cent. of the offences against the forest laws are committed by Catholics. I could not believe my ears. 'But, gentlemen,' I exclaimed, with all the authority of the true faith, 'it is more certain that Catholics are more enlightened than Protestants, since their light comes from on high. Moreover, they must necessarily be more rich, because, as we know,

"Dieu prodigue ses biens
A ceaux qui font vœu d'être siens!"

They civilly answered me that I was altogether in error; that the heretic youth of this district was better educated than our own . . . the good Catholic priests of Alsace knew nothing more than how to say Mass and curse Protestants. They further told me that the Protestants are the best farmers, that their dwellings are the neatest and cleanest, that they are the best men of business, and make fortunes more frequently than Catholics" (ibid. p. 31).

Dean Alford, Dean of Canterbury, writing from Rome in "Letters from Abroad," says—"Here we have the most absolute monarch in the world, ruling a capital by no means large, with a numerous staff of military and police; and besides, assisted by 20,000 French troops. And besides this, we have here a people whose state, physical, moral, and intellectual, is the result of accumulated centuries

of a government and institutions, according to the advocates of the Papacy, the best in the world, and administered by infallible wisdom, unerring justice, spotless integrity, and unimpeachable truth. How then does it stand with Rome in point of security and good order? Unquestionably, in both these points, IT IS THE WORST CITY IN THE CIVILISED WORLD." Again he says :—" It is not too much to say, that the present moral and religious state of Rome is a foul blot on modern Christendom, and *hardly to be paralleled even among the darkest passages in the history of our race*" (ibid. p. 44).

Cardinal John Henry Newman, the advocate of Roman Catholicism (in his "Pope and the Revolution," Longmans 1866) states :—" *Not that I would deny that there are sincere Catholics, so dissatisfied with things as they are in Italy, as they are in Rome, that they are brought to think THAT NO SOCIAL CHANGE CAN BE FOR THE WORSE.*"

Lord Macaulay, in his "History of England," vol. i. p. 47, says :—" During the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers, and poets. Whoever knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation—the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson.

"Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilisation. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise."

Adam Smith, in his "Wealth of Nations," book v., chap. i., part iii., art. 3, states :—"The Church of Rome is the most formidable

combination that ever was formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind" (p. 56).

Dr. Manning, in his sermon preached before Dr. Wiseman, Aug. 6, 1859, says:—"England is the head of Protestantism, the centre of its movements, and the stronghold of its powers. Weakened in England, it is paralysed everywhere; conquered in England, it is conquered throughout the world; once overthrown here, all is but a warfare of detail. All the roads of the whole world meet in one point, and this point reached, the whole world lies open to the Church's will." And what is that will? Let the darkness of the time preceding the Reformation answer, and the condition of present Papal states re-echo: let the groans of the millions of dying martyrs at the stake repeat, and the cries of the tortured victims of the Inquisition declare, that the will of Rome, as expressed in the Encyclical Letter of Pope Gregory XVI., of Pope Pius IX. in 1864, and put into practice by their predecessors, is to condemn all who maintain the liberty of the press, or the liberty of conscience and of worship, or the liberty of speech, or of the free reading of God's Word, or that any other religion than the Roman Catholic religion may be established by a state.

CHAPTER VIII.

OBJECTIONS ANSWERED—(continued).

Salvation is of great importance, so is God's glory.

Q. Why should we trouble ourselves about the identity question as to whether we are Israelites or not? Our salvation is of greater importance, and as Christians we are the children of Abraham,—as it is written, “If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise” (Gal. iii. 7, 21, 29).

A. Our personal salvation is of the utmost importance to us from a selfish point of view, and before any one can seek the glory of God, it is incumbent upon them to seek reconciliation with God through the only way He has opened for them; but if we are truly Christ's, and inheritors of the blessings through faith, surely any question that promotes the glory of God should be of vital importance to us; and the more so, when we learn that it absorbs “God's whole heart and soul.” This we find to be the case with reference to the restoration of Israel and Judah, as stated by Jeremiah (xxxii. 41, 42): “Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly WITH MY WHOLE HEART AND WITH MY WHOLE SOUL. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.” And why should God take so great an interest in the restoration of His people Israel—a rebellious and stiff-necked people? Had He not sworn that He should give to Abraham and his seed the promised land for an *everlasting* possession? then why are they not in possession? Has He—can He forget His promise, His oath, His covenant? His glory, His faithfulness and honour, is at stake. What He hath said will He not perform? He is not man that He should lie, nor the son of man that He should repent.

Christ, the Promised Seed.

Q. How do you reconcile the statement that Israel is to be a blessing to all nations, Gen. xxii. 18, with Gal. iii. 16, “Now to

Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as of one, and to thy seed, which is Christ?"

A. Although the word seed is invariably used in the singular number, even when the context clearly shows it to be used collectively, Christ was indeed "*the promised seed*," but Israel was the seed "*according to the promise*."

We have no sympathy with those commentators who have charged the apostle of truth with using a verbal quibble as an argument. Abraham had sons by Keturah and Hagar as well as by Sarah; Isaac the son by Sarah was chosen (Gal. iv. 28), similarly Jacob was chosen, Esau rejected. Of Jacob's sons Judah was chosen, afterwards David, and finally Christ. "For *all* the promises of God are in him, yea, and in Him, Amen, unto the glory of God BY US" (2 Cor. i. 20).

In Gen. xxvi. 4, the promise is repeated to Isaac, "I will make *thy seed* to multiply as the stars of heaven, and will give unto *thy seed* all these countries; and in *thy seed* shall all the nations of the earth be blessed."

In Gen. xxvii. 13, 14, the promise made by God to Abraham is again repeated to Jacob, when the word seed is also used in the singular number three times: "The land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth . . . and in thee and in thy seed shall all the families of the earth be blessed."

Gal. iii. 7 declares that all who are of faith are the children of Abraham, engrafted into the olive-tree (Rom. xi. 17-23), and consequently blessed (ver. 9), as Israelites, having "received the spirit of adoption" (Rom. viii. 15-17), become "the children of God, and if children then heirs; heirs of God, and joint heirs with Christ." "And if ye be Christ's then are ye Abraham's seed, and HEIRS ACCORDING TO THE PROMISE" (Gal. iii. 29).

Eternal Salvation from Sin.

As regards eternal salvation from sin there is but one way—one truth for Jew or Gentile, bond or free, rich or poor, wise or foolish. All sinners are on one platform of condemnation and under one condition of salvation by the "blood of Jesus Christ, which cleanseth from all sin" (Rom. iv. 9, 16; 1 John i. 7), but as regards *privileges* Israel's advantages are great. We as Israelites according to the flesh inherit the blessings promised to Abraham of temporal prosperity conditional to national obedience.

All the families of the earth then are to be blessed by the one

seed Christ, but it is given to Israel to propagate the blessing. Israel is the means in God's hand employed for the spreading of the knowledge of His truth ; and in doing this, her work, she becomes a blessing to all the nations of the earth, and the Gentile believers engrafted into the sonship and privileges of Israel are partakers with Israel of this blessedness.

“ What advantage then hath the Jew ? ” asks the Apostle Paul in Rom. iii. 1. To which question he replies, “ Much every way, chiefly because that unto them were committed the oracles of God. ” “ We ask our readers to look at the reports of the Bible Society of England, and they will find that in nearly every language on the face of the earth their agencies are at work disseminating God's Word committed to their charge, while in England ‘ *Turn which way you will, Bible here, Bible there, Bible everywhere* ’ ” (John Bull and his Island, chap. xxvi). To the Jew then was entrusted the keeping of the old covenant, while to Ten-tribed Israel was committed the charge of the new. They were responsible for the law and the prophets as we are for the Gospel of Jesus Christ.

Is it a Device of Satan ?

(Q.) “ Anglo-Israelism is a device of the enemy to lead men away from Christ. ” Can this be true ?

(A.) Miss Rush in writing from Lee, her letter dated October 1, 1884 (vide *Banner*, October 29, 1884), stated, “ that the knowledge of our identity with Israel is causing many to search the Scriptures more earnestly, and leading them to eternal life. ” We also know of several men, once sceptics and godless, who, having been aroused to inquire if these things are true, have been brought to know Him who is life eternal : whereas, on the contrary, we are not aware of one instance of any one being led away from Christ. In Matthew xii. 22, we have it recorded that our Saviour healed one possessed of a devil, blind and dumb ; and when the Pharisees heard of it, they said, “ He casteth out devils by Beelzebub the prince of the devils ; ” to which He replied, “ If Satan cast out Satan, he is divided against himself : how shall then his kingdom stand ? ” We asked our objector to inform us on what grounds he based such a sweeping assertion, but was not vouchsafed with a reply ; we have consequently come to the conclusion, that the assertion was not based on experience, but was the offspring of his own biassed imagination.

National Pride.

(Q.) Is not the direct effect of Anglo-Israelism to puff up and inflate with the idea of present and the expectation of future earthly greatness the believers in Christ in the British islands ?

(A.) We know that the heart of man is deceitful above all things and desperately wicked, and without God's sustaining grace it would be puffed up by riches, honour, and temporal prosperity. God cautioned our forefathers against this very thing in Deut. viii. 7-18 ; ix. 4-6. While admitting the possibility of some Israelite erring in the direction of national pride, we deny the reasonableness of charging Anglo-Israelism with it ; for then, all Anglo-Israelites must be inflated and puffed up, which is not the case.

(Q.) In Luke xviii. 9, we are told of a Pharisee who prayed to himself, in the temple, in all his spiritual pride, trusting in his good deeds ; he was rightly condemned by the Saviour, but the Lord never thought of saying that his conduct was the direct effect of religious worship. Ah no ! He knew the real root of the matter. "Out of the heart of man proceed evil thoughts, . . . pride," &c., Mark vii. 21. Is Christianity to be blamed because professing Christians sometimes display their human weaknesses and inconsistencies of conduct ?

Moreover, were not these very promises of national prosperity given to us by God, as recorded in the Bible ? Who then will dare to say that the appropriation of them has the direct effect of puffing up and inflating ? Did God not intend that His people should accept them, and live in the enjoyment of His love and favour ? And if then, why not now ? If His promises have never failed, we, too, should not fail to recognise in Him the Author and Giver of all our blessings, temporal and spiritual, in fulfilment of them : in doing which we honour Him.

Cui Bono ?

Q. What good to us, or to any one else, will be the result if we know or acknowledge that we are Israelites ?

A. God's name will be magnified, His honour vindicated, His mercy and love manifested, His faithfulness as a "covenant-keeping God" proved. We should realise our true position in the world as God's "witnesses" against infidelity and idolatry ; as "His servants" "to be a blessing to all the nations of the earth," by the dissemination of His Word, the knowledge of His truth, and by the

right exercise of the power God has given us for the maintenance of peace, order, and good and righteous government, throughout the world. God's gracious dealings with us nationally during the many years of our "wanderings," and faithlessness and forgetfulness of Him, should fill us with love and gratitude towards Him, make us more humble, holy, and circumspect, because it is not of our goodness, or greatness, or wisdom that He chose us, but of His infinite grace and covenant: therefore, O Israel, praise ye the Lord.

"Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went. And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (Ezek. xxxvi. 22, 23). But note what a professed infidel said in a letter which appeared in the *Banner of Israel* of the 5th March 1884:—"I am a Freethinker, and, therefore, an infidel; but should I ever live to see the restoration of the Jews, and the British identified with the Lost Tribes, I will lay my hand on the Bible and confess, that however many errors have crept in by writers and translators, I can no longer deny its inspiration. I frankly confess that this Anglo-Israel theory has made me think very differently of the Bible since I perused the writings of Mr. Hine; and as I have no wish to fight against the truth, but, on the contrary, am in search of it, I gladly accept it wherever I find it; and whatever I may say as my own opinion of the Bible, 'I can do nothing against the truth, but for the truth' (2 Cor. xii. 8).

WM. G. CHAMBERS, Hunts."

Thus we observe that the only portion of God's Word that was open to attack by infidels, on account of the misunderstanding of the subject by the Church of Christ, is proved to our comprehension, like the rest of the Bible, to be true; and that what God had promised to Abraham, Isaac, Jacob, David, and to the whole of His chosen people Israel, He has faithfully fulfilled, "sifting them, it may be, as wheat," but yet, as promised, not one grain falling to the ground.

Moreover, as the restoration of lost Israel is synchronous with the "Great Tribulation," the "Second Coming" of our Lord, and the "First Resurrection," the study of this investigation should stimulate us to watch for the coming of the Master, and to raise the cry, "Behold the bridegroom cometh, go ye out to meet him." "Blessed is that servant whom the Lord, when He cometh, shall find watching."

The Sabbath.

Q. If we are Israelites, why do we not keep the Jewish Sabbath, that is, on SATURDAY instead of Sunday ?

A. Because the Ten Tribes were "divorced" from the Mosaic law. "I saw when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce" (Jer. iii. 8 ; Isa. l. 1). "I will also CAUSE ALL her mirth TO CEASE, her feast days, her new moons, and HER SABBATHS, and all her solemn feasts," but, on becoming a Christian people (see Scripture Proofs under that head), would observe "the Lord's day," the Christian Sabbath. Sabbath means *rest*, and that Sunday is kept as a day of rest and worship in England, no one who has travelled on the Continent or elsewhere will deny, nor fail to notice the marked difference that exists between its observance at home and abroad. We maintain, therefore, that the Sabbath is observed in "newness of spirit, and not in the oldness of the letter" (Rom. vii. 6) ; "for the letter killeth, but the spirit giveth life" (2 Cor. iii. 6).

In their "Narrative of a Mission of Inquiry to the Jews," the Revs. A. A. Bonar and R. M. M'Cheyne give some account of a Mr. Maritz, missionary to the Jews at Hamburgh, where they met him, and who had then (in 1839) "maintained a consistent profession of the truth for thirty-two years." He was a Jew by birth, and when he first went to London, before his conversion to Christianity, he lived at the house of a Jewess. "On Saturday, instead of going to the synagogue, he spent the whole day in going through the city, gazing at every novelty. On Sunday morning he was astonished at the quietness of the town ; and still more when he saw the shops all shut. Inquiring what it meant, his Jewish landlady said, '*The people of England are a God-fearing people, and if we had kept our Sabbath as they keep theirs, Messiah would have come long ago.*' This word, from the lips of a Jewess, was the first arrow of conviction that pierced his heart ; for he always thought that Christians were idolaters. The arrow remained and never left him till he was brought to the feet of Jesus."—*Banner of Israel*, July 11, 1883.

Submission to Heathen Magistrates appointed by our Government.

Q. Should Israelites submit to be ruled over by heathen magistrates and rulers appointed by their own Government ?

A. This is a question that does not directly affect our obedience

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to the moral law of God, hence we consider that as good citizens we should obey the legitimate laws of our land; but, at the same time, we hold that our God-given right as Israel is to rule and not be ruled over, so long as we are obedient; and, therefore, it would be a grave mistake for our rulers to issue any laws that would place an Israelite subordinate to an idolater or Gentile, and deprive him of his Divine heritage, "to be above only and not beneath," "the head and not the tail" (Deut. xxviii. 13); and, as Esau sold his birthright and suffered for it, so we too shall have to suffer the consequences if we give up our birthright. The promises of God to Israel, it should be borne in mind, is not absolute but conditional, "If ye are obedient," "If ye will hear my voice and do all that I command you," &c. (See Scripture Proofs, "The Chief Nation.")

An opponent made the remark to us that he considered it unjust of God to place one nation above the rest. Our reply was, "Shall not the judge of all the earth do right? Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?" (Rom. ix. 20, 24).

A magistrate rules over the people in his district by virtue of the power delegated to him by the supreme Government, notwithstanding that there may be among those over whom he rules numbers of men superior in judicial and administrative ability, intellectual qualifications, or moral character. None but admirers of "Communism" would oppose a principle, which, for the sake of order and good government, places certain men in positions of responsibility and power over others; and all loyal and law-abiding subjects accept this principle to be right and proper: how much more, therefore, are we bound to accept it when the appointment, as we are informed in God's Word, is made by God Himself. We hold that the same principle is applicable to nations for the preservation of universal peace and good government, and that ENGLAND, BEING ISRAEL, is THE nation thus commissioned by God to REIGN over many nations, "but they shall not reign over thee" (Deut. xv. 6; see other passages under Scripture Proofs—The Chief Nation).

British-Israel Arguments misunderstood.

Q. "Anglo-Israel arguments are based upon a wrong basis, for, as long as the British are not the Ten Tribes, one thousand similarities make up no argument. To use an illustration, let us suppose a certain man to have died, and afterwards a tree to be found in a spot of his garden, where the man used frequently to spend hours in meditation. The spot is identified with trigonometrical instruments, and the height of the tree proves on measurement to be the

height of the deceased, within seven decimals of an inch. Then the leaves on the wonderful tree are counted and found to correspond in number with the hairs on the man's head ; and the man's clothes are found to fit the trunk, and branches, and roots of the tree. Finally, an etymological connection is traced between the names of the man and the tree, and the letters of both names are found to express the same value in numerals. All that evidence would not weigh a grain in proving that the tree was the man come to life again."

4. The above objection illustrates very fairly how our arguments are misunderstood by our opponents, and consequently misapplied. Two important factors, on which we lay great stress, are omitted in the simile under consideration, viz. :—

(1.) There is no reference to the statements made by inspired prophets with respect to certain facts ; nor,

(2.) To such facts being distinguishable in the object identified, and in no other ; while, on the contrary, the objector assumes, as an established fact, that " we are not Israel," without showing how, if we admitted such an hypothesis, we could undertake to prove that we are. But let us see how our opponent's illustration looks when viewed with the important omitted factors added and the assumption that we are not Israel set aside.

Suppose, then, that God foretold by His prophets that for some specified sin a certain man should die and be buried, and after a while by His grace and power should rise again and flourish in a particular manner, say a tree,—should be of a stated height, have leaves corresponding in number to the hairs of his head, &c. &c. Well, then, the prophecy being true, and God Himself being true and faithful, the buried man does rise and becomes a tree, as indicated, and is discovered by a traveller, who tells his countrymen all the details connected with it. All who examine the subject carefully and prayerfully, and with an unprejudiced mind, find that that tree and no other in the whole world has all the marks of identification which were foretold of it ; moreover, that apart from the prophecies there are historical and other facts connecting the tree with the man referred to. Surely every right-minded person, unbiassed by foregone conclusions, who *will examine the arguments* (which the opponent, whose statement is under consideration, declined to do, and yet essayed to show the fallacy of), will conclude that that tree is the fulfilment of the prophecy, and magnify the grace and faithfulness of God in having raised the man referred to from the dead.

The Stone of Stumbling to both Houses.

Q. Was not Christ to be a stone of stumbling and a rock of offence to *both* the houses of Israel, as stated in Isaiah viii. 14 ?

A. To understand the passage, the prophetic statements of the 7th and 8th chapters of Isaiah should be read together and compared.

First compare vii. 2 with viii. 12, and then refer to 2 Kings xv. 27, 37, and xvi. 5, and 2 Chron. xxviii. 5, 15. Judah then was afraid on account of the confederacy of Syria and Israel. Ahaz is commanded to fear them not, but to fear God (vii. 4, 9, and viii. 12, 13). Ahaz being invited declines to ask for a sign, therefore a sign is given (vii. 14), not a virgin, but *the* virgin (in Heb.) was to have a son : we are not told what virgin, but very probably the virgin to whom the prophet was espoused, for in viii. 18 he says, "The children whom the Lord hath given me are for signs." The context clearly proves that the children whose names are mentioned in both these chapters were to be born soon after the narration of the prophecy ; though, no doubt, the child Immanuel was a type of Christ as referred to in Matt. i. 22, 23, just as the whole of these two chapters is typical of grand spiritual truths, but we are dealing at present with solid literal facts.

Immanuel, God with us (vii. 14), is referred to in viii. 10, as the reason why Judah was not to fear Syria and Israel, who were to be destroyed by the Assyrians (viii. 6, 8), by whom also Judah was to be destroyed (vii. 17, 25 ; 2 Chron. xxviii. 16, 21). The sign of invasion and spoliation of the land and of the house of the Lord was the prophet's son Maher-shalal-hash-baz—he hasteth to the spoil—(Isa. viii. 7, 8), and for the destruction of the confederacy of Syria and Israel (viii. 4). The captivity of both houses appears to have been foretold in viii. 14, 15, during which time they were to be divorced from the law, which was to be bound up and sealed (ver. 16), though not at the same time ; for in Jer. iii. 12, Ten-tribed Israel is called to obedience after having been in exile for about one hundred and fifty years, and Judah's immediate captivity foretold. With the aid of the above light we are better able to understand the meaning of the verse under consideration.

Immanuel (God with us) :—"He (the Lord) shall be for a sanctuary."

Maher-shalal-hash-baz (he hasteth for a spoil) :—but for a stone of stumbling and a rock of offence.

2 Chron. xxviii. 23 also helps us to understand the meaning of this passage. Ahaz sacrifices to the gods of Damascus which

smote him. Because, as he said, the gods of the King of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him (viz., the King of Judah) and of all Israel. The meaning, then, is evidently that both houses should be punished by God (Isa. vii. 17, 18; viii. 7), for their idolatry and rejection of Him, by being carried into captivity by Assyria and Babylon. Hath God cast off His people entirely? Hath He forgotten to be gracious? "Yet will I be to them as a little SANCTUARY (Immanuel—God with us) IN THE COUNTRIES WHERE THEY SHALL COME" (Ezek. xi. 13, 16); spoken, be it remembered, to Ten-tribed Israel when they were in exile, and showing that it was God's purpose that they should not remain in the place of their captivity, but be wanderers among the nations (Hosea ix. 17).

The High Priest was a type of Christ.

Q. The High Priest represented the Twelve Tribes, and not only the two (the twelve stones on the breastplate showed this); he was the leader in the condemnation of our blessed Lord Jesus, therefore, as their representative, they, i.e. the Ten Tribes, were responsible for the murder of our Lord, and have, with the two, been sufferers these eighteen hundred years, scattered among the nations, not becoming a nation?

A. The Ten Tribes were divorced from the law, at least 700 years B.C., and were in their Lo-ammi condition, when the Jews cried out, "Away with Him, crucify Him, crucify Him"—"His blood be on us and our children" (Matt. xxvii. 25). The names on the High Priest's breastplate were engraved at a time when the tribes were united under a theocracy, and retained after the Assyrian captivity and exile of the Ten Tribes, on account of the lasting conviction on the part of the Jews that their lost brethren would be restored and reunited with them in their own land, as foretold; but it in nowise proves that during the time they were separated they were responsible for their brethren's acts. This distinction of responsibility on the part of each of the houses of Judah and Israel is evident from Jer. iii. 8, 11, and numerous other passages. Moreover, the High Priest was not so much the leader in our blessed Lord's condemnation as were the chief priests, elders, and scribes. Christ foretold that He was to suffer many things from them (Matt. xvi. 21), but not from the High Priest. The chief priests sent the officers and the multitudes with swords and staves to take Him (Matt. xxvi. 4, 7). The chief priests accused Him (Matt. xxvii. 12); sought false witnesses (xxvi. 59); mocked Him when on the cross (xxvii. 41); bribed

Judas the traitor to betray Him (xxvi. 14); consulted to put Jesus to death (xxvi. 3); their voices with that of the Jews prevailed (Luke xxiii. 23); whereas, of Caiaphas the High Priest, it is written that at the Council of the chief priests he said, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." We are told in the next verse that this advice was not given "of himself," but that "being High Priest he prophesied that Jesus should die for that NATION, and not for that NATION ONLY," &c. (John xi. 49, 52). (See Scripture Proofs under "A NATION," "THE CHIEF NATION.")

The High Priest was a type of Christ, who was not only the victim, but the sacrificer. And though no earth-born priestly act was necessary for the sacrifice of Christ, who offered Himself once for all, yet in that great sacrifice at the close of the Dispensation of the Law, we may view Caiaphas as exercising his office of High Priest, unconsciously it may be, yet nevertheless carrying out God's plan for the final fulfilment of the Law by the sacrifice of the Lamb, the true sin-offering at the hands of the High Priest. Viewed from this light, we see the requirements of the law fully met in the great sacrifice for sin.

The Times of the Gentiles.

Q. We are surprised that it never occurs to the believers in British-Israel identity that the present are the "times of the Gentiles," and that if the British were Israelites they would not flourish now?

A. The expression "times of the Gentiles" appears but once in Holy Writ, viz., in Luke xxi. 24, and then in connection with the dispersion of *the Jews*. Rev. xi. 23 declares those times to be forty-two months or 1260 days (*i.e.*, years, reckoning one day to a year).

The phrase under consideration may be understood in two senses—

(1.) As referring to the Gentiles by whom Jerusalem was to be trodden under foot; or,

(2.) To the time allotted for the grafting of the Gentiles into the stock of Abraham in place of the Jews cut off (Rom. xi. 17, 23; Gal. iii. 29), and consequently embraces the time from the vision of unclean beasts by Peter to the second coming of the Lord, during which epoch the Gentiles are partakers with Ten-tribed Israel of the blessings promised to Abraham's seed.

Now, God's promises to Israel were—

(1.) That in Abraham and in his seed all the families of the earth were to be blessed (Gen. xxii. 18, xxviii. 14).

(2.) That his seed were to possess the gates of their enemies (Gen. xxii. 17, xxiv. 60).

(3.) That they were to be multitudinous, and to inherit the desolate places of the earth (Hosea i. 10; Zech. x. 8; Isa. xlix. 1-8, 19, 20, liv. 2, 3).

(4.) That Israel was never to cease from being a nation; and, if obedient, were to be above only and not beneath,—the head and not the tail; to rule over many nations, but not to be ruled over (Jer. xxxi. 35, 36; Deut. vii. 6, xiv. 2, xv. 6, xxvi. 19, xxviii. 1-10).

(5.) That David's throne was to be established to ALL generations (Pa. lxxxix. 3, 4; Jer. xxxii. 17).

(6.) That Israel, though sent into exile to the north-east of Palestine for their idolatry, were to be Lo-Ammi (not my people) and Lo-Ruhamah (not having obtained mercy), to lose their language, name, and identity, and become as "dry bones of the valley," yet they were to be *saved, converted, reformed, redeemed*, and to be found, when about to be restored to Palestine, in the "isles afar off," to the north-west of that country (Jer. iii. 12, 18, xvi. 15, xxxi. 8; Hos. i. 6, 11, ii. 6, 11, 17, xi. 10; Isa. xxviii. 11, xliii. 1, xlv. 22, xlix. 12, liii. 8, lxii. 2; Pa. lxxxiii. 3, 4, cxxx. 8).

(7.) That they were to be messengers of God's truth throughout the earth and to fill the world with fruit (Micah v. 7; Isa. xxvii. 6, xlix. 3, 8, lxi. 6, 9, 11; Gen. xxii. 8).

(8.) And that for this reason they were to be in possession of riches, honour, and power, having the heritage of the heathen under them (Isa. liv. 3, lx. 16, 17, lxi. 6, 9; Deut. viii. 11, 18, 19, xxviii. 12; Pa. cxi. 6.)

The Fulness of the Gentiles.

When Jacob blessed the two sons of Joseph, he crossed his hands, and placed his right hand over the head of Ephraim the younger, contrary to the wishes of Joseph, and said, that his seed should "become a multitude of nations," that is, *mela-hag-goiim*, the fulness of the Gentiles. Now fulness denotes satisfaction (see Cruden's Concordance); the passage therefore would mean either that Ephraim was to be satisfied with the Gentiles by reason of their intercourse with them, and obtaining what is called elsewhere *the riches of the Gentiles* (Isa. lxi. 6; Rom. xi. 12), or that Ephraim would be a source of satisfaction to the Gentiles, on account of the blessing conveyed to them as expressed in God's covenant with Abraham, that in his seed *all the nations* of the earth would be blessed. And the very same expression is found in Rom. xi. 25, a hardening in part hath befallen Israel (Judah) "until the fulness of

the Gentiles be come in." The Apostle is speaking of the hardness of heart of the Jews in rejecting a suffering Messiah, on account of which they have been cut off, as bad branches of the good olive-tree of twelve-branched Israel, and in their stead, the branches, viz., Gentile believers, "cut out of that which is by nature a wild olive-tree," "wast grafted in and didst become partakers with them of the root of the fatness of the olive-tree;"—that is, that Gentile believers through Christ the root became partakers with Israel of the blessings promised to them (Gal. iii. 14); while the Jews being natural branches were cut off for their unbelief. On comparing the patriarch blessing of Ephraim with the application of the same expression in Rom. xi., and with the following texts (which prove that Ephraim prophetically stands for Ten-tribed Israel on account of that tribe being stronger and greater than the remaining nine, and because the birthright was taken from Reuben and given to the sons of Joseph (1 Chron. v. 1), just as Judah often stands for both Judah and Benjamin), Hos. v. 3, 5, 9, 11, 13; vi. 4, 10; vii. 1, 8, 10, 11; viii. 2, 3, 6, 8, 9, 11, 14; ix. 10, 16; x. 6, 11; xi. 1, 3, 8, 12; xiii. 19; xiv. 1, 8; Isa. vii. 8; Jer. vii. 12, 15, I would understand that Israel was THE nation through whom the Gentiles who were separated from Christ, alienated from the COMMONWEALTH OF ISRAEL, and strangers from the COVENANT OF THE PROMISE, having no hope and "without God in the world," were to obtain the blessings of Christianity; and that consequently Israel should be found flourishing and exercising an influence for good among heathen Gentile nations. Now the above and many other marks foretold with reference to Israel in prophecy can be applied *in toto* to the British and to no other people; therefore the British must be Israel. Gentile converts of every tribe and nation, believers in Christ, are inheritors by adoption of the blessings promised to the seed of Abraham (Gal. iii. 29; Rom. viii. 15, 17, xi. 17, 23); the Jews in the meantime being cut off from the blessings for their rejection of Christ until "the times of the Gentiles" are fulfilled, when they shall "look unto Him whom they have pierced" and be restored to national prosperity, and re-participate in the blessings from which they are at present estranged. A distinction should be borne in mind, between *individual spiritual* blessing, obtainable by all mankind through Christ irrespective of their national connection with Israel, and their participation of the national blessings and duties of Israel, by absorption into the nation of Israel, consisting of, as we believe, the whole empire of Great Britain and its colonies, and the United States of America.

CHAPTER IX.

Scriptural Evidence.

DISTINCTION BETWEEN ISRAEL AND JUDAH.

JUDAH.

1. The Jews were taken captive 588 B.C. to Babylon by Nebuchadnezzar.

2 Kings xxiv. 8. Jehoiachim was eighteen years old when he began to reign. 9. And he did that which was evil in the sight of the Lord, according to all that his father had done. 10. At that time the servants of Nebuchadnezzar, king of Babylon, came against Jerusalem, and the city was besieged . . . 14. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths, none remained save the poorest sort of the land. 15. And he carried away Jehoiachim to Babylon . . . And his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. 17. And the king of Babylon made Mattaniah (Zedekiah) his (Jehoiachim's) father's brother king in his (Jehoiachim's) stead . . . And he reigned eleven years in Jerusalem.

2 Kings xxv. gives details of the final destruction of Jerusalem and the Temple.

2. The Jews returned after seventy years.

2 Chron. xxxvi. 21, 23. To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate, she kept Sabbath to fulfil threescore and ten years.

Ezra i. 1. Now in the first year of Cyrus, king of Persia . . . the Lord stirred up the spirit of Cyrus, king of Persia, that he made proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, All the kingdoms

of the earth hath the Lord God of heaven given me ; and he hath charged me to build him an house in Jerusalem which is in Judah. Who is there among you of all his people ? The Lord his God be with him, and let him go up.

Jer. xl. 11, 12. Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah, the son of Ahikam, the son of Shaphan, even all the Jews returned out of all places whither they were driven, and came to the land of Judah. "The rulers of the two tribes of Judah and Benjamin, with the Levites and priests, went in haste to Jerusalem, yet did many of the people stay at Babylon as not willing to leave their possessions" (Josephus, Antiq. ii. 1. 3).

Hos. i. 7. But I will have mercy upon the house of Judah, and will save them by the Lord their God.

3. To be dispersed throughout the World.

Jer. xv. 4, 7. I will cause them to be removed into all the kingdoms of the earth.

Jer. ix. 16. I will scatter them also among the heathen, whom neither they nor their fathers have known ; and I will send a sword after them till I have consumed them.

Ezek. xii. 15. I shall scatter them among the nations, and disperse them in the countries.

Deut. xxviii. 37, 64. Thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. And the Lord shall scatter thee among all people from the one end of the earth to the other.

"And there is not a country on the face of the earth where the Jews are unknown. They are found alike in Europe, Asia, Africa, and America. They are citizens of the world, without a country. Neither mountains, nor rivers, nor deserts, nor oceans, which are the boundaries of other nations, have terminated their wandering. They abound in Poland, in Holland, in Russia, and in Turkey. In Germany, Spain, Italy, France, and Britain, they are more thinly scattered. In Persia, China, and India, on the east and on the west of the Ganges, they are *few in number among the heathen*. They have trod the snows of Siberia, and the sands of the burning desert, and the European traveller hears of their existence in regions which he cannot reach, even in the very interior of Africa, south of Timbuctoo" (Lyon's Travels in Africa, p. 146). "From Moscow to Lisbon, from Japan to Britain, from Borneo to Arch-

angel, from Hindustan to Honduras, no inhabitant of any nation upon the earth would be known in all the intervening regions but a Jew alone" (Keith's Evidences of Prophecy, p. 79).

4. To find no rest during their dispersion.

Deut. xxviii. 65. Among those nations shalt thou find NO EASE, NEITHER shall the sole of thy foot have REST; but the Lord shall give thee then a TREMBLING HEART and FAILING OF EYES, and SORROW OF MIND.

"Tribes of the *wandering foot* and *wearry breast*,
When shall we flee away and be *at rest*."

—BYRON.

For the last eighteen hundred years the history of the Jews has been an unparalleled history of persecutions, cruelties, indignities, and banishments in every land where they have been driven. Spain banished 170,000 families in the fifteenth century by Ferdinand and Isabella. In the thirteenth century France expelled them for the seventh time by Charles VI. Dr. Keith says:—"Nor can any tongue of man tell, or pen write, what trembling of heart and failing of eyes were theirs, or what sorrow of mind, what sore sickness of soul, were the portion of this family among the nations whither they were driven; in the oppressions and banishments, the miseries and the massacres, which time after time were relentlessly inflicted upon them throughout Spain, Portugal, France, Germany, Hungary, Turkey, Italy, and England" (Judgment of Jerusalem, by Dr. Patton, p. 200).

5. To be spoiled of their Children.

Deut. xxviii. 32. Thy sons and thy daughters shall be given unto another people. Sir Walter Scott says:—"They were alike detested by the credulous and the prejudiced vulgar, and persecuted by the greedy and rapacious nobility. Except perhaps the flying fish, there was no race existing on the earth, in the air, or the waters, who were the objects of such unremitting, general, and relentless persecution as the Jews. Their persons and their property were exposed to every turn of popular fury" (Ivanhoe, pp. 83, 120).

6. Their sufferings to be of long continuance.

Deut. xxviii. 59. Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of LONG CONTINUANCE, and sore sicknesses, and of long continuance.

Isa. vi. 10, 12. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And He answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate. And the Lord have removed men far away, and there be a great forsaking in the midst of the land.

Luke xxi. 24. Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

“No man can read what the Bible says of the Jews, and with candour collect the testimonies of history and of facts all around him, and remain an unbeliever. He must admit the truth of the Bible. If true, how momentous are its teachings to every individual! For it is not more certain that the Word of God concerning the Jews has been fulfilled than that every declaration of God will be accomplished. The truths of history, of philosophy, and of science men may neglect with but little harm, but the eternal destiny of every man is fastened with more than adamantine chains to the great truths of Revelation revealed in the Bible” (Judgment of Jerusalem, p. 220).

7. Persecuted and cursed during their exile and dispersion.

Jer. xxiv. 9, 10. 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. And I will send the SWORD, the FAMINE, and the PESTILENCE among them, till they be consumed from off the land that I gave unto them and to their fathers.

I Thess. ii. 14-16. For ye also have suffered like things of your own countrymen, even as they have of the Jews. 15. Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men. 16. Forbidding us to speak to the Gentiles, that they might be saved, TO FILL UP THEIR SINS ALWAYS: FOR THE WRATH IS COME UPON THEM TO THE UTMOST.

Jer. xxix. 18, 19. I will persecute them with the sword, and with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them.

Ezek. vii. 19. They shall cast their silver in the streets, and

their gold shall be removed : their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord . . . because it is the stumbling of their iniquity.

Jer. viii. 3. Death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them.

Deut. xxviii. 45. Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed. 46. And they shall be upon thee FOR A SIGN and for a wonder, and upon thy seed for ever. 65. And among these nations shalt thou find no ease . . . but the Lord shall give thee then a trembling heart, and failing of eyes, and sorrow of mind. 66. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life. 67. In the morning thou shalt say, Would God it were even ! and at even thou shalt say, Would God it were morning ! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

Jer. ix. 15, 16. Behold I will feed them, even this people, with wormwood, and give them water of gall to drink . . . and I will send a sword after them till I have consumed them.

Basnage, the historian of the Jews, in his book vi., chap. ii. sec. 1, says—"Kings have often employed the severity of their edicts, and the hands of the executioner, to destroy them ; the seditious multitude has performed massacres and executions infinitely more tragical than the princes. Both kings and people, heathens, Christians and Mohammedans, who are opposite in so many things, have united in the design of ruining this nation, and have not been able to effect it. The bush of Moses, surrounded with flames, has always burned without consuming. The Jews have been driven from all places of the world, which has only served to disperse them in all parts of the universe. They have from age to age run through misery and persecution, and torrents of their own blood."

"They were everywhere the objects of popular insult and oppression, frequently of a general massacre. A time of festivity to others was often the season of mockery and persecution to them" (Hallam, vol. i. p. 233).

The daily newspapers of late years have teemed with accounts of atrocious acts of injustice on the persons and properties of the Jews of Russia, on account of which thousands fled for refuge to England and America.

8. To retain their identity.

Isa. iii. 9. The show of their countenance doth witness against them.

9. Few.

Jer. xv. 7, 8. I will fan them with a fan in the gates of the land; I WILL BEREAVE THEM OF CHILDREN, I will destroy my people, since they return not from their ways. Their widows have increased above the sand of the seas.

Deut. xxviii. 62. And ye shall be left FEW in number, whereas ye were as the stars of heaven for multitude.

Ezek. xii. 16. But I will leave a few men of them from the sword, from the famine, and from the pestilence.

10. Without might.

Jer. xix. 7. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies and by the hands of them that seek their lives.

Ezek. vii. 17. All hands shall be feeble, and all knees shall be weak as water.

Deut. xxviii. 65, 66. And among these nations shalt thou find NO EASE, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life, &c.

11. Strangers, disregarded in foreign countries.

Jer. xv. 4, 5. And I will cause them to be removed into all the kingdoms of the earth.

For WHO SHALL HAVE PITY upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? (Heb.: to ask of thy peace).

Isa. lxxv. 13, 16. Behold, thus saith the Lord: But ye shall be hungry, . . . but ye shall be thirsty . . . but ye shall be ashamed, . . . but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen.

12. Without Government until united with Israel.

Jer. xvii. 4. And thou, even thyself, shall discontinue from thine heritage that I gave thee: and I will cause thee to SERVE THINE ENEMIES in the land which thou knowest not.

13. To be under the Mosaic law.

Jer. xv. 12. When they **FAST** I will not hear their cry, and when they **OFFER BURNT OFFERINGS** and an oblation I will not accept them.

14. To be hardened unto the fulness of the Gentiles.

Rom. xi. 7, 12, 25. What then? that which Israel seeketh for that he obtaineth not; but the election hath obtained it, and the rest were **HARDENED** (according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear) unto this very day. 12. Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? 17. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker of the root of the fatness of the olive tree; glory not over the branches, but if thou gloriest, it is not thou that bearest the root, but the root thee. 23. And they also, if they continue not in unbelief, shall be grafted in: for God is able to graff them in again. 25. For I would not have you ignorant, brethren, of this mystery, lest ye be wise in your own conceits; that a **HARDENING** in part hath befallen Israel until the fulness of the Gentiles be come in.

Luke xxi. 24. They shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

John xii. 40 (quoting Isaiah vi. 9, 10). He hath blinded their eyes, and hardened their heart; lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them. See also Matt. xiii. 14, 15; Mark iv. 12.

2 Cor. iii. 14, 15. But their minds were hardened, for until this very day, at the reading of the old covenant, the same veil remaineth unlifted; which veil is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart.

15. Yet, the Jews were to know God when scattered.

Ezek. xii. 15, 16. And they shall **KNOW** that I **AM THE LORD**, when I shall scatter them among the nations and disperse them in the countries. But I will leave a few men of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the heathen whither they come, and they shall know that I am the Lord.



Ezek. v. 12, 13. A third part shall die with the pestilence, . . . and a third part shall fall by the sword round about thee, and I will scatter a third part into all the winds, and I will draw out a sword after them, . . . and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them.

Jer. xvi. 21. Therefore, behold, I will this once CAUSE THEM TO KNOW, I will cause them TO KNOW mine hand, and my might; and THEY SHALL KNOW that my name is The Lord (Jehovah).

We have not considered it necessary to give proofs on all points, which at the present moment stand out before the world as patent facts, observable by every one, but we refer our readers who may desire further information to Keith's "Evidence of Prophecy."

16. And are to be restored to Palestine with Ten-tribed Israel.

See Scripture Proofs at the end of this work.

O Judah, long crushed 'neath the heel of the Nations,
 A hissing, a byword to all that pass'd by ;
 The chalice of wrath thou hast drunken with patience,
 But the kingdom that crush'd thee shall drain the cup dry.

From the Nations 'tis hidden, they know not in blindness,
 They see not for thee there is beauty in store ;
 That Jehovah has promised His love and great kindness
 To thee, O Jerusalem, down-trodden no more.

With Zion redeem'd, never more to be blighted,
 To bud and to blossom, her beauties disclose ;
 And Judah with Israel, our Nation united,
 No more to groan under the curse or its woes.

Then wake, Israel, wake, for thy long night is breaking,
 The pale moon of Moslem is sinking in gore ;
 The mystical river (Euphrates) its bed is forsaking,
 For thee, O Jerusalem, down-trodden no more.

WILLIAM REID.

CHAPTER X.

TEN-TRIBED ISRAEL.

1. The Ten Tribes of Israel were taken captive 740 to 678, B.C., by Tiglath-Pileser in the Reign of Pekah, then again by Shalmaneser in the reign of Hoshea.

1 Chron. v. 26. And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away (even the Reubenites, and the Gadites, and the half-tribe of Manasseh) and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

2 Kings xv. 29. In the days of Pekah, king of Israel, came Tiglath-Pileser, king of Assyria, and took Ijon, &c., and carried them captive to Assyria.

2 Kings xvii. 3-8. In the ninth year of Hoshea, the king of Assyria (Shalmaneser) took Samaria, and carried Israel away into Assyria and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes.

22. For the children of Israel walked in all the sins of Jeroboam which they did; they departed not from them, until the Lord removed Israel, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

Josephus, Antiq. ix. 14, 1. "When Shalmaneser the king of Assyria had it told him that (Hoshea) the king of Israel had sent privately to So, king of Egypt, desiring his assistance against him, he was very angry, and made an expedition against Samaria in the seventh year of the reign of Hoshea, and when he was not admitted (into the city) by the king, he besieged Samaria three years, and took it by force in the ninth year of the reign of Hoshea and in the seventh year of Hezekiah, king of Jerusalem, and quite demolished the Government of the Israelites, and transplanted all the

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people into Media and Persia, among whom he took King Hoshea alive. And when he had removed these people out of this their land, he transplanted other nations out of Cuthah, a place so-called (for there is still a river of that name in Persia), into Samaria and into the country of the Israelites. So the Ten Tribes of the Israelites were removed out of Judea 947 years after their forefathers were come out of Egypt, but 800 after Joshua had been their leader," &c. &c.

2. Israel did not return.

2 Kings xvii. 23. So was Israel carried away captive out of their own land to Assyria unto this day (1 Chron. v. 26).

James i. 1. James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the DISPERSION, greeting.

John vii. 35. The Jews, therefore, said among themselves, Whither will He go, that we shall not find Him? will He go unto the dispersion among the Greeks, and teach the Greeks?

1 Peter i. 1. Peter, an apostle of Jesus Christ, to the elect who are sojourners of the dispersion, in Pontus, &c.

Matt. x. 5, 6. These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.

Josephus, Antiq. xi. 3, 10, and v. 2, 3. "The Ten Tribes did not return to Palestine; only two tribes served the Romans after Palestine became a Roman province. . . . So Ezra read the epistle of Xerxes, at Babylon, to those Jews that were there, . . . and sent a copy of it to all those of his own nation that were in Media, and . . . many of them took their effects with them and came to Jerusalem, but then the entire body of the people of Israel remained in that country; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates till now; and are an immense multitude, and are not to be estimated by numbers."

Communication between lost Israel and the remnant of Judah having long before Josephus' time ceased, he concluded that they were still in the place of their captivity from the fact of their not having in his time been restored; but the following testimony from Esdras, written about two centuries before, is more to the point of their location:—

2 Esdras xiii. 40-46: "Those are the Ten Tribes which were carried away prisoners out of their own land in the time of Osea the king, whom Shalmaneser, the king of Assyria, led away

captive : and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a farther country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passage of the river. For the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go—namely, of a year and a half. And the same region is called Arsareth. Then dwelt they there until the latter time.”

The Rev. James M'Intosh, curate of Hebburn-on-Tyne, a Hebrew scholar, says that *Arsareth* is composed of two roots, *Ars* and *Areth*, and that “*Areth* means land” (earth), so that *Arsareth* means Arsland, or Erseland, or Ireland. *Ars* means “to betroth.” *Arsareth* therefore means “the land of betrothment.” The application will consequently be better understood when read in connection with Hosea ii. 14, 20, when Israel, after being divorced and afflicted, will “return unto her first husband” (ver. 7), God says to her, “And I will betroth thee unto Me for ever ; yea I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies, and I will even betroth thee unto Me in faithfulness, and thou shalt know the Lord.”

The Hebrew writing reads from right to left, consequently *Arat* in Hebrew becomes *Tara* in English : hence we find that Ollam Folla, the teacher of God (Jeremiah) who took the Princess Tea Tephi (Zedekiah's daughter) to Ireland, married her to the Prince of Ulster, as narrated in chapter ii., who built the palace of *Tara* for his bride.

The Misses C. and A. de Rothschild, in their “History and Literature of the Israelites,” published in 1870 (vol. i., chap. cxxix., p. 489), say, “For the Ten Tribes of Israel were not even permitted, like the sister kingdom of Judah, to bequeath to later ages and western nations the memory of rich and varied doctrines. They were irretrievably LOST, and a deep and impenetrable silence clings round their dispersion.” The *Jewish Chronicle*, of May 2, 1879, wrote as follows: “The fate of the Lost Ten Tribes is a mystery which has a peculiar fascination for some minds. While not a link is missing in the historical chain, so far as the remnant of the House of Judah is concerned, the Israelites who were subjugated by the Assyrian Power, disappear from the page of history as suddenly and as completely as though the land of their captivity had swallowed them up. Beyond some vague reference to them in a passage in Josephus, no mention is made of them by any

authentic writer of their surviving the destruction of their nationality. There has always been, however, an unwillingness to admit that a fate which has befallen so many nations has overtaken the Ten Tribes. Why should they have been less tenacious of life than their brethren of Judah? Nay, the Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to its simplest form. The Ten Tribes are certainly still in existence. All that has to be done is to discover which people represents them." (See also chapter vi., p. 51.)

3. To be completely lost.

Hosea i. 4, 6. I will cause to CEASE *the kingdom of the House of Israel*. I will no more have mercy upon the House of Israel, but I will UTTERLY TAKE THEM AWAY.

Hos. ii. 6. Therefore, behold, I will hedge up thy way with thorns, and make a wall, that SHE SHALL NOT FIND HER PATHS.

Hos. iii. 4, 5. For the children of Israel shall abide many days without a king, and without a prince, and *without a sacrifice*, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days.

The kingdom of Israel was utterly destroyed during the captivity, when the Ten Tribes remained for a long time without a king or priest, and compelled to give up her feasts and sacrifices, and adopt the Magian religion, as we are informed by the cuneiform inscription of Tiglath Pileser (see chap. i.); but God's covenant with David was carried out in the House of Judah until the captivity to Babylon in 588, B.C., when David's seed was transferred from the two tribes to the Ten by Jeremiah (see chap. ii.), and continued therein until now.

Hos. viii. 8. Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure.

Hos. xiii. 3. Therefore they shall be as the MORNING CLOUD and as the early DEW that passeth away, as the CHAFF that is driven with the WHIRLWIND out of the floor, and as the SMOKE out of the chimney.

Hos. ix. 17. My God will CAST THEM AWAY, because they did not hearken unto Him: and they shall be WANDERERS among the (goem) nations.

Ezek. xxxvii. 1, 15. Israel is likened to "a valley full of bones," "very dry" (ver. 2); slain (ver. 9). (Ver. 11), Son of man, these

bones are the whole house of Israel : behold, they say, Our bones are dried, and OUR HOPE IS LOST, we are cut off for our parts. (Ver. 13), Brought up out of YOUR GRAVES.

Jer. l. 17. Israel is a scattered sheep ; the lions have driven him away : first the King of Assyria hath devoured him.

Amos ix. 9. For, lo, I will command, and I will SIFT the house of Israel among all nations, like as corn is SIFTED in a sieve, yet shall not the least grain fall upon the earth.

4. Language altered.

Isa. xxviii. 11. For with stammering lips, and another tongue, will He speak to this people.

There are about 7000 words in the Hebrew language and 80,000 in English, in the construction of which not less than 1000 roots are taken from the Hebrew. As we daily read our Bible in English, God may truly be said to be speaking to us in another tongue, for verse 13 says, But THE WORD OF THE LORD was unto them precept upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little ; that they MIGHT GO, and fall backward, and be broken, and snared, and taken.

5. Unknown in Name.

Hos. ii. 17. They shall NO MORE be REMEMBERED by their NAME.

Isa. lxxv. 15. And ye shall leave your name for a curse unto my chosen : for the Lord God shall slay thee, and *call his servants BY ANOTHER NAME.*

Hos. i. 9. Then said God, Call his name LO-AMMI (that is not my people) : for YE ARE NOT MY PEOPLE : and I will not be your God.

Isa. lxii. 2. And the Gentiles shall see thy righteousness and all kings thy glory : and thou shalt be called by A NEW NAME which the mouth of the Lord shall name.

Isa. lxxv. 1. I said, Behold me, behold me, unto a nation that was *not called by my name.*

Ps. lxxxiii. 3, 4. They have taken crafty counsel against thy people. They have said, Come, and let us cut them off from being a nation ; that the NAME of Israel may be no more in remembrance.

6. Divorced for a time from the Mosaic Law.

Jer. iii. 6, 8. The Lord said unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain, and under every green tree, and there hath played the harlot. And I saw when, for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a BILL OF DIVORCE; yet her treacherous sister Judah feared not, but went and played the harlot also.

Isa. i. 1. Thus saith the Lord, Where is the bill of your mother's DIVORCEMENT, whom I have put away? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

Hos. i. 6. Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly TAKE THEM AWAY. 8. Now when she had weaned Lo-ruhamah, she conceived, and bare a son. 9. Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God.

Hos. ii. 1, 2. Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. Plead with your mother, plead: for SHE IS NOT MY WIFE, neither am I her husband.

7. Yet God's Grace was to follow them during their exile.

Jer. iii. 12, 15. Go and proclaim these words toward the north and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I AM MERCIFUL, saith the Lord, and I WILL NOT KEEP ANGER FOR EVER.

13. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord.

14. TURN, O backsliding children, saith the Lord; FOR I AM MARRIED unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion.

Ezek. xi. 16. Although I have cast them far off among the heathen, and although I have scattered them among the countries, YET WILL I BE TO THEM AS A LITTLE SANCTUARY IN THE COUNTRIES WHERE THEY SHALL COME.

Amos. ix. 8, 9. I will not utterly destroy the house of Jacob, saith the Lord, for lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

Jer. xlvi. 28. Fear thou not, O Jacob, my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure: yet will I not leave thee wholly unpunished. (Lev. xxvi. 44.)

Isa. liv. 7, 8. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee.

8. Multitudinous.

Gen. xlvi. 19. He (Manasseh) also shall become a people, and he also shall be GREAT. But truly his brother (Ephraim) shall be greater than he, and his seed shall become a MULTITUDE OF NATIONS (*Melo-hag-goim*, a fulness of the Gentiles. Rom. xi. 25).

Hos. i. 10. Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered, and it shall come to pass, in the place where it was said unto them: Ye are not my people; there it shall be said unto them, Ye are the sons of the living God.

Isa. liv. 1. Sing, O barren, thou that didst not bear, break forth into singing, cry aloud, that thou didst not travail with child: for more are the children of the desolate (Israel) than the children of the married wife (Judah), saith the Lord.

Zech. x. 8. And they shall increase as they have increased.

The fortieth anniversary of the arrival of the ships *Jane Gifford* and *Duchess of Argyle* was celebrated in New Zealand, when twenty couples who came out on those vessels met together with their descendants, mustering 700 living souls. The editor of the *Banner of Israel* (dated July 4th, 1883) says: "The remarkable fecundity of the Anglo-Saxon race in New Zealand is illustrated by the statistics we have given in the above extract. Twenty couples or 40 persons, to have multiplied into 700 survivors within 40 years, is a nett doubling rate of once in nearly 10 years! For the 40 souls became 80 in 10 years, 160 in 20, 320 in 30, and 640 (only 60 short of 700) in 40 years. This is an astonishing increase."

Mr. W. E. Axon, M.R.S.L., in the "Quarterly Journal of Science," July 1873, p. 367, gives the following comparative rates at which modern nations double their populations:—

Turks . . .	155 years	Russia . . .	100 years
French . . .	140 "	Anglo-Saxons, {	56 "
Italians . . .	135 "	Europe }	
Spanish . . .	112 "	Anglo-Saxons, {	25 "
Germany . . .	100 "	America }	

	1877. Population.	Doubles every	1978. Population.
Russia	86,000,000	100 years	172,000,000
Turkey	47,000,000	550 "	56,000,000
France	36,000,000	140 "	59,000,000
Italy	27,000,000	125 "	41,000,000
Egypt	17,000,000	150 "	29,000,000
Spain	16,000,000	112 "	28,000,000
Germany	42,000,000	100 "	84,000,000
Austria	37,000,000	100 "	74,000,000
Great Britain	33,000,000	55 "	137,000,000
English Colonies	10,000,000	25 "	160,000,000
United States	40,000,000	25 "	640,000,000

"In 1978 the English-speaking race, or Israelites, will number 937 millions, while all of Russia, Germany, Turkey, Austria, France, Italy, Egypt, and Spain will only number 543 millions" ("The Lost Ten Tribes," by Rev. J. Wild, p. 55).

9. A Monarchy.

Isa. xlix. 23. And **KINGS** shall be thy nursing fathers, and their **QUEENS** thy nursing mothers.

Gen. xxxv. 11. And God said (to Jacob), And **KINGS** shall come out of thy loins (to Abraham, Gen. xvii. 6).

Ezek. xxxvii. 22. And I will make them one nation in the land upon the mountains of Israel : and **ONE KING** shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

1 Kings ix. 5. Then I will establish the throne of thy kingdom upon Israel, as I promised to David thy father, saying, There **SHALL NOT FAIL THEE A MAN UPON THE THRONE** of Israel.

2 Sam. vii. 16. And thine house and thy **KINGDOM** shall be **ESTABLISHED FOR EVER** before thee (David) : thy throne shall be established for ever (1 Chron. xxii. 10).

Jer. xxxiii. 25, 26. Thus saith the Lord : If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth ; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers, over the seed of Abraham, Isaac, and Jacob.

Dan. ii. 44. And in the days of these kings shall the God of heaven set up a **KINGDOM**, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Dan. vii. 27. And the **KINGDOM** and dominion, and the greatness

of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an EVERLASTING KINGDOM, and all dominions shall serve and obey him.

2 Chron. xiii. 5. Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him, and to his sons, by a covenant of salt.

See chapter ii. for proofs of the fulfilment of the above promises.

Monsieur Max O'Rell, the author of "John Bull and his Island," p. 224, says, "So long as there is a monarchy, there will be one in England : a monarchy capable of giving lessons in liberty to more than one Republic."

10. To be God's Servant.

Isa. lxxv. 13-16. My servant shall eat. Behold my servant shall drink. Behold my servant shall rejoice. Behold my servant shall sing for joy of heart.

Isa. xlv. 21. Israel, thou art my servant ; O Israel, thou shalt not be forgotten of me.

Isa. xli. 8, 9. Thou Israel art my servant ; . . . thou art my servant ; I have chosen thee (Isa. xlv. 4 ; xlvi. 20 ; xliii. 10 ; liv. 17).

11. A Christian People.

Isa. liv. 13. And all thy children shall be taught of the Lord ; and great shall be the peace of thy children. 14. In righteousness shalt thou be established.

Ps. cxxx. 8. And He shall REDEEM ISRAEL FROM ALL HIS INIQUITIES.

Isa. xli. 14. Fear not, thou worm Jacob, and ye men of Israel, I will help thee, saith the Lord, and thy REDEEMER, the Holy One of Israel.

Isa. xliii. 1. But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I HAVE REDEEMED THEE, I have called thee by thy name ; THOU ART MINE.

Isa. xlv. 22. O Israel, thou shalt not be forgotten by me : I have BLOTTED OUT, as a thick cloud, THY TRANSGRESSIONS, and, as a cloud, thy sins : return unto me, for I HAVE REDEEMED THEE.

Isa. xlix. 7. Thus saith the Lord, the Redeemer of Israel.

Isa. liii. 8. He was taken from prison and from judgment, . . . for He was cut off out of the land of the living, FOR THE TRANSGRESSION OF MY PEOPLE WAS HE STRICKEN.

Jer. iii. 22. Return, ye backsliding children, and I will heal

your backslidings. Behold, we come unto thee ; for thou art the Lord our God.

Jer. xxxi. 33, 34. But this shall be the covenant that I will make with the house of Israel ; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and WILL BE THEIR GOD, and THEY SHALL BE MY PEOPLE.

Luke i. 68. Blessed be the Lord God of Israel, for He hath visited and redeemed His people (see Luke xxiv. 21).

Acts v. 31. Him (Jesus) hath God exalted with His right hand to be a Prince and a Saviour, for TO GIVE REPENTANCE TO ISRAEL, AND FORGIVENESS OF SINS.

Zech. x. 9. And I will sow them among the people : and they shall REMEMBER ME IN FAR countries, and they shall live with their children and TURN again.

Isa. lix. 21. As for me, this is my covenant with them, saith the Lord ; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

Isa. xlv. 3, 4, 5. I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my Spirit upon thy seed, and my blessing upon thine offspring : and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's, and another shall call himself by the name of Jacob ; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.

Isa. x. 20, 21. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them ; but SHALL STAY UPON THE LORD, THE HOLY ONE OF ISRAEL. The remnant shall RETURN, even the remnant of Jacob, UNTO THE MIGHTY God.

Isa. xlv. 17. Israel shall be saved in the Lord with an everlasting salvation.

We are informed, in John xi. 49-52, that Caiaphas, the high priest, had stated at the Sanhedrim that it was expedient that one man should die for the people, in order that the whole nation should not perish ; and had foretold the vicarious sacrifice of our Blessed Redeemer for the nation of Israel (Isa. xlix. 6) : thus propounding the twofold character of the prophecies regarding the redeeming work of the Messiah, viz. : the national redemption of Israel, in addition to the universal redemption of mankind from sin individually committed by all. But notwithstanding that "Christ died for all," those only are saved who appropriate by faith to themselves His redeeming grace. The Jews, however, are

not participators with reformed Ten-Tribed Israel, of the national blessings promised to Abraham and his seed for ever, because they rejected Jesus Christ the Saviour and are still refusing to believe in Him. We think that the time is not far distant when the Jews too shall look on Him whom they have pierced, and be saved nationally by the national recognition of Jesus as the Messiah, and the New Testament as the record of the promised New Covenant : when they will be reunited to the stock of Abraham, and participate in the blessings pertaining thereto.

12. Strong in Power.

Micah iv. 7. I will make her that halted a remnant, and her that was cast far off a **STRONG NATION**.

Isa. xli. 10, 11. Be not dismayed, for I am thy God, I will **STRENGTHEN** thee. . . . Behold all they that were incensed against thee shall be ashamed and confounded, they shall be as nothing : and they that strive with thee shall perish.

Isa. lx. 22. A little one shall become a thousand, and a small one a **STRONG NATION** : I the Lord will hasten it in his time.

Numb. xxiv. 8. God brought him forth out of Egypt ; he hath, as it were, the **STRENGTH OF AN UNICORN** ; he shall eat up the nations his enemies, and shall break their bones and pierce them through with his arrows. He couched, he lay down as a lion, and as a **GREAT LION** : who shall stir him up ?

Micah v. 8. And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a **LION** among the beasts of the forest, as a young *lion* among the flocks of sheep : who, if he go through, both treadeth down and teareth in pieces, and none can deliver.

Deut. xxxiii. 17. His glory is like the firstling of his bullock, and his horns are like the **HORNS OF UNICORNS** : with them he shall *push* the people together to the **ENDS** of the **EARTH**.



CHAPTER XI.

Scriptural Marks of Identification of Israel.

13. A Nation.

Jer. xxxi. 35, 36. If those ordinances (viz., the sun, moon, stars, and sea) depart from before me, saith the Lord, then the seed of Israel also shall cease from being a NATION before me for ever.

Isa. xv. 1. I said, Behold me, behold me, unto A NATION that was not called by my name.

Matt. xxi. 43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to A NATION bringing forth the fruits thereof.

Isa. li. 4. Hearken unto me, my people, and give ear unto me, O MY NATION.

2 Sam. vii. 23. And what one NATION in the earth is like thy people, even like Israel, whom God went to redeem for a people to Himself. . . .

God has declared that until the sun, moon, stars, and sea depart, "Israel shall *not cease* from being a NATION before Him for ever." They have not yet departed; therefore Israel must be NOW ONE of the nations of the earth. The question therefore naturally arises, What Nation is Israel? The champions of Anglo-Israelism have logically maintained that as BRITAIN ALONE, of all the nations of the earth, possesses all the blessings and promises, as far as they have been fulfilled, which were made by God in favour of His people Israel; and that as God is true, faithful, and covenant-keeping, these promises and blessings cannot be diverted to any Gentile nation, therefore it follows that the British must be Israel. And in accepting this truth, we also appropriate the unfulfilled promises of the future glory of Israel. We find that all the prophecies relating to the first advent of Christ, the destruction of Jerusalem, Babylon, Nineveh, Egypt, Moab, Judah, &c., have been fulfilled literally, and refer to "Keith's Evidence of Prophecy"

for proof; as also the punishments inflicted on Israel. We conclude, therefore, that the promises of blessings to Israel should also be taken in a literal sense; and we assert that this in no way interferes with the spiritual interpretations as applicable to the Church of Christ. If our readers will refer to the uninspired chapter headings of some of our Bibles, say the Oxford University editions, they cannot help observing the inconsistency of, on the one hand, spiritualising the blessings promised to Israel, and attributing them to the Church of Christ; while, on the other hand, those prophecies of God's judgments and chastisements are applied in their literal signification to Israel.

It is true that the New Testament deals almost exclusively with the spiritual truths of the Church, unfolding the meaning of the literal truths of the Old Testament prophecies, excepting, of course, where the meaning obviously refers to the Israelites, the destruction of Jerusalem, &c. Many of our pastors consequently ignore the scriptures that refer to Ten-Tribed Israel, or apply them exclusively to the Church, composed of believers of every nation on the face of the earth: but the existence and hope of the Jews compel them to admit their restoration to Palestine and participation in the glories of the millennium in a literal sense. But as the house of Judah and the house of Israel were to unite and go together to Palestine at the Restoration (as foretold in Jer. iii. 18; l. 4, 5; Ezek. xxxvii. 16, 17; Hos. i. 11), it follows (if the views of the pastors be correct), that all believers, of every kindred, and tongue, and people, and nation (Rev. v. 9, 10), must go with the Jews when they return to Palestine, and be united there under one head; while to the same era of the world's history is referred the consummation of the expectation of the conversion of the world, when "every knee shall bow at the name of Jesus." Such a union is manifestly absurd and impracticable; therefore the pastors above referred to must acknowledge the existence of Ten-Tribed Israel as A NATION.

14. The Chief Nation.

Numb. xxiv. 7, 8. He (says Balaam) shall pour the water out of his bucket, and his (*i.e.* Israel's) seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones and pierce them through with his arrows.

Deut. xxviii. 1, 2, 10, 13. If thou shalt hearken diligently unto

the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high ABOVE ALL NATIONS of the earth, and all these blessings shall come on thee. 10. And all people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee. . . . 13. And the Lord shall make thee THE HEAD AND NOT THE TAIL; AND THOU SHALT BE ABOVE ONLY, AND THOU SHALT NOT BE BENEATH.

Lord Palmerston said, "There is no other European state which possesses a commerce so extensive as that of England; I conclude, therefore, that it is to the interest of the English to invite other states to accord to commerce the greatest possible freedom." Remarkable words these, and truer at the present day than at the time they were spoken ("Nineteenth Century," Aug. 1882, p. 284).

Deut. xxvi. 19. The Lord hath avouched thee this day . . . to make thee HIGH ABOVE ALL NATIONS which he hath made in praise, and in name, and in honour.

The following extract is from the *Standard* newspaper of London, May 24, 1883, and is to the following effect, being the correspondent's report of "Events in France," May 23 :—

"PARIS, *Wednesday Night*.

"The approaching recurrence of the Queen's Birthday furnishes the *Figaro* with an opportunity to enlarge upon the magnificent results our country has obtained. In the presence of the sixty-fourth birthday of the Queen, the *Figaro* finds it impossible to avoid drawing painful comparisons and feeling legitimate regrets. It continues:—'Extending over three hundred millions of men—from the Thames to the Ganges: from Ireland to Australia; from Egypt to Borneo—this Neptune's trident is the sceptre of the world. Queen Victoria, nevertheless, unceasingly enlarges the limits of her vast empire, in the face of nations who behold with grief their frontiers drawn in and their *prestige* dimmed.'

Isa. lx. 12. For the nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted.

2 Sam. vii. 23. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

"If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. *I shall not say too much if I say that we have to subjugate and subdue, to conquer and rule, an*

IMPERIAL RACE; we have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or to break that will which nations and kingdoms have found invincible and inflexible. Were heresy—i.e. Protestantism—conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God—i.e. Popery—must be gathered in its strength”—Cardinal Manning, the *Tablet*, August 6th, 1859.

Ps. cxlvii. He hath not dealt so with any nation.

Jer. xxxi. 7. Sing with gladness for Jacob, and shout among the CHIEF OF THE NATIONS.

The Right Rev. Dr. Ryle, Bishop of Liverpool, lately said: England is to-day “the first of nations, no nation on earth having such power, and such wealth, such dominions and such greatness, such revenues, and such commerce; having colonies in every climate, ships on every sea, and influence with every government under the sun. England is the heart of the world; the slightest movement in this island is a pulsation felt in the remotest corner of the globe.” These words of Bishop Ryle’s are those of an opponent of Our Identity, and yet, as he must know, if he reflects, they are all God’s promises to His people Israel in such passages as Isa. xli. 9–15; Jer. xxxi. 7; Deut. viii. 18; Dan. vii. 22–27; Numbers xxiv. 7; Isa. xlix. 8; lxi. 9–11 (in the order named). Such being the case, why does not Bishop Ryle recognise the British as the chosen people of God, the Ten-Tribed remnant of Israel; in very truth, to use his own expression, “the first, or chief, of nations”? (*Banner*, vol. vii. p. 474, No. 357).

Deut. vii. 6. For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a *special people unto Himself above all people that are upon the face of the earth.*

The following appeared in the *Globe* of March 3, 1884, and speaks for itself:—“Sir Lepel Griffin concludes ‘The Harvest of Democracy’ by telling us that ‘there are Englishmen who seem to believe that the golden age has passed for their country, and that she is falling into decrepitude. This is not the view of those who have breathed the free air of the younger and greater Britain in Canada, Australia, or India. The British Empire is still in its infancy. Grafted, it is true, on an ancient monarchy, it only dates from the occupation of Virginia by Raleigh 300 years ago. It has grown to be the greatest empire the world has ever seen, with a territory of 9,000,000 square miles, and 300,000,000 subjects of the Queen, and now only waits the statesman whose genius shall gather it into one mighty federation, animated by loyalty and dignified by freedom. When that day shall come, we may hope

that the united Anglo-Saxon race, English and American, will join hands across the Atlantic, and, disdaining all possible occasion of quarrel, cement a lasting alliance which will ensure the peace and progress of the world' " (*Banner of Israel*, 19th March 1884).

Deut. xv. 6. THOU SHALT REIGN OVER MANY NATIONS, BUT THEY SHALL NOT REIGN OVER THEE.

Deut. xiv. 2. The Lord hath chosen thee to be a peculiar people unto himself ABOVE ALL THE NATIONS that are upon the earth.

The Rev. G. Smith, in a lecture delivered before the Young Men's Christian Association in Exeter Hall in 1858, said :—“The Queen of England is now sovereign over one continent, 100 peninsulas, 500 promontories, 1000 lakes, 2000 rivers, and 10,000 islands. Her territorial acquisitions amount to 9,000,000 square miles. She waves her hand; and 500,000 warriors march to battle to conquer or die. She bends her head, and at the signal 1000 ships of war and 100,000 sailors perform her bidding on the ocean. She walks upon the earth, and 313,000,000 of human beings feel the slightest pressure of her foot. The Assyrian Empire was not so wealthy. The Roman Empire was not so populous. The Persian Empire was not so extensive. The Arabian Empire was not so powerful. The Carthaginian Empire was not so much dreaded. The Spanish Empire was not so widely diffused. She has overrun a greater extent of country than Attila, that scourge of God, ever ruled. She has subdued more empires and dethroned more kings than Alexander of Macedon. She has conquered more nations than Napoleon in the plenitude of his power ever subdued. She has acquired a larger extent of territory than Tamerlane the Tartar ever spurred his horse's hoofs across” (*Banner of Israel*).

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

—(Isa. liv. 2, 3.)

If Israel is destined to be, as the Scriptures allege, “the chief of the nations,” “above only and not beneath,” to “reign over many nations,” “to possess the gates of her enemies,” to be a “blessing to all the nations of the earth,” “to fill the world with fruit,” it follows that the language spoken by Israel must of necessity be the universally spoken language of the world. Since February, 1883, “English has been a compulsory subject of examination for the entrance of officers into the German Army.”

A writer in *The Edinburgh Review* (1859) says:—

“The time seems fast approaching when the English language will exercise over the other languages of the world a predominance which our forefathers little dreamt of. The prospects of the English language are now the most splendid that the world has ever seen. The time will speedily be here, when a gigantic community in America—besides rising and important colonies in Africa and Australia,—will speak the same language, and that the language of a nation holding a high position among the empires of Europe. When this time shall have arrived, the other languages of Europe will be reduced to the same relative position with regard to the predominant language as that in which the Basque stand to the Spanish, or the Finnish to the Russian. For such predominance the English language possesses admirable qualifications.” . . .

Professor Jacob Grimm, the great German philologist, says:—
 “The English tongue possesses a veritable power of expression such as, perhaps, never stood at the command of any other language of men. In truth, the English language, which by no mere accident has produced and upborne the greatest and predominant poet of modern times, as distinguished from the ancient classical poetry (I can, of course, only mean Shakespeare), may WITH ALL RIGHT BE CALLED A WORLD LANGUAGE: AND LIKE THE ENGLISH PEOPLE appears DESTINED HEREAFTER TO PREVAIL with a sway more extensive even than its present OVER ALL THE PORTIONS OF THE GLOBE. For in wealth, good sense, and closeness of structure NO OTHER LANGUAGE at this day spoken deserves to be compared with it: not even our German, which is torn, even as we are torn, and must at first rid itself of many defects, before it can enter boldly into the lists, as a competitor with the English.—
 “Ueber den Ursprung der Sprache.” Berlin, 1832, p. 50. See Dr. French’s “English Past and Present,” p. 38, 40.)

China has lately added to her vocabulary by an imperial decree 700 English words. The Japanese have discontinued carrying on their foreign correspondence through the Dutch, and changed to the English, and in all her numerous schools English is taught. “No sooner do we see England in guardian possession of Syria than the idea enters into the scheme of reform of extending the English language. The Board of Directors of the Syrian Protestant College at Beyrout have shown their appreciation of the new era of British influence by a recent vote, which is to the effect that on January 1, 1879, ALL INSTRUCTION IN THE COLLEGE shall be through the English language.”—(Wild’s “Ten Tribes,” p. 65.)

“I was interested to hear, among other scraps of professional

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information, that English is the best of languages for telegraphy, for that in it they can express more in few words than in any other. The Russians, they said, prefer to use English rather than their own language for telegrams. My nationality was further flattered in the town by a doctor's wife telling me that to speak English was now in Siberia and Russia more fashionable than to speak French. Said she, 'On peut oublier maintenant le Français pour apprendre l'Anglais.'—"Through Siberia," Henry Lansdell, vol. ii., page 146.)

Mr. Moon, in his impeachment of the Dean of Canterbury's English, after quoting some unsatisfactory answers, by the Head Master of Eton, to certain questions relative to the instruction of English at Eton, says :—

"What a disgrace to us as Englishmen is this !—that our noble language,—the language of our prayers to the throne of Heaven ; the language of the dearest and noblest relationship of life, the language of the maternal lips which have blessed us and are now silent in the grave ; the language of our sorrows and our joys, our aspirations and our regrets ; the language in which we breathe our consolations to the dying and our farewells to those whom we love ; the language in which are embalmed the stirring appeals of our patriots and the thrilling battle-cries of our warriors ; the language of our funeral dirges over those who have fallen in defence of our homes, our children and our liberties ; the language in which have been sung our peans of triumph in the hours of victories which have made England great among the nations ; that this language—the language of Shakespeare, of Milton, and of the Bible—should be utterly ignored as a study in our schools and our colleges ! This is indeed a disgrace ; a disgrace such as was never incurred by the Greeks and Romans ; and one upon which men in future ages of the world will look back with wonder.

"Ah, Doctor Alford, we find you guilty of injuring by your example and your influence A GLORIOUS INHERITANCE, SUCH AS HAS BEEN BEQUEATHED TO NO other nation under heaven.

"I can believe that the ENGLISH LANGUAGE IS DESTINED to be that in which shall arise, AS IN ONE UNIVERSAL TEMPLE, the UTTERANCE OF THE WORSHIP OF ALL HEARTS. Broad and deep have the foundations been laid ; and so vast is the area which they cover, that IT IS CO-EXTENSIVE WITH THE GREAT GLOBE ITSELF. For centuries past, proud intellectual giants have laboured at this mighty fabric ; and still it rises, and will rise for generations to come ; and on its massive stones will be inscribed the names of the profoundest thinkers ; and on its springing arches the record of the most daring flights of the master-minds of genius, whose fame was

made enduring by their love of the beautiful and their adoration of the All-Good. In this temple the Anglo-Saxon Mosaic of the sacred words of truth will be the solid and enduring pavement; the dreams of poets will fill the rich tracery of its windows with the many-coloured gems of thought; and the works of lofty philosophic minds will be the stately columns supporting its fretted roof, whence shall hang, sculptured, the rich fruits of the tree of knowledge, precious as 'apples of gold,' 'the words of the wise.'—(See "Dean's English," page 110.)

Zeph. iii. 9. "For then will I turn unto the people a *pure language*; that they may all call upon the name of the Lord, to serve Him, with one consent,"—

"Now gather all our Saxon bards, let harps and hearts be strung,
To celebrate the triumphs of our own good Saxon tongue;
For, stronger far than hosts that march with battle-flags unfurled,
It goes with freedom, thought, and truth to rouse *and rule the world!* (Rom. iv. 13.)

It kindles realms so far apart that, while its praise you sing,
These may be clad with Autumn fruits, and those with flowers
of Spring.

It quickens lands whose meteor lights flame in an Arctic sky;
And lands for which the Southern cross hangs its orbéd fires on
high.

*It goes with all that prophets told and righteous kings desired;
With all that great Apostles taught and glorious Greeks admired;
With Shakespeare's deep and wondrous verse and Milton's lofty
mind;
With Alfred's laws and Newton's lore; to cheer and bless man-
kind!* (Isa. xxvii. 6.)

Mark, as it spreads, how deserts bloom and error flies away,
(Isa. xxxv. 1.)

As vanishes the mist of night before the star of day!
(Isa. lviii. 8.)

But, grand as are these victories, whose monuments we see,
These are but as the dawn that speaks of *noontide yet to be!*
(Isa. lx. 20.)

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Go forth and jointly speed the time, by good men prayed for long,
 When Christian States, grown just and wise, shall scorn revenge
 and wrong ;
 When earth's oppressed and scattered tribes shall cease to pine
 or roam ;
 All taught to prize these *English* words—FAITH, FREEDOM,
 HEAVEN, and HOME!" (Zeph. iii. 9 ; Gen. xxii. 18.)

ABINGDON, July 4, 1883.

V. M. COX.

The Prime Meridian.

The *Morning Post* of the 15th October 1884 gives us the following important information:—"The International Conference which was convened at Washington for the purpose of adopting a universal Prime Meridian has paid England the very great honour of selecting for this purpose the *meridian of Greenwich*. . . . For those who are unacquainted with the subject it may be convenient to explain that the meridian of any place is a circle or plane passing through the Poles and the zenith when the sun reaches its greatest altitude. When the sun is in this position it marks noon at that particular place, and the mean time of rotation of the earth being twenty-four hours, this time elapses before the sun again reaches the same meridian. As, however, the circumference of the earth is divided into three hundred and sixty degrees, the difference of time between any place and the meridian selected may be determined by the number of degrees such place is separated from the place of the meridian. There are four minutes to a degree, and consequently a place fifteen degrees west of any other place is in point of time one hour slow of the latter, or, in other words, that time must elapse before the sun reaches the zenith in the former place. For the purposes of navigation it is easy to understand the use to which this knowledge may be applied. Chronometers have been so skilfully constructed as to mark with exactitude the mean solar time, and a navigator provided with such an instrument is therefore enabled to determine with absolute accuracy, on ascertaining when the sun is in the zenith, his distance in degrees of longitude from the particular place whose time is marked by his chronometer. In the preparation of maps and charts, it is consequently necessary that some arbitrary meridian be selected in order to indicate the degrees of longitude which it has hitherto been the practice to mark up to one hundred and eighty degrees east, and the remaining one hundred and eighty degrees west longitude. As, however, each nation pre-

pires its own maps and charts, the longitude is calculated from its own meridian, and hence arises a diversity between the charts of different countries, which leads to great confusion, more especially when the native of one country finds himself obliged to employ the charts of another. It was this inconvenience, and the unnecessary risks to which it gave rise, which led to the suggestion that a common Prime Meridian should be adopted.

“The universal adoption of a Prime Meridian at Greenwich, or, to speak more exactly, of the meridian passing through the centre of the transit instrument in that Observatory, will, therefore, have this important result—that all charts will henceforth be drawn upon the basis of calculating the degrees of longitude from that meridian. It will no longer be necessary for a navigator to determine the position of his ship east or west of a particular meridian, but simply its position in east or west longitude. It will not be necessary that his chronometer should indicate Greenwich mean time, though it might perhaps be more convenient that it should do so. It will be sufficient if he marks the difference between the time of his chronometer and that of Greenwich, and adds or subtracts according to the known difference between the two. In practice, however, we apprehend that as soon as all charts are marked with the Greenwich meridian all chronometers will indicate Greenwich time.

“The mercantile marine, not to speak of the Royal Navy, of Great Britain, far exceeds that of any maritime Power, and the maps and charts which have been drawn on the basis of the Greenwich meridian are much more numerous than any others, and are in much more general use even amongst foreigners. Those charts will remain unaltered by the adoption of the resolution of the International Conference.”

15. A Company of Nations (Innumerable).

Gen. xxxv. 11. And God said unto him (Jacob, whom he surnamed Israel), I am God Almighty : be fruitful and multiply ; a nation and a COMPANY OF NATIONS shall be of thee.

Gen. xiii. 16. (Innumerable), and I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth then shall thy seed also be numbered.

Gen. xv. 5. Look now toward heaven and tell the stars if thou be able to number them ; and he said unto him (Abraham), so shall thy seed be.

Gen. xxii. 17. In blessing I will bless thee (Abraham), and in multiplying I will multiply thy seed as the stars of the heaven ; and thy seed shall possess the gates of his enemies.

Gen. xxvi. 4. And I will make thy seed to MULTIPLY as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed. (Exod. xxxii. 13.)

Numb. xxiii. 10. Who can count the dust of Jacob, and the number of the fourth part of Israel?

Hosea i. 9, 10. Then said God, Call his name Lo-Ammi; for ye are not my people, and I will not be your God; yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered.

Isa. x. 22. Though thy people Israel be as the sand of the sea, yet a remnant of them shall return. (Rom. ix. 27.)

Gen. xlviii. 18, 19. (Jacob placing his right hand on Ephraim and his left on Manasseh's head, Joseph said): Not so, my father, not so: for this is the firstborn: put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great, but truly his younger brother shall be greater than he, and his seed shall become a MULTITUDE OF NATIONS.

The British (and we use this word in its widest application) alone, of all the nations of the earth can justly claim to be "a company of nations." The following list will enable our readers to judge for themselves.

List of British possessions, taken from Keith Johnston's Geography and Black's Atlas:—

EUROPEAN POSSESSIONS—	Area in Square Miles.	Population.
British Isles	122,524 ...	36,855,000
Gibraltar	3 ...	25,000
Malta and Gozo	175 ...	153,000
Cyprus	3,701 ...	180,000
Heligoland	5 ...	not known
Total	126,408 ...	37,213,000
ASIATIC POSSESSIONS—		
Bengal	156,200 ...	60,502,897
Assam	45,302 ...	4,162,019
North West and Oudh	105,395 ...	42,001,436
Panjab	104,975 ...	17,611,498
Central Provinces	84,208 ...	8,201,519
Territories under the Governor- General	51,747 ...	7,847,109

BRITISH POSSESSIONS.

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	Area in Square Miles.	Population.
Madras	138,856 ...	31,672,613
Bombay	124,102 ...	16,349,206
British Burmah	88,556 ...	2,747,150
Total	899,341 ...	191,095,447
Tributary States	557,903 ...	49,203,053
Total	1,457,244 ...	240,298,500
Ceylon	32,524 ...	2,500,000
Aden (Arabia)	15 ...	29,730
Hongkong (China)	8 ...	100,000
Labuan Island (Borneo)	30 ...	—
Straits settlements	1,445 ...	350,100
Total of Asia	1,491,266 ...	243,278,330
AUSTRALIAN POSSESSIONS—		
Australia	2,947,000 ...	2,065,000
Norfolk Island	16 ...	—
Tasmania	26,215 ...	116,000
New Zealand	106,259 ...	490,000
Chatham Isles	628 ...	—
Total	3,080,118 ...	2,671,000
BRITISH AMERICAN POSSESSIONS—		
Dominion of Canada	107,780 ...	1,623,601
„ Quebec	193,355 ...	1,195,475
„ New Brunswick	27,322 ...	286,313
„ Manitoba	13,967 ...	12,228
„ Prince Edward Islands	2,173 ...	94,004
„ British Columbia	356,000 ...	45,739
„ North West Terri- tory	2,483,000 ...	33,149
Total	3,205,344 ...	3,178,096
Newfoundland	42,734 ...	161,374
Total British American	3,248,078 ...	3,339,470
British Guiana	85,420 ...	240,000
„ Honduras	10,000 ...	25,000
West India Islands	6,000 ...	800
Oceania, Fiji Isles	100,000 ...	not known
Total	201,420 ...	265,800

AFRICAN POSSESSIONS—	Area in Square Miles.	Population.
Natal	19,347 ...	320,000
Sierra Leone and Gambia	489 ...	48,745
Cape Colony	201,000 ...	90,000
St. Helena and Mauritius	784 ...	329,377
Gold Coast	264 ...	151,347
Total African	221,884 ...	1,749,469
Grand total of British Possessions	8,369,174 ...	288,517,069

But according to the latest computation (*vide* Whittaker's Almanac for 1885, p. 244) the British empire comprises an area in square miles of 8,990,211, with a total population of 310,225,000, and bringing in an annual revenue of £208,000,000 and £1,090,200,000 by imports and exports. "The material greatness of the country is amazing—it exceeds that of any empire the world has ever seen. But the moral greatness is still grander."

16. A Rich Nation.

Deut. xv. 6. For the Lord thy God blesseth thee as He promised thee, and THOU SHALT LEND UNTO MANY NATIONS, BUT THOU SHALT NOT BORROW.

Deut. xxviii. 1-14. All these blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

(3.) BLESSED shalt thou be IN THE CITY, and blessed shalt thou be IN THE FIELD.

(4.) Blessed shall be the FRUIT OF THY BODY and the FRUIT OF THY GROUND, and the FRUIT OF THY CATTLE, the increase of thy vine, and the FLOCKS of thy sheep.

(5.) Blessed shall be thy BASKET and thy STORE, &c.

(12.) The Lord shall open unto thee His good treasure, the heaven, to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

The *Nineteenth Century* contains in its number of June 1882, an interesting article entitled "The Friends of the Farmer," which contains much information regarding the prosperity of farming in England and Scotland, from which we make the following extract, to show the blessing that has followed us "*in the fields*" as promised, by God:—

"It must be conceded that the English system has proved no

insuperable barrier to the greatest and *most rapid agricultural development which the world has known.* . . .

“There is, happily, something like a general agreement as to the proximate cause of our agricultural supremacy. M. de Lavergne, when he visited this country (1848-51), estimated the English farmer's capital at four times the French peasant's ‘capital de exploitation.’ Mr. Caird tells us that within the last twenty-five years the capital value of the live-stock alone, in these kingdoms, has risen from £146,000,000 to £260,000,000 sterling. We may, I think, safely assent to the assertion of an ardent reformer, that ‘*there is no other country in the world where the capital employed in agriculture is so large as in Great Britain.*’”

“The cultivation of wheat has greatly extended within the last hundred years; and the improvement of the agriculture has made the land under cultivation much more productive both of this and of other crops; yet, such has been the increase of wealth and population, that England, which in former times exported large quantities of corn, now depends very much upon the importation of corn, for the supply of the wants of her people.” “The breeds, both of oxen and sheep, have within the last one hundred years been greatly improved. New and most valuable breeds have resulted from the attention bestowed upon this matter, and every year now sees further improvement made.” “To her mineral wealth, more than to anything else, is England indebted for the high position she now occupies. Mining operations are carried on to a greater or less extent in thirty-three counties of England and Wales; and the chief productions are coal, iron, copper, tin, lead, silver, manganese, zinc, gold, and arsenic. There are nearly 3000 collieries; and the total produce of coal from these annually, is about 100,000,000 tons.”—(Black's General Atlas, p. 9.)

Isa. lx. 16, 17. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings. . . . For brass I will bring GOLD, and for iron I will bring SILVER, and for wood BRASS, and for stones IRON. I will make thy officers peace, and thine exactors righteousness.

Isa. lxi. 6. Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

Our national income is £2,000,000,000 per annum.

The following sums passed through the Banker's Clearing House, London :

1867-68	£3,257,411,000
1871-72	5,359,722,000
1881-82	6,382,654,000

Thus, in about fifteen years' time, we observe the national wealth has nearly doubled itself. Similarly the United States of America (also Israel) is amassing considerable wealth. No other nation is as prosperous as England and America. The above figures is exclusive of the enormous sums "invested in joint-stock companies, land, live-stock, trade, shipping, harbours, docks, telegraphs, water-works, canals," &c. Let us not pride ourselves on our riches, but remember the admonition recorded in Deut. viii. 11-18: Beware that thou forget not the Lord thy God, in not keeping His commandments, . . . Lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein: and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied and all that thou hast is multiplied; then thine heart be lifted up, . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God, for it is HE THAT GIVETH THEE POWER TO GET WEALTH.

CHAPTER XII.

17. A Maritime Nation.

Ps. lxxxix. 25. I will set his hand also in the SEA, and his right hand in the RIVERS.

Isa. xxiv. 14, 15. They shall cry aloud from the SEA, wherefore glorify ye the Lord in the fires (valleys), even the name of the Lord God of Israel, in the isles of the sea.

Isa. xlii. 10. Sing unto the Lord a new song, and His praise from the end of the earth, YE THAT GO DOWN TO THE SEA, and all that is therein ; the isles and the inhabitants thereof.

Isa. lx. 5. Because the abundance of the sea shall be converted unto them.

Numb. xxiv. 7. He shall pour the water out of his buckets, and his seed shall be in many waters.

THE SHIPPING TRADE OF THE WORLD, AS REPORTED BY A FOREIGN PAPER.—Some interesting statistics have been prepared by a shipping journal at Marseilles, the *Semaphore*, as to the shipping trade of the world. According to this return—

	Sailing Vessels.	Burden. Tons.
Great Britain possesses . .	17,875	5,271,160
United States " . .	6,214	2,000,218
Norway " . .	4,003	1,366,941
Italy " . .	3,084	915,019
Germany " . .	2,614	891,558
Russia " . .	2,434	452,316
France " . .	2,131	468,272

The countries which come next in order of importance are Sweden, Greece, Holland, Spain, Austria-Hungary, Denmark, Portugal, Turkey, and Belgium. Altogether there are 48,704 sailing vessels, with a total burden of 13,647,377 tons, showing a diminution within the last five years of 959 vessels, and of 455,723 tons burden. Twenty-nine nations are classed as owning

steamers, Great Britain having more than half of the whole number and two-thirds of the total tonnage. The number of steamers is given as being 7764, with a gross burden of 9,232,006 tons, and a net burden of 6,037,164 tons.

	Steamers.	Net Tonnage.
Great Britain owns . . .	4,649	3,822,708
France „ . . .	458	444,265
United States „ . . .	422	374,314
Germany „ . . .	420	345,103

Next in order of importance come Spain, Italy, Holland, Russia, Austria-Hungary, Norway, Sweden, Greece, Egypt, Portugal, and Turkey. The increase in the number of steamers within the last five years has been 1867, with 3,052,161 gross, and 2,015,295 net tonnage. Putting steamers and sailing vessels together, the total is 43,838, with a total burden of close upon 23,000,000 tons.—*Times*, Oct. 25, 1883.

18. Should Possess a Particular Stone.

Gen. xxviii. 18-22. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. 19. And he called the name of that place Bethel. . . . 20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, &c. . . . 21. Then shall the Lord be my God: 22. And THIS STONE, which I have set for a pillar, SHALL BE GOD'S HOUSE.

Gen. xxxi. 13. I am the God of Bethel, where thou anointedst the PILLAR, and where thou vowedst a vow unto me: Now arise, get thee out from this land, and return unto the land of thy kindred.

Gen. xxxv. 14. And Jacob set up a pillar (at Bethel on his return) in the place where He talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

Why would a second pillar be put up at Bethel if the first was intended to be left standing in the same place? Taking, then, the setting up of this second pillar in connection with Jacob's vow, that if God blessed him, the first stone he set up as a pillar would be "God's house" to him (Gen. xxviii. 22), we conclude that Jacob took the stone with him, and consequently we find that when dying he bequeathed it to Joseph (whose was the "birth-right," as recorded in 1 Chron. v. 1).

Gen. xlix. 22-24. Joseph is a fruitful bough, and the arms of his hands were made strong by the hands of the mighty God of Jacob ; from THENCE is the SHEPHERD, THE STONE OF ISRAEL.

The word here translated "*thence*" is rendered in Hosea ii. 15, "From that time." A writer in the *Banner of Israel* (vol. v. p. 151) points out that the Hebrew word here given as "*the shepherd*" being the present participle (mas-sing) of a verb signifying *to take care of, to keep*, might be better rendered "he kept." Thus a more intelligible reading of this confessedly difficult passage would seem to be, "*From that time (he) Joseph kept the stone of Israel.*"—"The Coronation Stone," by Mrs. Rogers, p. 58.)

Ps. cxviii. 22, 23. The STONE which the builders refused is become the head-stone of the corner. This is the Lord's doing ; it is marvellous in our eyes.

Matt. xxi. 42, 43. After quoting the above passage from the Psalms, our Saviour asserts : (43) *Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a NATION bringing forth the fruits thereof.*

Isa. xxviii. 16. Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a STONE, a tried stone, a precious corner stone, a sure foundation.

That these verses refer to Christ is evident from 1 Peter ii. 3-8. If ye have tasted that the Lord is gracious : unto whom coming, a living STONE, rejected indeed of men, but with God elect . . . a STONE of stumbling and a rock of offence ; for they stumble at the word, being disobedient.

Dan. ii. 34, 35. Thou sawest till that a STONE was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces, . . . and the STONE that smote the image became a great mountain, and filled the whole earth.

We do not wish to take away from the above passages the least portion of their spiritual interpretation in reference to Christ : but as we find that all the symbols used in the Bible were *realities* that referred to some particular object, such as, the Brazen Serpent, the Ark, the Mercy Seat, the Tabernacle, the Paschal Lamb, the Scape Goat, Aaron, &c., &c., we see no reason for supposing that "the STONE so often referred to was not some particular stone,—material, tangible, but only to be taken in a spiritual sense." We hold that literal Israel is a type of spiritual Israel (the Church), and that as the latter is in possession of Christ, the "Rock of Ages, so the former has the type, "THE STONE OF ISRAEL," and that the "kingdom set up God" of Dan. ii. 44, prefigured in Nebuchadnezzar's dream by the stone, is that of Israel (compare the passage with the

verses quoted under "THE CHIEF NATION"): Israel therefore must be in possession of a stone.

Britain alone, of all the nations of the earth, has a "stone" beneath the Coronation Chair, called "Lia Fail,"—"Jacob's Stone"—"the Stone of Destiny"—from the remotest times (see chap. ii.). A stone was taken possession of by Jacob in connection with the promise that his seed should be "A NATION AND A COMPANY OF NATIONS" (Gen. xxiv. 9-15).

We now find Britain in possession of "Jacob's Stone;" and if any nation in the world has a right to the title "*A nation and a company of nations*," it is Britain. Therefore, God being true and faithful, and having fulfilled his promise to Jacob, the British must be Israel, and consequently the "Kingdom of God" referred to in Matt. xxi. 43, and the "Stone" of Dan. ii. that smote the image, and becoming "a great mountain filled the whole earth."

19. Shall lose one of her Colonies.

(ENGLAND LOST AMERICA.)

Isa. xlix. 20. The children which thou shalt have AFTER THOU HAST LOST THE OTHER, shall say again in thine ears, The place is too strait for me, give place to me, that I may dwell.

20. The Aborigines of her Colonies were to die out.

Jer. xxx. 10, 11. Fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, 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, but I will correct thee in measure, and will not leave thee altogether unpunished. (Also Jer. xlvi. 28.)

It is a fact patent to every observer that wherever Israelitish—that is British or American—colonies are established, the aborigines of such localities either have or are fast dying off. Indians have already become extinct, and others are fast disappearing. The original inhabitants of Van Diemen's Land, called Tasmanians, are no more. The Maories of New Zealand are fast dwindling away, insomuch that within the last half century they have decreased in numbers to the extent of 75 per cent., that is, three out of every four men have died out.

"British rule in the colonies always tends towards the extermination of the noble savage—for if we do not destroy him by armed force, we break our own fair promises and thereby break his heart.

He does not understand us ; and we do not try the alchemy of putting ourselves in his place and endeavouring to understand him. The Maori King is the latest example of this policy : he has been driven into a corner of his once-wide dominions, and can obtain neither compensation nor redress in the New Zealand Land Courts. He has come over here with touching faith in the justice of England, Queen, and Government, and if he fails to recognise that not being the fittest he cannot survive, who can blame him ?"—(*Illustrated London News*, July 19th, 1884.)

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

21. To Dwell on Islands and have Colonies.

Isa. xlix. 1-8. Listen, O ISLES, unto me ; and hearken, YE PEOPLE, FROM FAR : The Lord hath called me from the womb . . . (ver. 3) : and said unto me, Thou art my servant, O Israel, in whom I will be glorified. . . . (ver. 6) : I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth . . . (ver. 8) : I will preserve thee, and give thee for a covenant of the people (Heb. TO BRITHAM) to ESTABLISH THE EARTH, TO CAUSE TO INHERIT THE DESOLATE HERITAGES.

Deut. xxxiii. 17. His horns are like the horns of unicorns : with them he shall PUSH THE PEOPLE TOGETHER TO THE ENDS OF THE EARTH (Ps. ii. 8).

Isa. xlii. 10. Sing unto the Lord a new song, and His praise from the end of the earth. . . . Ye that GO DOWN TO THE SEA and all that is therein ; THE ISLES and the inhabitants thereof. . . . (ver. 12) : Let them give glory unto the Lord, and declare HIS PRAISE IN THE ISLANDS.

Aben-Ezra, in his prefix to the *Epistle on the Sabbath*, states—“I, Abraham Aben-Ezra, the sephardy, have been in one of the cities of the island called ‘the end of the earth.’” This visit to England was made by Eben-Ezra in the reign of Henry II. In classics Britain is called “*Ultimos orbis Britannos*”—the ends of the earth, Britain.

“That Britain was universally known to the ancients as Ultima Thule—the uttermost parts of the earth, the extreme boundary of the West—is shown by hundreds of passages from

classical and patristic writers.”—(Rev. S. Lyons, “Our British Ancestors,” p. 192.)

Isa. xxiv. 15. Wherefore glorify ye the Lord in the fires (or valleys), even the name of the Lord God of Israel **IN THE ISLES OF THE SEA.**

Isa. xli. 1, 8. Keep silence before me, O ISLANDS, and let the people renew their strength; let them come near; then let them speak . . . (ver. 2): Who raised up the righteous **FROM THE EAST**, called him to his foot, **GAVE THE NATIONS** before him, and made him rule over kings? . . . But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

Isa. liv. 2, 3. Enlarge the place of thy tent, and let them **STRETCH FORTH THE CURTAINS OF THINE HABITATIONS**: spare not, **LENGTHEN THY CORDS**, and **STRENGTHEN THY STAKES**; for thou shall **BREAK FORTH ON THE RIGHT HAND AND ON THE LEFT**; and thy seed shall **INHERIT THE GENTILES**, and make the **DESOLATE CITIES TO BE INHABITED.**

Jer. xxxi. 10. Hear the word of the Lord, O ye nations, declare it **IN THE ISLES AFAR OFF**, and say, He that scattered Israel will gather him.

Isa. xlix. 19, 20. For thy waste and thy desolate places and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. **THE CHILDREN** which thou shalt have, after thou hast lost the other (viz., America), shall say again in thine ears, The place is too strait for me, **GIVE PLACE TO ME THAT I MAY DWELL.**

22. To be North-West of Palestine.

NORTH: Jer. iii. 12, 18. Go and proclaim these words towards the **NORTH**, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. . . . (18) In those days, the house of Judah shall walk with the house of Israel, and they shall come **TOGETHER** out of the land of the **NORTH**, to the land that I have given for an inheritance unto your fathers.

Jer. xvi. 15. The Lord liveth that brought up the children of Israel from the land of the **NORTH** and from all the lands whither I had driven them.

This verse by the context refers to Judah, but read in connection with Jer. iii. 18 its application will be obvious.

Jer. xxiii. 8. The Lord liveth, which brought up and which led the seed of the house of Israel out of the **NORTH** country.

Jer. xxxi. 8. O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the NORTH country, and gather them from the COASTS of the earth.

WEST: Hosea xi. 10. They shall walk after the Lord: he shall roar like a lion; when he shall roar, then the children shall tremble from the WEST.

Isa. xxiv. 14, 15. They shall cry aloud from the WEST. Wherefore, glorify ye the Lord by the Urim, the name of the Lord God of Israel, in the Isles of the WEST (*Correct translation of Hebrew as per Phil. Is. Inquiry, p. 17*).

NORTH-WEST. Isa. xlix. 12. Behold, these shall come from FAR; and, lo, these from the NORTH and from the WEST; and these from the land of Sinim.

23. To be Blind as to their Ancestry.

Hosea ii. 6. Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

See Objections Answered, p. 53.

24. To Possess the Gate of their Enemies.

Gen. xxii. 17. And thy seed shall possess the gate of his enemies.

Gen. xxiv. 60. And they blessed Rebecca, and said unto her, Thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

Captain Colomb, of the Royal Navy, in a prize essay, published in 1878 in the "Journal of the Royal United Service Institution," gives us valuable testimony with reference to the gates. He says:—"It is worth while to note how a sort of destiny has possessed us (British), not only with the command over all the great commercial routes, but with the GATES of those routes. Egypt, it is well understood now, is tied to us by bonds of friendship and interest, and gives us the Gate of the Red Sea route to the East. We already hold the Gate of the Mediterranean, and the outer Gate of the Red Sea. Galle is the Gate leading to the east and south-east trade routes; Singapore that of the China and Japan highways; the Cape of Good Hope forms the Gate of all eastern trade routes in the southern hemisphere; while the Falkland Islands command the Gate of all western roads by water there. Possessed of these Gates, how are enemies to pass them? If they do pass them, what hopes are there of success against our trade so long as we hold our chain of ports intact, with sufficient maritime forces resting on them? The answer is clear, NONE."

H

The gates possessed by the British are as follows :—

Name of Gate.	Place or Country it opens into.	Date of First Possession.
Aden	Arabia	1839.
Perim	Red Sea	1865.
Suez Canal	Egypt and Red Sea	1875.
Gibraltar	Spain and the Mediterranean	1704.
Malta	Italy and Egypt	1798.
Cyprus	The Holy Land and the Levant, Turkey and Syria	
Heligoland	Germany	Ancient.
Sydney	New South Wales and New Zealand	1788.
Cape Coast Castle	Coomassie, Ashantee	1661.
Cape Town and Natal	South Africa	1806 and 1842.
Channel Islands, St. Helena	France	1066 and 1651.
Singapore, Malacca, and Penang	Straits of Malacca and China	1819.
Sarawak and Labuan	Borneo	1841 and 1846.
Hongkong and Cowloon	China	1841 and 1866.
Bombay, Calcutta, and Madras	Hindustan	1662, 1700, and 1639.
Rangoon	Burmah	1852.
Peshawar	Afghanistan	1849.
Quetta and the Bolan Pass	Candahar	
Falkland Isles	Patagonia, South America	

For a fuller explanation of this interesting subject, we recommend our readers to peruse "The Geography of the Gates," by Philo Israel, published by Robert Banks, Fleet Street, London.

25. Israel's Gates were to be open Day and Night— (denoting safety).

Isa. lx. 5, 11. For in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be OPEN CONTINUALLY; they shall not be shut day nor night; that men may bring unto thee the forces (or wealth) of the Gentiles, and that their kings may be brought.

26. To Prevail against their Enemies through
the Lord.

Lev. xxvi. 7, 8. And ye shall chase your enemies, and they shall fall by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight : and your enemies shall fall before you by the sword : 9. For I will have respect unto you . . . And establish my covenant with you.

Deut. xx. 1-9. 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, which brought thee up out of the land of Egypt. . . . Let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them : FOR THE LORD YOUR GOD IS HE THAT GOETH WITH YOU, TO FIGHT FOR YOU against your enemies, to save you.

“Let thy seed possess the Gate of those which hate thee” (Gen. xxiv. 60).

Gen. xxxii. 28. Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God, and with men, and hast prevailed.

Ex. xxiii. 27. I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

Josh. xxiii. 9, 10. For the Lord hath driven out from before you great nations and strong ; but as for you, no man hath been able to stand before you unto this day : One man of you shall chase a thousand : for THE LORD YOUR GOD, HE IT IS THAT FIGHTETH FOR YOU, as HE HATH PROMISED YOU.

Ps. xlv. 5, 7. THROUGH THIS will we push down our enemies ; through thy name will we tread them under that rise up against us ; for I will not trust in my bow, neither shall my sword save me ; but THOU hast saved us from our enemies.

Ps. cxviii. 9-12. It is better to trust in the Lord than to put confidence in princes. All nations compassed me about : but in the name of the Lord I will destroy them. They compassed me about like bees, they are quenched as the fire of thorns : for in the name of the Lord I will destroy them.

Ps. cxlix. 5-9. Let the saints be joyful in glory . . . Let the high praises of God be in their mouth, and a two-edged sword in their hand ; to execute vengeance upon the heathen, and punishments upon the people ; to bind their kings with chains, and their nobles with fetters of iron ; to execute upon them the judgment written : this honour have all his saints. Praise ye the Lord. (Ps. xlvii. 3 ; cviii. 13.)

Isa. xli. 11-13. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish; they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

Isa. liv. 17. No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord.

Micah v. 8, 9. And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who if he go through, both treadeth down and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

Deut. xxxiii. 27. The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone. . . . Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.

An American writer in the *Phrenological Journal* makes the following statement:—

“Among the several epigrammatic sentences uttered by General Grant, and which have passed into history, was one in reference to the English soldier. I do not doubt that when he said it he had in his eye that peculiar gait of his veterans, with which he had seen them so often march to victory. It was in a brief address, I believe, at Gibraltar. He said that he had seen most of the soldiers of the Continent, that he liked the German soldiers, that the Spanish soldiers needed only good officers to make them superior; but he had seen nothing to compare with the English. ‘There is,’ said he, ‘something about them not found in any other soldier; it may be their Anglo-Saxon blood, *they have the swing of conquest.*’”
—(*Public Opinion*, November 25th, 1882.)

We may here note that some have considered the scarlet uniform characteristic of British soldiery, and referred to as the “thin red line” by war correspondents, was foretold in Nahum ii. 3, “The valiant men are in scarlet.”

It is not the “swing of conquest” of General Grant, nor the “moral force” of Monsieur Max O’Rell, that gives us the victory, but it is the Lord our God *who fighteth for us.*

Let our readers peruse the story of the defeat of the Spanish Armada, the Peninsular war, the Indian mutiny, and, in short, all the great battles and campaigns of Britain throughout the world, and they will be compelled to say, *Not unto us, O Lord, not unto us, but unto Thy name be all the glory and praise.*

“O Britain, trust the Lord : thy foes in vain
Attempt thy ruin, and oppose His reign ;
Had they prevailed, darkness had closed our days,
And death and silence had forbid His praise :
But we are saved, and live : let songs arise,
And Britain bless the God that built the skies.”—WATTS.

27. In possession of the Heathen.

Ps. xviii. 43-45. Thou hast delivered me from the strivings of the people ; and thou hast made me the head of the heathen : a people whom I have not known shall serve me. As soon as they hear of me they shall obey me, the strangers shall submit themselves (or yield feigned obedience) unto me.

Ps. cxi. 6. He hath showed His people the power of His works, that He may give them the heritage of the heathen.

Isa. liv. 3. Thy seed shall inherit the Gentiles.

Isa. xlix. 23. They [the Gentiles] shall bow down to thee with their faces toward the earth, &c.

Isa. lxi. 6. Ye shall eat the riches of the Gentiles ; and in their glory shall ye boast yourselves.

Ps. ii. 8. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*

“On peace being restored after the quelling of the great Indian mutiny, Queen Victoria took the millions of India under her gracious protection (by transferring the immediate sovereignty from the Company to the crown), and promised to govern them according to those beneficent maxims which have always distinguished British rule.”—(Leth. Hist. of India.)

See list of British possessions under heading 15, “A Company of Nations” for Heathen Lands under British Rule. Section 36, should be referred to as a commentary on this section.

* The meaning of this verse appears to us to have been misunderstood by most commentators, owing to the insertion of the word *thee*, not in the original : it means, “Ask from me (*O Christ*), and I will give the heathen-nations (or Gentiles) (*to*) thy inheritance (*viz.* to Israel, *vide* Deut. ix. 26, 29 ; xxxii. 9 ; Kings viii. 51, 53 ; Ps. xxviii. 9 ; Isa. xix. 25) and (*to*) thy possession the ends of the earth (*viz.*, Britain. See section 21).

CHAPTER XIII.

Scriptural Evidence.

28. The Sabbath was ordained to be a Sign for ever.

Ex. xxxi. 13, 16, 17 : (13) Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever. (Ex. xxiii. 12 ; Deut. v. 12-14.)

Ezek. xx. 12. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

Lev. xxvi. 2. Ye shall keep my Sabbaths and reverence my sanctuary : I am the Lord.

Isa. lviii. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable ; and shalt honour Him, not doing thine own pleasure, nor speaking thine own words : Then shalt thou *delight thyself in the Lord*, and I will cause thee to *ride upon the high places of the earth*, and *feed thee with the heritage of Jacob thy father* : for the mouth of the Lord hath spoken it.

"A serious encounter took place about midnight on Saturday between a crowd of people and the railway officials and police at Strome Ferry, the western terminus of the Highland Railway. The disturbance arose out of an attempt made by the people to prevent the 'desecration of the Sabbath.' It was intended to despatch by special train some fish which had arrived at midnight to catch the limited mail at Inverness for London. On the fishing steamer's lights being seen a crowd of about 150 people, armed with clubs and sticks, turned out and prevented the fish from being landed. The railway authorities sought the aid of the police ; but their joint

forces were insufficient to disperse the mob, who remained masters of the situation and prevented the despatch of the fish."—*St. James's Budget*, June 8th, 1883.

See Chapter of Objections Answered, p. 65.

The Sunday Society held its ninth annual meeting, on the 17th May 1884, at Prince's Hall, Piccadilly, when the President, the Duke of Westminster, "said that in his view England and Englishmen OWED MORE THAN COULD WELL BE DESCRIBED TO THE INSTITUTION OF THE SABBATH, and MUCH TO THE manner in which it had been generally kept as a holy day in this country. On the whole the day was well and reverently kept by the upper classes, by the middle classes, and also by a great proportion of the working classes, all of whom would resent the conversion of the great day of rest into a day of work, or even wholly of pleasure."

Lord Bramwell stated that "rational proper amusement on Sunday was permitted UNTIL ABOUT THE TIME OF THE COMMONWEALTH. In the time of James I., a book of sports was published under royal authority, in which certain games were described as being lawful and legitimate on Sunday. Up to the period mentioned, Sunday was observed pretty much in the same way in which it was now observed abroad" (*Times*, Weekly Edition, May 23, 1884). Read pp. 55-59 in connection with this quotation.

So, according to Lord Bramwell, the way the Sabbath is observed abroad is by "*rational proper amusement.*" The present observance of the Sabbath, he informs us, dates from about the time of the Commonwealth, thus synchronising with the beginning of Britain's national prosperity, when Britain "delighted herself in the Lord," "rode upon the high places of the earth," and "was fed with the heritage of Jacob," as was foretold by the prophet Isaiah. Truly the Sabbath is a sign between God and the children of Israel for ever, for the mouth of the Lord hath spoken it. May God save our beloved land from the designs of men who know not the law of the Lord, however well intentioned may be their attempts to introduce into England a Continental Sabbath.

The author of "John Bull and his Island," in chapter xxvi., bears testimony to the observance of the Lord's day in England thus: "If you would keep an impression of London that nothing would efface from your memory, come and see it on a Sunday; and, if possible, let it be one Sunday when there is a good east wind blowing.

"All the shops are closed; not a creature stirring; miles of deserted-looking streets everywhere; the grey houses and the grey sky seem to meet and mingle. Around and above, look where you will, the same sad tint encircles you and strikes chill

to the marrow of your bones. It gives you (Frenchmen) cold shivers.

“Now you see a sight that the English say excites the envy of the whole world; the English nation going to church or chapel. Each one carries his books in his hand: a Bible, a prayer-book, and a hymn-book.”

“In France, blind beggars play the flute. In England, they read aloud from a Bible printed in raised characters, over which they pass their fingers (*vide* Section 36).

“You will see the walls of all waiting-rooms covered with sheets of Scriptural texts printed in large type. . . . Turn which way you will, BIBLE HERE, BIBLE THERE, BIBLE EVERYWHERE.”

George Augustus Sala in his “America Revisited,” p. 126, testifies to the strict observance of the Sabbath in America. “Let me remark, once for all, that the observance of the Sabbath in some parts of the United States is a **SUBSTANTIAL, STRINGENT, INFLEXIBLE, BUT DOUBTLESS BENEFICENT REALITY**. It is more than Scotch in its severity. We all know how vastly serviceable to the cause of morality and virtue the strict observance of the Seventh Day has been to our brethren beyond the Tweed, and how proper Sabbath-keeping statutes make them a model people in the way of ethics and abstinence from intoxicating liquors. Similarly righteous respect for the sanctity of the Sunday has evidently been productive among the Americans of that rapidly growing temperance, frugality, and law-abidingness, and that surprising development in political purity and commercial probity, which no foreign visitor to their country can fail to observe as being eminently characteristic of the nation.

“Baltimore is not behindhand in the Spartan strictness of its Sabbatarianism. I was wicked enough to wish to get shaved; and the barber informed me that it would be **AGAINST THE LAW OF THE STATE** for him to shave me then and there.

“But on Sunday, and during the whole of the Sabbath, from midnight till midnight, the law of the state inexorably closes, not only the dram-shop, but the hotel-bar. You can obtain nothing whatever that is potable either in or out of church-time.”

29. To put down the Slave Trade and Punish the Oppressor.

Isa. lviii. 6. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to LET THE OPPRESSED GO FREE, and THAT YE BREAK EVERY YOKE.

Jer. xxxiv. 15, 17. And ye were now turned, and had done

right in my sight, in proclaiming liberty every man to his neighbour.

If England was not Israel, why did she put down the slave trade, or to this day commission her men-of-war to capture every vessel trading in slaves throughout the world?—why did she interpose against tyranny and misgovernment in Egypt, India, and elsewhere?

“Wherefore God gave them (the Egyptians) over into the hands of the Saracens and Turks, by whom this debased and spurious Christianity has been almost exterminated—and the handful of Christians left, about half-a-million, most atrociously oppressed, with no resource but to ‘Cry unto the Lord because of their oppressors’ (Isa. xix. 20).

“But the God of Providence has now arisen. The British cannon thundering in the harbour of Alexandria, and the British Government laying its strong hand upon the oppressors of Egypt, and seeking to restore law and order in that land, show that Divine Providence has at this very time raised up ‘a great one’ for their deliverance, even Great Britain, THE MIGHTIEST COMMERCIAL AND MARITIME POWER IN THE WORLD, on whose dominion the sun never sets, and under whose government, after ages of misrule, the wounds of Egypt may perhaps be healed, and some degree of security and justice extended to her oppressed people.”
—(“Egypt,” by R. Patterson, p. 53.)

The Rev. Dr. Zabriskie, in the *New York Observer*, remarks: “All things, however untoward they may look at first, work together for England’s supremacy in the East. However reluctant or conscientious, she seems forced into constantly new responsibility and power by the logic of events. *The tribes and nations* which France is harrying and bullying, in her hysterical attempt to conceal her weakness at home by aggressions abroad, *instinctively look to England as a protector*. The attitude of Russia, in Central Asia, obliges her to lengthen her cords and strengthen her stakes in that direction. The Atlantic Ocean, the Straits of Gibraltar, the Mediterranean Sea, with its stations at Malta and Cyprus, the Suez Canal, the Red Sea and the oceans beyond are her highway. India is her empire, and over the Turkish Empire and China she has large influence, with all that lies between. In Western and Southern Africa, and in Abyssinia and the eastern coast, she has all the control she cares to have. Stanley is carrying her flag and planting her trading-posts in the very heart of the dark Continent. *And now, Providence seems determined that she shall, in spite of herself, be the latest heir of many-owned Egypt, and happily resolve the sphinx-like riddle of its destiny.* Every effort to extricate herself

from her complications with that country serves only to plunge her more deeply into the mud of the Nile. It now looks as if England would be compelled, in self-defence, to assume control of the entire Soudan."

The following is an extract from the text of the treaty between Her Majesty and His Majesty the King of Abyssinia for the suppression of the slave trade, signed at Adowa, June 3, 1884, and ratified by Her Majesty on July 12 :—

"Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, Empress of India, and His Majesty Johannis, made by the Almighty King of Sion, Negoosa Negust of Ethiopia and its dependencies, being desirous of prohibiting and perpetually abolishing the slave trade, they have agreed to conclude a treaty for this purpose, which shall be binding on themselves, their heirs and successors :

"Article I.—His Majesty the Negoosa Negust agrees to prohibit and to prevent, to the best of his ability, the buying and selling of slaves within his dominions.

"Article II.—His Majesty the Negoosa Negust agrees to prohibit and to prevent, to the best of his ability, the import or export of slaves to or from his dominions.

"Article III.—His Majesty the Negoosa Negust engages to protect, to the utmost of his power, all liberated slaves, and to punish severely any attempt to molest them, or to reduce them again to slavery.

"Article IV.—Her Britannic Majesty has made treaties with many foreign states, by which it is permitted to her officers to seize all ships belonging to such foreign states engaged in the transport or conveyance of slaves upon the sea; and Her Majesty engages to liberate any subjects of His Majesty the Negoosa Negust who may be found detained as slaves in any ship captured by the officers of Her Majesty, and to take steps to send such subjects back to the dominions of His Majesty the Negoosa Negust."

The Prince of Wales, at a great meeting held this year at the Guildhall to commemorate the fiftieth anniversary of the abolition of slavery in the British colonies, said :—

"It may not, perhaps, be generally known to you that slavery was abolished in India in 1843, by the simple passing of an Act destroying its legal status, and putting the freeman and slave on the same footing before the law. The natural result took place, and millions of slaves gratuitously procured their freedom without any sudden dislocation of the rights claimed by their masters. A plan similar to this would be found a most effectual one in Egypt and other countries. This example was followed by Lord Car-

narvon in 1874 with the negroes of Western Africa, where he was able to abolish slavery without any serious interference with the habits and customs of the people. Under the influence of England, the Bey of Tunis issued a decree in 1846 abolishing slavery and the slave trade throughout his dominions, concluding in the following simple and forcible terms: 'Know that all slaves that shall touch our territory by sea or by land shall become free.' In the United States of America, in 1865, the fetters of six millions of slaves in the Southern States were melted in the hot fires of the most ruthless civil war of modern times. Passing on to South America, and looking to Brazil, it may be noted with satisfaction that all of the small republics formerly under the rule of Spain put an end to slavery at the time they threw off the yoke of the mother country. The great Empire of Brazil has alone, I regret to say, retained the curse which she inherited from her Portuguese rulers. At the present moment she possesses nearly a million and a half of slaves on her vast plantations, many of whom lead a life worse than that of beasts of burden. The chief object of this jubilee meeting is to endeavour to rekindle the enthusiasm of England and of society here to carry on the civilising torch of freedom until its beneficent light shall be shed abroad over all the earth."

30. To regard the Poor and Famine-stricken.

Isa. lviii. 7. Is not this the fast that I have chosen? Is it not to deal thy bread to the hungry, and that thou bring the POOR THAT ARE CAST OUT to thy house? when thou seest the naked that thou cover him; and that THOU HIDE NOT THYSELF FROM THINE OWN FLESH?

In 1882 the British nation subscribed £75,250 up to June 17th for the relief of the Jews who fled for refuge to England and America to escape persecution from the Russians. While £17,433 were subscribed by Gentile nations represented by France, Austria, Germany, and Belgium. The Lord Mayor of London in his appeal on the 17th June for more money, after acknowledging the above sum, speaking of the exodus from Russia, said "that it is without parallel in the annals of Jewish suffering."

31. Foreigners were to be Protected and Cared For.

Exod. xxii. 21. Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt. (Exod. xxiii. 9.)

Lev. xix. 33, 34. And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with

of Providence, the internal tranquillity shall be preserved, & a most earnest desire to subordinate the personal interests of individuals to promote works of public utility and improvement, and to administer the government for the benefit of all, not a few, persons therein. In their prosperity will be their strength, in their contentment Our security, and in their attachment our power. And may the God of all power strengthen the hands of those who labour under Us, strength to carry out those just wishes for the good OF OUR PEOPLE."

In connection with the above we quote a portion of a recent speech made at Bombay in 1877 by a British gentleman. "I am sure that every sensible and well-informed man in this country is loyal. This country for many past centuries had no government deserving the name. There was neither internal peace nor security from foreign invasion. There was no power in India which could put a stop to the evil practices of caste, Hinduism, practices suicide, and human sacrifices. The whole nation presented a scene of stagnation and ignorance; and the time is now past. Under the auspices of a beneficent, efficient, and sturdy Government we have become progressive. Light and knowledge are pouring in upon the country. Our ignorances and errors are vanishing. We therefore count it a great privilege to be the subjects of the Empress of India. There is now security of life and property, as perfect as human institutions can make it. Those who are old enough are aware of the marauding expeditions of Pindaris, who, descending from the ghats, spread terror in the Concan. These professional robbers have been exterminated by the British Government. We enjoy liberty of speech, religion, and press. We enjoy the blessings of education, health, peace, and internal peace, and freedom from invasions."—"India and her Neighbours," by W. Andrew, p. 194.)

The following testimony by Lala Inayat Khan, M.A., was delivered before General Sir Michael Edmond, on the occasion of the opening of the New Market at Kawa Pindia on the 1st October 1883, and is quoted in proof of the benefits of British rule in India:—

"The place where we now stand, and all around it, where we see the numerous settlements with their numerous inhabitants, was only thirty years ago. The town of Kawa Pindia, in a very prominent position in the geography of the country in respect of its market, its gas-works, &c., and in the vicinity of Calcutta, Madras, and Bombay, and its settlements, is peopled by no less than 100,000 inhabitants, a small hamlet only 1½ score years ago."

you shall be unto you as one born among you, and thou shalt love him as thyself: for ye were strangers in the land of Egypt: I am the Lord your God.

Deut. x. 17-19. For the Lord your God is God of gods, and Lord of lords; a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt.

32. To Fill the World with Fruit.

Isa. xxvii. 6. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

Ezek. xvii. 23. In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar.

Isa. lxi. 9, 11. And their seed shall be known among the Gentiles. . . . I will greatly rejoice in the Lord . . . for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness. . . . For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before all the nations.

33. Known Everywhere as the Blessed of the Lord.

Isa. lxi. 9. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

34. To be a Blessing to all Nations.

Gen. xxii. 18. And in thy seed shall ALL THE NATIONS OF THE EARTH BE BLESSED; because thou hast obeyed my voice: (Gen. xxvi. 4).

Gen. xxviii. 14. And in thee, and in thy SEED, SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED. . . . For I will not leave thee, until I have done that which I have spoken to thee of.

The closing words of Her Majesty Queen Victoria's famous proclamation, published on the 1st November 1858, at the quelling of the Sepoy Mutiny, will be read with interest, as representing the goodwill of England towards India:—"When, by the blessing

of Providence, the internal tranquillity shall be restored, it is Our earnest desire to stimulate the peaceful industry of India—to promote works of public utility and improvement, and to administer the government for the benefit of all Our subjects resident therein. In their prosperity will be Our strength, in their contentment Our security, and in their gratitude Our best reward. And may the God of all power grant to Us, and to those in authority under Us, strength to carry out these OUR WISHES FOR THE GOOD OF OUR PEOPLE.”

In connection with the above, we quote a portion of a public speech made at Bombay in 1877 by a Hindu gentleman. “I am sure that every sensible and well-informed man in this country is loyal. This country for many past centuries had no government deserving the name. There was neither internal peace nor security from foreign invasion. There was no power in India which could put a stop to the evil practices of Sati, infanticide, religious suicide, and human sacrifices. The whole nation presented a scene of stagnation and ignorance; but the case is now different. Under the auspices of a beneficent, civilised, and strong Government we have become progressive. Light and knowledge are pouring in upon the country. Old prejudices and errors are vanishing. We therefore count it a great privilege to be loyal subjects of the Empress of India. There is now security of life and property, as perfect as human institutions can make it. Those who are old enough are aware of the plundering excursions of Pindaris, who, descending from the ghauts, spread terror in the Concan. These professional robbers have been extirpated by the British Government. We enjoy liberty of speech, petition, and press. We enjoy the blessings of education, useful public works, internal peace, and freedom from invasions.”—(“India and her Neighbours,” by W. Andrew, p. 194.)

The following testimony by Lala Ishwar Dass, M.A., was delivered before General Sir Michael Biddulph, on the occasion of the opening of the New Market at Rawal Pindi, on the 1st October 1883, and is quoted in proof of the benefit of British rule in India:—

“The place where we now stand, and all around it, where we see the extensive cantonments with their numerous bungalows, was a howling wilderness only thirty years ago. The town of Rawal Pindi, which now occupies a very prominent position in the geography of British India, which in respect of its market, its gas-works, &c., rivals the great towns of Calcutta, Madras, and Bombay, and which, including the cantonments, is peopled by no less than about 50,000 souls, was a small hamlet only 1½ score years ago.

The bazaar and the roads where we might now walk with impunity in the darkest of nights, the houses in which we now sleep with doors unlocked and unguarded, without the slightest fear of any kind whatever, occupy places where in the broad light of day no one could venture to appear, and which were the dens of jackals and the nests of robbers and thieves.

“Every now and then the fiercer and more powerful neighbours of the city rushed upon it for the purpose of rapine and plunder, and took away all that their weaker brethren possessed.

“Seeing this marked contrast, the question naturally arises: What is it then that has been the cause of this wonderful change, this miraculous transformation? What is it that has curbed the violent fury of the fierce, that has checked the tyrannous power of the mighty, and that has afforded equal protection to all, so that, to use the native proverb, ‘the lion and the lamb can now drink water at the same fountain.’

“The answer comes not from my mind alone, nor from that of the few men that have assembled here, but from the grateful hearts of all my countrymen of whom I am but an humble representative, from the loving and loyal subjects of Her Most Gracious and Imperial Majesty the Queen of England and Empress of India—that **IT IS THE BRITISH RAJ THAT HAS SHOWERED ALL THESE BLESSINGS UPON THEM**, it is the Mighty Kingdom of Great Britain that has performed these noble deeds, that has wrought these splendid and remarkable changes.

“The people of this vast country were weltering in the mud of ignorance and superstition; they had suffered long from the tyranny and cruelty of ages; peace, and with it prosperity, had been driven out of this land by constant internal wars and foreign invasions, when at last the cries and the woes of millions of men, women, and children reached the ears of the **ALMIGHTY**, and **HE IN HIS INFINITE MERCY**, sent from the Far West this mighty yet God-fearing nation, to rule over, to civilise, and to help out of their difficulties their brethren of the East. **THE MISSION THUS ENTRUSTED TO ENGLAND** has been hitherto faithfully fulfilled, and in the place of civil wars and national feuds, now reigns supreme over the country Peace, that mother of arts and sciences. In the place of the darkness of ignorance and superstition, has dawned, and will in time shine forth in all its resplendent glory, the light of civilisation and enlightenment. It is England that has reminded the natives of this land, of the ancient and renowned glory and civilisation of their forefathers; and bearing that in mind, they have within the short period of about fifty years (short when compared with the progress of a nation), made rapid strides in improvement of every

kind, whether in science, literature, or art, and raised their position immensely in the scale of nations. Peace, long lost and forgotten, has been restored to this country, and in its train, and under its benign influence and the fostering care of Government, have followed prosperity, learning, riches, and wealth."—(*Punjab Times*, October 2d, 1883.)

Monsieur Max O'Rell, a French writer, says: "The French fight for glory; the Germans for a living; the Russians to divert the attention of the people from home affairs; but John Bull is a reasonable, moral, and reflecting character: HE FIGHTS TO PROMOTE TRADE, TO MAINTAIN PEACE AND ORDER ON THE FACE OF THE EARTH, AND THE GOOD OF MANKIND IN GENERAL. If he conquers a nation, it is to improve its condition in this world and secure its welfare in the next: a high moral aim you perceive. Give me your territory, and I will give you the Bible.

"John is convinced of his intentions being pure and his mission holy; that when he goes to war and his soldiers get killed, he does not like it. Above all things she (Britain) is practical. When she has achieved the conquest of a nation, she sets to work to organise it: she gives it free institutions, allows it to govern itself, trades with it, enriches it, and endeavours to make herself agreeable to her new subjects. If England relied merely upon her bayonets to guard her empire, that empire would collapse like a house of cards; it is a moral force, SOMETHING FAR MORE POWERFUL THAN BAYONETS THAT KEEPS IT TOGETHER."—"John Bull and his Island," pp. 3, 5.)

The British in Australia number about two millions of souls, in possession of land amounting to 1,800,000,000 acres. Speaking of our growing Australian Empire, Mr. Henry Parks, writing in the *Nineteenth Century* (January 1884, p. 144), says: "I believe most thoughtful men in the public life of Australia are in favour of the BRITISH PATH OF DESTINY." The writer proceeds, in page 146, 147, to explain what he means by the "British Path of Destiny:"—"The English people in Europe, in America, in Africa, in Asia, in Australasia, are SURELY DESTINED FOR A MISSION BEYOND THE WORK WHICH HAS CONSUMED THE ENERGIES OF NATIONS throughout the buried centuries. If they hold together in the generations before us IN OUR WORLD-EMBRACING EMPIRE, maintaining and propagating the principles of justice, freedom, and peace, what blessings might arise from their united power to BEAUTIFY AND INVIGORATE THE WORLD! To share in the pacific grandeur of a rule transcending all other forms of dominion, and superior to all other governing powers in capability of improving the condition of mankind, would be better, nobler, more elevating for young Australia than separate national existence, though it were

the freest and most prosperous. Under the flag of the United English people, the work of human progress might well go on till the poet's dream melted into the reality of the statesman's achievement—

‘Till the war-drum throb'd no longer,
And the battle-flags were furled,
In the Parliament of Man,
The federation of the world.’

“To bear an honoured part in a consummation so glorious, to be included in a federation so all-powerful and so beneficent, is what my feeble voice would claim for Australia. And THIS AMAZING DESTINY LIES CLEAR BEFORE THE ENGLISH people, waiting to be entered upon, and easy of accomplishment. England in her day of narrow purposes, has done many things more difficult than placing herself at the head of the civilised world in the present age. But to take the colonies with her in this work of world-empire, they must be made part of England herself. The very nomenclature of colonies must be dropped out of existence.”

The *Globe*, in the article dated 22d October 1883, condemning the policy of the present Government in rejecting the goldfields of New Guinea, has these remarkable words :—

“It behoves those who profess so much love for liberty in every form, to see that, as far as may be, the natives of countries abounding in mineral wealth may be protected when engaged in developing the resources of their country under the superintendence of white men. This, of course, can only be when the country is under the control of some free, civilised Power ; and what power is so fitted for the task as Great Britain, whose MISSION it has been for centuries past to open up the dark places of the earth, and by a mild and enlightened rule, fully appreciated by native races, to civilise rather than exterminate? and, if hitherto she has not been as successful in this mission as she might have been, it is largely owing to this spirit of parsimony.”

CHAPTER XIV.

35. To be Messengers of God's Truth to the World.

Micah v. 7. And the covenant of Jacob shall be in the midst of many people as **A DEW FROM THE LORD**, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

Isa. lxi. 6. But ye shall be named the Priests of the Lord : men shall call you the ministers of our God. Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

Isa. xlii. 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee *for a covenant of the people* (Heb. **LE BRITHAM** : to Britain), **FOR A LIGHT OF THE GENTILES**.

Gen. xxii. 18. And in thy seed shall all the nations of the earth be blessed ; because thou (Abraham) hast obeyed my voice.

Isa. xlix. 3, 8. Thou art my servant, O Israel, in whom I will be glorified. . . . 6. I will also give thee **FOR A LIGHT TO THE GENTILES**, that thou mayest **BE MY SALVATION** unto the end of the earth. 8. I will preserve thee, and give thee *for a covenant of the people* (Heb. **LE BRITHAM** : to Britain) to establish the earth, to cause to inherit the desolate heritages.

The British and Foreign Bible Society have published the Word of God during the past eighty years, directly in 243 languages and dialects, and 55 indirectly, with a total of 100,035,933 copies of either the whole or a portion of the Bible ; while other societies have made the total number of publications come up to 341. In the May Meetings of 1884, held in Exeter Hall, the following incomes were announced of only a few of the many organisations at work for the dissemination of Gospel truths :—

I

Name of Society.	Income in 1883.	Field of Labour, exclusive of the United Kingdom.
The Salvation Army.	£393,800	Germany, Maories at New Plymouth, Chinese of San Francisco, India, Australia, South Africa, Canada, &c.
Baptist Missionary Society	55,600	Congo, West Africa, India, China, Japan, Burmah, Hayti, Trinidad, Europe, &c.
Wesleyan Missionary Society	150,106	France, Germany, Ireland, Italy, Spain and Portugal, Ceylon, India, China, the Transvaal, West Africa, West Indies, &c.
Wesleyan Home Mission	35,000	
Church Missionary Society	232,448	Throughout the world.
Moravian Mission	3,803	Greenland, North America, Labrador, West Indies, South America, South Africa, Australia, Thibet, &c.
British and Foreign Bible Society	233,309	Throughout the world.
London City Mission Religious Tract Society	62,970	
Congregational Church Aid and Home Missionary Society	212,906	Throughout the world.
	37,837	
	£1,417,779	

In the year 1882 the number of publications of the Tract Society, including books, tracts, pamphlets, and periodicals, amounted to 93,379,351, which is equal to 7,164,724 per month, 1,791,181 per week, 255,883 per day, 10,659 per hour, or 177 per minute.

“Dr. Moon, of 104 Queen’s Road, Brighton, himself a blind man, though not born blind, now working in the dark, with his mind bent on one noble idea, that of placing the BIBLE

within reach of the blind of all nations—has made many steps towards the production of a UNIVERSAL ALPHABET for his fellow-sufferers, which may become of equal use perhaps to those who see.”—(“Stones Crying Out,” p. 178.)

“Dr. Moon’s simplified type, suitable for all ages and capacities of the blind, is of universal application.

“It has been adapted by him to 250 languages and dialects. More than 155,000 volumes of the Word of God, and other books have been supplied to the blind of numerous countries.”

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DR. MOON'S ALPHABET IN RAISED CHARACTERS FOR THE ENGLISH BLIND.

“ISRAEL'S MISSION.”

(Psalm cxlvii. 19 ; Mark xvi. 15 ; John iii. 16.)

“There is a free and happy land, than other lands more blest,
 Where God's especial sheltering care and choicest favour rest ;
 Dear home of peace and liberty, fair realm of Gospel light !
 ‘Alone’ she stands, by heaven ordained the champion of the right.
 (Isa. lxi. 9-11.)

But why is Britain favoured thus, and why to her is given
 That noblest work, that best employ, to point the world to heaven ?
 Because the promises of God are faithful, firm, and true ;
 Because what He has once decreed He cannot fail to do.
 (Eccles. iii. 14.)

Divinely sure the promise stands, ‘I will to Israel show
 My Words, My statutes and commands, that they My will may
 know.

No other race such honour bears, for Israel's sons shall be
My witnesses to all mankind, that saving grace is free.'

(Isa. xliii. 10.)

Go, Israel! 'Tis thy Lord's command; arise! arise and shine;
For darkness covers all the earth, but thou hast light divine.
Go, shed those radiant beams around; diffuse them far and wide
Go, tell each dark benighted soul that Christ for all has died.

(Isa. lx. 1, 2.)

Thy message this: 'The love of God doth all the world embrace;
His pardoning grace is offered now to every tribe and race.
Now by the merits of His Son, who suffered on the tree,
May every fallen soul of man be saved eternally.' (John iii. 16.)

O Israel! sure an angel might so blest a mission seek;
But not to angel tongues 'tis given this precious truth to speak.
'Tis *thine* to bear to every land the news of Jesus' love,
And point the wandering sons of men to brighter worlds above."

(Isa. lxvi. 19.)

ABINGDON, March 15, 1884.

C. V.

36. To be God's Witnesses to His Saving Grace.

Isa. xliii. 10-12. Ye are my witnesses, saith the Lord, and my servant whom I have chosen . . . before me there was no god formed, neither shall there be after me. I, even I, am the Lord, and beside me there is no Saviour. I have declared and have saved, and have shewed when there was no strange god among you: therefore YE ARE MY WITNESSES, saith the Lord, that I am God. (See Zech. iv. 12-14.)

Isa. xlv. 6-8. Thus saith the Lord, the king of Israel, Fear ye not, neither be afraid . . . YE ARE MY WITNESSES (Zech. iv. 11-14). These are the two ANOINTED ONES that stand by the Lord of the whole earth.

Rev. xi. 3, 4. And I will give unto my two witnesses. . . . These are the two olive trees, and the two candlesticks standing before the God of the earth (Zech. iv.; Jer. xi. 2-16; Hos. xiv. 6).

1. JUDAH, *the era of the law*; "the schoolmaster (Gal. iii. 24) specially intended for the education of God's chosen people."

2. EPHRAIM (representing Israel, the loved one (Gen. xxxvii. 3; Hosea xi. 1, 3, 4, 9, xiv. 4-9); *the era of grace*—the fulness of the Gentiles (Gen. xlviii. 19, margin; Col. Gardiner's "Two Olive Trees").

37. Chosen for His Special Work and for Holiness.

Deut. vii. 6. For thou art an holy people unto the Lord thy God : the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.

Exod. xix. 5, 6. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people : for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation.

Deut. xxvi. 18, 19. And the Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and to make thee high above all nations which He hath made, in praise, and in name, and in honour, and that thou mayest be an holy people unto the Lord thy God, as He hath spoken.

Isa. xliii. 1. O Israel, fear not, . . . thou art mine.

Exod. xix. 6. And ye shall be unto me a kingdom of priests, and an holy nation.

Deut. vii. 6. Thou art an holy people unto the Lord thy God.

Isa. lx. 21. Thy people also shall be all righteous : they shall inherit the land for ever.

Holiness in the Old Testament, as referring to the tabernacle and sanctuary, courts, places, garments, &c., does not mean purity of nature, or perfection of character, but always separated from ordinary uses and consecrated to the service of the Lord ; similarly the Israelites were a holy people, *i.e.*, called out of Egypt, separated from the other nations of the world, and consecrated to be God's witnesses to keep His word and to show forth His praise. Those passages that indicate purity of heart and conduct, whether in connection with holiness or unconnected with it, will be found, generally if not invariably, to refer to Israel's state after the restoration, when they will have a new heart and a new spirit ; then holiness, not in shadow and type but in substance and reality, will be the national experience of the Israel of God.

38. God's Covenant is everlasting.

Gen. xvii. 7. I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

2 Sam. vii. 24. For thou hast confirmed to thyself thy people Israel, to be a people unto thee for ever. (Isa. lxvi. 22.)

Jer. xxxi. 35, 36. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night . . . if those ordinances depart from before

me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.

Jer. xxxiii. 25, 26. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob. (2 Sam. xxiii. 5.)

Jer. xxxii. 37, 41. Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart and one way, that they may fear me for ever, for the good of them and their children after them: and I will make an EVERLASTING covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Isa. liv. 8. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

Isa. liv. 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.

39. To be called by Isaac's Name.

Gen. xxi. 12; Rom. ix. 7, 8; Heb. xi. 18. In Isaac shall thy seed be called.

Sharon Turner, in his "Anglo-Saxon History," vol. i. p. 34, says: "The Sakai are the people from whom the descent of the Saxons may be inferred with the least violation of probability. Sakai-suna, or the sons of the Sakai, abbreviated into Sak-sun, which is the same sound as Saxon, seems a reasonable etymology of the word Saxon."

40. Prone to Drunkenness.

Isa. xxviii. 1-7. Woe to the crown of pride, to the drunkards of Ephraim whose glorious beauty is a fading flower which are on the head of the fat valleys of them that are overcome with wine.

. . . 7. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they

are out of the way through strong drink ; they err in vision, they stumble in judgment.

In 1874 nearly 130 millions, in 1875 nearly 143 millions sterling were spent in strong drink, in Great Britain and Ireland.

£143,000,000 a Year,
 £11,000,000 a Month,
 £2,750,000 a Week,
 £392,857 a Day (Sundays more),
 £16,369 an Hour (Night and Day),
 £272 a Minute (,,)

Is poured down the throats of an enlightened and professedly Christian people. For what? The destruction of body and soul? Is not this a great pity?

It is a fact, that there are about 100,000 *prisoners* in our gaols. The united testimonies of our judges, magistrates, and chaplains declare that at least one half are there as the result of drink. Brother or sister, what are you doing to dry up the source from whence so much mischief flows?

It is a fact, that there are about a *million of paupers* in England, and another million just on the very threshold, ready to become so; the greater portion of whom are the victims of intoxicating drink. Brother or sister, what are you doing to teach the people better habits?

It is a fact, that six out of ten of the inmates of our asylums have been made *lunatics* through the poisonous influence of alcoholic drink. Christian brother or sister, what are you doing to aid in keeping the brains of the people free from such a destructive influence?

It is a fact, that *thousands of children* are being brought up by drunken parents, like so many untrained animals, because the money which should be spent on schooling is squandered in drink, Sunday school teachers, what are you doing to meet such a debasing state of things?

It is a fact, that thousands in our country have been left *widows and orphans* through the blighting influence of drink. Fathers and mothers, what are you doing to stay this tide which is sweeping over our land, wrecking, in its onward rush, the fondest hope of many a heart?

It is a fact, that the good grain which God sends to bless man, and which would feed thousands of starving families, is constantly wasted, and changed into poisonous drinks by brewers and distillers. Oh, ye that pray to God, "Give us this day our daily bread," what

are you doing to stop this "wilful waste," which will bring "woeful want," unless we stay such destruction ?

It is a fact, that 60,000 persons die every year as the direct or indirect result of our ruinous drinking customs. Brother or sister, are you sitting with folded hands, surrounded by such fearful doings, and saying, "What is that to me ?" If not, what are you doing ?

It is a fact, that there are, said Mr. Buxton, the brewer, 500,000 homes in England in which home happiness is never felt, entirely through the vice of intemperance. Brother or sister, what are you doing to stop this torrent which may possibly to-morrow rise higher, and cross even the threshold of your own home, and sweep away the dearest idol of your heart, beyond your control ?

It is a fact, that the only safe and *certain preventive* or cure for such direful evils is to get the people totally to abstain from all intoxicating drinks. Brother or sister, what are you doing to bring this mighty change about ?

It is a fact, that the liquor traffic of our country is destroying more souls than all the ministers and Sunday school teachers are instrumental in saving. Brother or sister, what are you doing to destroy such a traffic, and so deliver the people from danger

It is a fact, that turn in whatever direction we may to benefit the people, the drink demon starts up and blocks the way. Brother or sister, what are you doing to remove the hindrance ? Are you sitting with folded arms, looking idly on, and in effect saying, "What is that to me ?"

It is a fact, that by the Bible you profess to love you are exhorted to be ready for *every* good word and work. This work to which you are called is a *good work*. Are you ready ? Oh, that some voice coming from hearts warmed and filled with true charity—with pity for the tempted and fallen—could awaken you to a due sense of your responsibility, and make you realise that your Master will one day call you to an account, and ask, "What did you do to save the fallen from the terrible evils of intemperance ?" Brother, Sister—old and young—*What are you doing ?* The Master says, "Work while it is called to-day, for the night cometh when no man can work." *Whatsoever He saith unto you, do it.*"—(J. W. Kirton.)

CHAPTER XV.

Ten-Tribed Israel and Judah are to be restored to their own land.

Isa. xi. 11. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the ISLANDS OF THE SEA.

Isa. lx. 9. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee, and the sons of strangers shall build up thy walls.

Jer. iii. 14, 15. Turn, O backsliding children, saith the Lord ; for I am married unto you : and I will take you one of a city, and two of a family, and I will bring you to Zion : and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

Jer. xxx. 3, 10-11. For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord ; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. Fear thou not, O my servant Jacob, saith the Lord, neither be thou dismayed, O Israel ; for, lo, I will save thee from afar, and thy seed from the land of their captivity ; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

Jer. xxxi. 8, 10. Behold, I will bring them from the north country, and gather them from the coasts of the earth. . . . Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob. They shall come and sing in the height of Zion.

Jer. xxxii. 41, 42. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly WITH MY WHOLE HEART AND WITH MY WHOLE SOUL. For thus saith the Lord, As I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

Isa. liv. 7, 8. For a small moment have I forsaken thee; but with great mercies will I gather thee.

Amos ix. 14, 15. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inherit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them.

Zech. viii. 12, 13. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing; fear not, but let your hands be strong.

Rom. xi. 25, 26. A hardening in part hath befallen Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved.

Ezek. xxxiv. 11. Behold, I, even I, will both SEARCH my sheep, and SEEK THEM OUT. As a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I WILL BRING THEM OUT FROM THE PEOPLE, and gather them from the countries, and will BRING THEM TO THEIR OWN LAND, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. . . . 16. I will SEEK that which was lost, and BRING AGAIN that which was driven away, and WILL strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment. 23. I will set up one Shepherd over them, and he shall feed them, even my servant David. . . . I the Lord will be their God, and my servant David a prince among them. . . . 25. I will make with them a covenant of peace. . . . I will make them and the places round about my hill a blessing; . . . there shall be showers of blessing; . . . they shall be safe in their land, and shall know that I am the Lord; . . . they shall dwell safely, and none shall make them afraid. . . . **THUS SHALL THEY KNOW THAT I THE LORD THEIR GOD AM WITH THEM, AND THAT THEY, EVEN THE HOUSE OF ISRAEL, are my people, saith the Lord.**

In connection with these verses we refer our readers to what we have written on the subject in our chapter on Objections Answered (page 51): and in drawing the *distinctions* between Judah and Ten-tribed Israel we trust they will not infer that Judah is irrevocably cut off from the blessings of Abraham, or, that because she has not got the marks of blessed Israel *now*, she will not be reinstated and participate with Ten-tribed Israel in all the promised blessings, for *God is able to graff them in again*; and the context of many of the passages referred to under the head of the Restoration of Israel apply with equal force to Judah. (See Rom. xi. 23, 24; Hosea i. 11; Jer. iii. 18; Ezek. xxxvii. 11, 16; Jer. l. 4, 5.)

The Jordan Valley Route.

We would ask our readers to carefully consider the testimony of the Pyramid, the recent facts of history that have brought about the British Protectorate of Syria, our possession of Cyprus, and tenure of Egypt, the projected schemes for the Euphrates valley railways, and the inevitable downfall of the Turkish power in connection with the 19th chapter of Isaiah. We feel sure that it will be admitted that there are some grounds for considering that the prophecies therein mentioned are in course of fulfilment.

If the security of our passage to India necessitated our interference in Egypt, we consider that our next step will be to secure ourselves from an attack in an easterly direction, and this we can best anticipate by carrying out the proposal for the construction of a canal from Acre to the Sea of Galilee, filling up the valley of the Jordan with the waters of the Mediterranean and connecting the Dead Sea with the Gulf of Akhabah in the Red Sea. If this be done, as we believe it will sooner or later, will not such an undertaking be a fulfilment of Ezekiel xlvi. ? Does not this proposal solve the difficulties that cluster around "the Eastern Question?" England alone possesses the right, from a political point of view, to construct such a canal. Besides being Israel, she possesses "an everlasting inheritance" in the soil,—a God-given heritage; and in carrying out this project she secures to herself a magnificent inland harbour for her fleet, situated in a convenient central position: for the Dead Sea being 1293 feet below the Mediterranean would rise to that level, filling up all the wadies, converting them into navigable rivers and docks, for her war and merchant ships. The curse that is now upon the land would be removed. Trees would grow, "fishes" would come in from "the Great Sea" (v. 10); Palestine, thus insulated, would become the best strategical position for England to occupy; for, if the Suez

Canal route would be in danger, she would have the Jordan valley route to fall back upon, and *vice versa*.

The project has been objected to, first, on account of the difficulties attending the scheme; and, secondly, on account of the great portion of the land that would be inundated. The first objection is met by the proverb "Perseverance crowns success," and the second by a reference to Amos viii. 8, "Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned as by the flood of Egypt."

Very probably this flooding of the valley will not be done by human agency, but by a wonderful display of Divine presence and power, for Amos (ix. 5) states that the Lord God of hosts is He that toucheth the land." (See also Micah i. 3, 4; Joel iii. 18; Zech. xiv. 4, 8.)

Russia is to be Israel's avowed enemy, as detailed in chapters xxxviii. and xxxix. of Ezekiel and other Scriptures, in the latter years. Russia, and Russia alone of all the nations of the earth, is the openly declared enemy of England. All her movements have been directed against our country. During the past few years, her rapid progress in Central Asia has been towards India, taking advantage, step by step, of every political blunder made by our statesmen in their Russo-phobian paroxysms. Under the pretext of defining her frontier on a "satisfactory basis" she advanced to the Amu-Darya, on which our writers discussed her hostile intentions. To divert the public mind she attacked Turkey in Europe and advanced on Constantinople; her real ultimate aim being possession of the Holy Land, where on the outskirts of Jerusalem she is building extensively. This design on her part was frustrated by the foresight of our great statesman the late Lord Beaconsfield (himself a Jew), who directed the British fleet to sail to the rescue of the "Gate of the East." On Russia objecting, troops were sent out to Malta and a force held in readiness to land at Aleppo; Cyprus was obtained and garrisoned by British and Indian troops in return for England's guarantee to protect Syria. This, we hold, is the first step in the great series of events which will culminate in the final Union and Restoration of Judah and Israel in Palestine.

To counteract this advantage gained by England, Russia brought on our late war with Afghanistan, a British dependency, by her intrigues, thus enabling her, unmolested, to settle her quarrel with Turkey by securing a favourable position—viz., Erzeroum—for her future final attack on Palestine as stated above. The Afghan war necessitated our advance on Cabul and Candahar; and though we hold that it was a serious mistake to allow ourselves to have been

inveigled into a war with the Afghans (who we believe to be descendants of Benjamin, if not also of Judah, as testified by Josephus, Dr. Bellew, and others), yet it was not a wise measure to retire from Candahar and the so-called "Scientific frontier," because Russia threatened that if we did not do so she would consider our position a menace against Russian territories, and would be compelled in self-defence to advance on Merv! This was undoubtedly a pretext to attain her object, as the sequel showed: for notwithstanding that we withdrew, she took the first opportunity of advancing on and retaining possession of Merv: her intention evidently being, to keep the British troops fully employed in India or Afghanistan, while she carries out her programme with regard to Turkey and Palestine, and this she cannot do unless she can secure her position at least as far as Herat, the securing of which important strategical position we think will be her next move.

An Indian gentleman, speaking the other day relative to the subsidising of the Amir of Afghanistan, remarked that "*we were only putting off the evil day which must come sooner or later, and it was much better to have it out with Russia and be done with it.*" We have no hesitation in stating our belief that *the great decisive battle with Russia will not be fought either in Afghanistan or in India, but in Palestine, when GOD will interpose with pestilence, blood, rain, hailstones, fire, and brimstone (meteors)—"and all the heathen (India chiefly) shall see my judgment"* (Ezek. xxxix. 21). **SO THE HOUSE OF ISRAEL SHALL KNOW THAT I AM THE LORD THEIR GOD FROM THAT DAY AND FORWARD**" (v. 22), that is, England will then nationally recognise that she is God's ancient people—Israel.

CHAPTER XVI

Concluding Remarks on the Scriptural Argument.

WE repeat what we have said elsewhere, that it is of the greatest importance to examine the context of every passage in Scripture bearing on the subject, in order to determine whether it refers to Ten-Tribed Israel, to the Jews, or to both; as also the circumstances of the people at the time of the prophecy, and at the time prophesied of; for it is evident that those prophecies that refer to Ten-Tribed Israel in her "Lo-ammi" (*i.e.* not my people) condition, when she was to be "divorced" from the Law, "utterly cast out," and so lost as "not to be able to find her paths," during which time she is to be Lo-Ruhamah (*i.e.* not having obtained mercy), cannot be applied to her in her Ammi and Ruhamah condition, when she is spoken of as God's "servant;" she having turned to the Lord and reformed, God fulfils His promises made to Abraham, for He is faithful, and true, and changeth not; nor can such prophecies be made to refer to her in her final restoration to Palestine. Thus, we should remember, that in the history of Ten-Tribed Israel there was:—

(a.) 1. A time of *warning*, on account of her idolatry under her monarchy.

(b.) 2. A time of her *humiliation*, when she was deprived of her monarchy in exile, divorced from the Law, lost.

(c.) 3. A time of her *reformation* and turning to the Lord while in her lost condition; of *obedience*, and consequent national prosperity in proportion to such obedience under the sceptre of David's line transferred to her from Judah, when she was to be a blessing to the world.

(d.) 4. A time yet to be fulfilled, of her restoration to Palestine, and reunion with Judah; a *time of universal glory, righteousness, and peace*, when Christ shall sit upon the throne of David, and reign after He hath put all things under His feet.

While, with regard to the Jews, including Benjamin, there was:—

(e.) 1. A time of her *warning* on account of her idolatry, under her monarchy (of David's line).

(f.) 2. A time of her captivity in Babylon, when the sceptre of David was removed from her, and reinstated over Ten-Tribed Israel.

(g.) 3. Her *return and sojourn in the land*, without a monarchy, until the destruction of Jerusalem by Titus.

(h.) 4. Her *dispersion* throughout the world, when she was cut off from the blessings of the law, and under its curse, and the Gentile engrafted into the stock of Abraham by faith; a time of her *miraculous preservation* until the times of the Gentiles are fulfilled.

(i.) 5. A time of her *restoration* to Palestine, and *reunion* with Israel, and participation with her of the *glories of the millennium*, under the personal reign of the Messiah.

To each of these varied circumstances there are distinct references in the Word of God, which it is important to distinguish if the prophecies are to be clearly understood.

We have in chapter xi. shown that Ten-Tribed Israel, though lost, must be one of the existing nations of the earth; and all that had to be done was to apply the Scriptural marks of identification given to each nation upon the earth, until we found one towards which *all* the marks could be truthfully applied. Moreover, when we find evidence from history, ethnology, philology, genealogy, metrology, and ancient heathen customs extant, bearing out the testimony of those Scriptural marks as applicable to the British, can we doubt, or deny, the inevitable conclusion that we *are* Israel; that God is righteous, faithful, covenant-keeping, and true; that we *are* "His people, and the sheep of His pasture," unworthy though we be; that He is our God, the God of our fathers Abraham, Isaac, and Jacob. Let us then be glad and rejoice in Him, and in His name let us lift up our banners, and to His praise let our united voices rise in songs of thanksgiving, love, and gratitude. Let us bear in mind our high and holy calling, and walk as becometh the children of God, in holiness, faith, and good works. Let us rectify every existing law of the land, or custom of society that fails to honour our God. And banish every idol from our land, and from our hearts, and trust in Jesus our Saviour, God, and King.

But to return to our subject and amplify our remarks by a simple illustration. Ten years ago, the writer happened to be riding down the Mussoorie Hill to Rajpore, on his return to his duties in the plains, at the expiry of his privilege leave of absence. The day was cold and rainy. On endeavouring to put back his

watch after looking at the time, he misplaced it owing to his fingers being benumbed by the piercing wind : it consequently fell down, and the loss was not discovered until he was too far from the spot to return. The police at Rajpore and Mussoorie were informed, and a reward offered for its recovery. A month after the magistrate at Mussoorie wrote stating that a native was brought before him on a charge of theft, having been caught offering a watch for sale for one rupee ; at the same time asking for the number of the watch lost. In reply, the writer said that he regretted his inability to furnish him with the number of the watch, but stated that the watch indicated ten minutes past nine when he last looked at it, mentioning a certain part of the road, that it was a silver hunting English lever watch, bearing the name of Charles Nephew & Co. on the dial plate ; that it was chased with eccentric circles on the back and front of the case ; and that there was a dent at a certain spot which had been occasioned by a previous fall. A few days after he received back his watch : the fall had injured the works and stopped its going, so that the hands still pointed to ten minutes past nine o'clock, the time of the accident. Now, although the number of the watch was not given, yet the magistrate, finding that all the details stated by him corresponded with the circumstances of the case laid before him, rightly adjudged him to be the owner, and consequently restored the watch to him.

Now we ask our opponents, would they have considered the magistrate just in his decision were he to have argued thus, and refused to return the watch ?—"It is a curious coincidence that the watch now before the Court should show ten minutes past nine, the very time when witness asserts his loss took place, but then every watch when going, points to that time twice every day ; Charles Nephew & Co., too, have sold hundreds of similar watches bearing their name, and chased with eccentric circles too ; and as for the dent on the back of the case, why every old watch may be shown to have one or more dents. The only point in favour of the applicant is the mention of the place where the watch was lost : this, too, may be considered an 'interesting coincidence,' as many persons having watches go up and down the road to Mussoorie, any one of whom may have lost theirs in the same spot ; or the prisoner may have heard of a watch having been picked up in the spot indicated, and made his statement to avoid punishment on the charge of theft."

Now many of the arguments used by our opponents are not dissimilar to the supposed decision of the magistrate in the watch-case, and arise from one or more of three causes :—

1st. Ignorance of the subject matter dealt with.

2d. Neglecting to examine carefully their own arguments.

3d. Prejudice.

We could easily have given abundance of quotations in support of our charge, but we refrain, as we have no desire to detain our readers to see our neighbours' dirty coats: but we do ask from our opponents a "fair play." It is not fair to make extracts from publications of letters or articles sent to the *Banner of Israel*, and other Anglo-Israelitish newspapers, or from books published by any individual, without quoting even the writers' names or non-de-plume and representing such statements as expressive of "Anglo-Israelite interpretations of certain texts of Scripture" (see "Anglo-Israelism and the great Pyramid," by Rev. B. W. Savile). It may never have occurred to some of our opponents, to what absurdities such reasoning would lead them, if applied generally. A part can never be equal to a whole: no more can the expression of opinion of an individual be taken as representing the credence of a community.

We venture to express the hope that our opponents will carefully and prayerfully examine the subject, setting aside all prejudice; that reason may be brought to bear upon the plain statements of Scripture, coupled with existing, well-known facts; that their judgment may be unbiassed by preconceived notions, and their mind uninfluenced by supposititious objections to Anglo-Israel beliefs. The case does not lie in believing what this or that writer on the subject wrote; nor, on the other hand, should the personal abhorrence that some entertain of the idea of claiming relationship with a Jew be allowed to interfere with the right solution of the problem; but let the "truth, the whole truth, and nothing but the truth," be the object to be attained: and with the following out-quoted theses and syllogisms on the subject, we leave our readers to consider for themselves the reply to the question, Are the British Israelites? which we have attempted to answer on our part in the affirmative.

We take it for granted that there is a God whose works are manifest around us in Nature, who is infinitely good, holy and wise, omnipotent, omnipresent, and unchangeable. Now, God cannot, because He will not, break His promises. (This is a self-evident truth, though it is revealed to us in His Word: Heb. vi. 18; Jer. xxxii. 40; Isa. liv. 9; Ps. lxxxix. 28, 33, 34; 2 Sam. xliii. 5; Lev. xxvi. 44.)

1st. God has made certain promises to the Israelites as a nation, and therefore cannot divert them to any other nation.

2d. The exact fulfilment of these promises is to be found in the present circumstances of the British and in no other. (The proofs of this we have endeavoured to lay before our readers in connection

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with the scriptural quotations under various headings in this work.)

3d. It follows, therefore, that the British are Israelites.

Again—

1st. God made certain promises to Ten-Tribed Israel which are recorded in the Bible.

2d. These promises have^d been fulfilled in respect to the British and American people, who, as previously shown, are Ten-Tribed Israelites.

3d. It follows, therefore, that the Bible is the true Word of God, and that God Himself is thereby proved to be true and faithful.

Lastly—

1st. The Bible is the true Word of God, and we are His creatures.

2d. The Bible tells us that all men are sinners (Rom. v. 12), unable to save themselves by their good works (Gal. ii. 16); that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life" (John iii. 16). It tells us that if we do believe and love Him we will try to keep His commandments (Gal. v. 6; John xiii. 34, 35), and by His grace (Eph. ii. 8) will overcome evil (1 John v. 4, 5). It contains, besides, precious precepts and glorious promises, that affect our highest spiritual interests for time and for eternity.

3d. It follows, therefore, that the Bible, being the true Word of God and calculated to satisfy all the inmost longings of our spiritual nature, should be prayerfully and carefully studied and adhered to, and be the rule of our faith and conduct through life.

Quod erat demonstrandum.

The Great Pyramid of Geezeh in Egypt.

CHAPTER XV.

THE subject of the following chapters is the GREAT PYRAMID OF GEEZEH IN EGYPT, considered with reference to Prophecy, History, Science, and Theology. Kindly refer to the 19th chapter of Isaiah, the 19th and 20th verses.

In that day shall there be an altar to the Lord, in the midst of the land of Egypt, and a pillar at the border thereof to the Lord: And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt.

Egypt has always been reckoned as a type of the World; and Pharaoh, of Satan, the god of this world; in contradistinction to Palestine, the promised land of rest, the haven of peace, and Jesus Christ "the King of Righteousness." The Israelites were to be God's witnesses upon earth, that He is the only true and living God, faithful, covenant-keeping, long-suffering, merciful, and gracious; even as the Church, the body of true believers, is the witness to His saving grace. The Pyramid is a type of the people of God, represented by the Israelites, and also of the Church of Christ, the true Israel of God. Should our readers object to the use of the word type we hope they will bear with us until we have concluded, and in the mean time we venture to suggest that they will understand the word to mean an *illustration*.

Observe, that it was "in the midst as well as in the border" of Egypt. By this we learn, that, whereas the Church is *in* the world, it is not *of* it. An examination of a map of Egypt will best explain how well the situation of the Pyramid (a few miles from Cairo) fulfils the apparently contradictory statement of being "*in the midst* as well as *at the border* thereof." It is also interesting to notice its central position with reference to the land portion of the whole earth.

Turn now to Jeremiah xxxii. 18, 20 verses. *The Great, the Mighty God, the Lord of hosts is His name, great in counsel and mighty in work; which hast set SIGNS and WONDERS in the land of Egypt, EVEN UNTO THIS DAY.*

Here note, that the signs and wonders referred to, could not have applied to the wonders wrought in Egypt at the deliverance of the children through Moses' instrumentality; for, the prophet, writing in about 588 B.C., refers to the existence, *in his day, of a wonder set by the Lord* in the land of Egypt. The Great Pyramid has always been looked upon as one of the seven wonders of the world; and is now the only one of them standing. There is nothing else in Egypt, to which the words of the prophet could be made to apply; for, all the other marvellous works of architecture, or engineering skill, bear the idolatrous marks of the Egyptian gods, which this building is entirely free from.

God says to Job (in xxxviii. 4-7),

Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof if thou knowest? or, who hath stretched the line upon it? Whereupon are the foundations (Heb. sockets) thereof fastened (Heb. made to sink), or who laid the corner stone thereof?

This quotation becomes interesting when read with Pyramid light as an illustration. The Pyramid is built on a basement of solid rock, with its sides carefully oriented; a perfectly square base, with four foundation

stones carefully sunk into grooves in the rock in the four corners, which enabled Piazzi Smyth, the Astronomer Royal of Scotland, to make his accurate measurement of the side of the base, while the last stone with its five surfaces and five angular points, as the topmost "corner stone thereof," completed the Pyramid.

The Pyramid is built of large blocks of stone evidently brought from a distance, and chiselled into shape so evenly that they lie on, and against one another in perfectly close proximity. The Pyramid construction consists of four sides of similarly shaped triangles resting on the four sides of a square base, adjacent to one another, and uniting in one common point. The outer steps of the successive layers of stone were faced with well polished limestone so as to present one even surface throughout, with no visible entrance: the passages also were found to have *portcullis* blocks of stone closing their entrances; which show that the passages were not intended to have been used for the conveyance of sarcophagi. It may be asked what then can be the meaning of these huge blocks portcullising the way into the inner chambers. The answer is, that as this building was not intended to be known as God's witness until His own good time, the entrance passage was blocked up, and the whole of the interior passages remained for 3,000 years unknown except by tradition, until A.D. 850, when Caliph Al Mamoun and his Arab followers, excited by cupidity, endeavoured to force their way by blasting the rocks, and succeeded in penetrating a considerable distance in, until they heard the fall of one of these blocks at the entrance of the first ascending passage, when they changed the direction of their blasting and came upon the junction of the two passages.

The closed entrance passage moreover was placed about 52 feet above the base rock, and about 25 feet to one side of the centre of the northern facing.

Why is it that printing, steam, electricity, and many other arts and sciences, which have been and are

blessings to mankind, and necessary to our existence now as civilised beings, were not invented, or discovered before? Why is it that Christ the Saviour of mankind was not manifested before the fulness of the time, *viz.*, 4,000 years at least after the fall of Adam? We must confess our inability to answer these questions; for no man has been able to penetrate into the "secret counsels of the Almighty." St. Paul, however, in I. Cor. ii. 7, refers to the subject thus: "*But we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God preordained before the worlds unto our glory.*" The blocking up of the passages, so that none could be discovered except by patient investigation and research, appears to symbolise the hidden facts of science and religion discovered by diligent and persevering search after truth; hence our Saviour says "*Search the Scriptures, for they are they which testify of Me.*"

Let us now consider who built the Pyramid.

Cheops, say some, Philitis, says Herodotus. Tradition informs us that one of the Hycsos or shepherd kings came from, no-body-knows-where in the East: without fighting a battle he exerted a power over the Egyptians, and though hated, compelled them to build the great Pyramid, after which the shepherd king retired to Jerusalem and reigned there. The date of the building of the Pyramid, as ascertained by Piazzi Smyth, is 2170 B.C., which date according to some chronologists corresponds to the call of Abraham out of Ur of the Chaldees. Soon after his call, we read of Abraham returning from his victory over the five kings, and deliverance of his brother Lot, when Melchizedek, *King of Salem, and priest of the Most High God* (Gen. xiv. 18) met him and blessed him. Now Melchizedek comes from two words, meaning, "*the king or prince of Righteousness,*" the very title given to Christ. St. Paul in Heb. v.—vii. dwells largely upon the relation of Christ and Melchizedek, pointing out the latter as being "*made like unto the Son of God abideth a priest continually,*" and superior to Abraham:

“Now consider how great this man was unto whom Abraham, the patriarch, gave a tenth out of the chief spoils.” Connecting the above with what Christ says in St. John viii. 56-58, *“Your father Abraham rejoiced to see my day; and he saw it and was glad.”* And the Jews therefore said unto Him, *Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, verily, verily, I say unto you, Before Abraham was, I am.”* We would conclude that there is every reason for believing that the Pyramid was built under Melchizedek’s supervision, and that he and Christ are one and the same.

We believe that the Great Pyramid of Geezeh in Egypt was built by inspiration of the “Great Architect of the Universe,” because it contains the record of scientific facts that could not possibly have been known to the ancients at the time of its construction: and because we find foretold in it, the exact date of the Birth of Christ, the duration of His life on earth, His death by violence, and descent into Hades, and His Resurrection; besides presenting a historical chart, dividing the past, present, and future Dispensations of Scripture, in unmistakable terms of duration and sequence. Our belief, if new to any of our readers, may appear to be too startling to be true, but we trust that we may have a patient hearing, and that judgment may be reserved until we have detailed the whole case as briefly as we can.

In drawing attention to certain interesting figures, which by simple measurements and calculations, abound in all parts of this truly wonderful building, in a manner that seem to defy the ingenuity of man, and exhibiting the most remarkable mathematical co-relationship to well-known scientific facts, we would ask our readers to note whether the combination of such figures into a marvellously designed geometrical puzzle, is not the result of intention rather than of coincidence.

Conceding, however, the possibility of human ingenuity being capable of designing so wonderful a fabric, we feel

constrained to admit, either (first) that the Egyptians were acquainted with the details recorded, or (secondly) that the building was constructed by inspiration of Divine wisdom.

When it is borne in mind how difficult, even at the present time, with the aid of chronometers, steam, electricity, printing, and other perfected scientific appliances, it is to arrive at any satisfactory result, we do not think it possible for the Egyptians to have been able to calculate such problems as the distance of the sun, precession of the equinoxes, mean density of the earth, etc., with the rude instruments at their command, however high may have been their mathematical attainments. Their astronomy too, prior to the introduction of the Pythagorean system in the fifth century, B.C., was false, and based on the supposition that the earth was stationary, and the sun, moon, and stars daily revolving round it. We consequently feel constrained to express our belief in the inspiration of the Architect. This statement is all the more apparent, as we notice that the chronological predictions of the Pyramid coincide with the History of Israel, the various dispensations recorded in the Word of God, and the advent of Christ; besides other facts establishing the relationship of the two.

DISTANCE OF THE SUN.

The distance of the sun was estimated by the ancient astronomers at 10 miles from the earth; then 10,000 miles; 2,500,000; 36,000,000; and more recently 95,233,055 of miles up to 50 years ago, and lastly 91,840,000 according to the calculations of M. Poiseux, a French astronomer. Though several important expeditions have been sent out to various parts of the world by the united co-operation of many nations to settle this question both in 1874 and 1882, by observations made during the transit of Venus over the sun's disc, yet the result has been only to divide all the astronomers of the leading civilized countries into two camps, the one declaring the distance to be between 92½ and 93 millions of miles, and the other 91 to 91½ millions of miles. The computation arrived at by Mr. Petrie from the Pyramid resulted in a figure which lay between those of the contending parties.

Mr. Petrie, finding that half the diagonal of the base was to the height of the Pyramid as 10 is to 9, multiplied the height (5813'01) by 10 raised to the ninth power—

$$\begin{aligned} 5813'01 \times 1,000,000,000 &= 5,813,010,000,000 \text{ P. I.} \\ \text{Converting to British inches} &= 5,818,823,000,000 \text{ B. I.} \\ \div 12 \text{ inches} &= 484,901,917,500 \text{ B. ft.} \\ \div 5,280 \text{ feet} &= 91,837,484 \text{ miles} = \end{aligned}$$

the mean distance of the sun from the earth.

The following extract from the *Pall Mall Gazette*, December 22nd, 1881, is sufficient testimony in favour of Mr. Petrie's Pyramid result of the sun's distance :—

“Mr. E. J. Stone, of the Radcliffe Observatory, Oxford, who had general charge of the British observations of the recent transit of Venus, has written an elaborate paper summarising the results. He concludes :—The success of the British observations, particularly at ingress, has been so complete that the method of contact will now have a fair trial. I await the result with perfect confidence. *Neither the method of contact nor any other known method can, with our present instrumental means, settle the sun's distance to 100,000 miles.* But the extreme range of possible uncertainty is about 1,700,000 miles. All our recent determinations which have stood the test of examination fall within this, and do not generally differ much from 92,000,000 miles.”

POLAR DIAMETER OF THE EARTH.

One Pyramid inch is exactly the 500,000,000th part of the Earth's polar axis of rotation. Divide the distance of the sun (91,837,484 miles) by twice the height of the Pyramid, (= 5813'01 \times 2) the quotient will be 7907'9 miles, which is the polar diameter of the earth—equal to 20,000,000 Pyr. cubits.

THE ORBIT OF THE EARTH

round the sun takes place in 365 days, 5 hours, 48 minutes and 49'7 seconds, which is expressed in decimals of days by 365.242242 +

Now each of the four base sides of the Pyramid, (measuring carefully from the end of one socket in the base of the solid rock to that of the other) is exactly 9131'05 Pyr. in. ; and as there are 25 Pyr. in. in one Pyramid cubit, by dividing the above inches by 25 the result is 365'24 Pyr. cubits ; which, it will be observed, signifies the orbit of the earth expressed in terms of a cubit to one day.

Again by adding the lengths of the 4 sides of the base, we get the perimeter of the Pyramid to equal 9131'05 \times 4 = 36524'20 Pyr.

inches; which represents the solar year, by 100 Pyr. inches being equivalent to one day.

Furthermore the perimeter of the above (*viz.* 36524'20 P. I.) equals the periphery of a circle whose radius is equal to the height of the Pyramid, *viz.*, 5813'01 P. I., thus $5813'01 \times 2 = 11626'02 \times \pi$ (3'1415) = 36524'18.

The solar year is also obtained in terms of one inch to one day, by multiplying the length of the ANTE-CHAMBER (116'26 P. I.) by π (3'1415) = 365'24 P. I.

But we are not yet done with the solar orbit; for we find that the height of the north and south walls of the QUEEN'S CHAMBER (each being 182'62 P. I.) added together is equal to 365'24 P. I.

Lastly, if we measure horizontally, from the centre of the Pyramid at the top of the thirty-fifth course of masonry to the surface of the Pyramid, we get 3652'42 P. I., which is equal to the solar year expressed by ten inches being made equal to one day.

Thus we find the orbit of the sun expressed in six different ways; in terms expressed by one inch, ten inches, 100 inches, and one cubit being made equal to one day.

THE MEAN DENSITY OF THE EARTH

or 5'689, is obtained by calculating the average of the computations by the following well known authorities on the subject, *viz.*—

Cavendish (1798 A. D.)	...	5'450
Reich (1838 A. D.)	...	5'440
Baily (1838 A. D.)	...	5'675
Airy (1855 A. D.)	...	6'565
Royal Sappers and Miners (1856)	...	5'316

Now the solid contents of the coffer situated in the king's chamber, (71,250 cubic inches) divided by the one-tenth of 50 cubed is equal to 5'7, the mean density of the earth.

The Pyramid ton being taken as the weight of 71,250 P. cubic inches of distilled water (which is the measure of the coffer) and applied to the solid contents of the earth expressed in Pyramid cubits,

THE WEIGHT OF THE EARTH,

is 5,273,000,000,000,000,000 P. tons.
i. e. 5,273 Trillions. P. Tons.

while that of the Pyramid is 5,273,834 Pyramid tons, consequently the latter is the 1,000,000,000,000,000th, one thousand billionth part of the former, from a practical point of view.

We now propose to explain the manner in which the solution of the problems of doubling the cube and squaring the circle, over which mathematicians have long been puzzled and perplexed, is practically solved.

DOUBLING THE CUBE.

The cubic contents of the King's chamber, taking its 2nd height, is equal to 20,000,000 cubic P. I., while that of the Queen's chamber is exactly half—that is 10,000,000 cubic P. I.

Again the cubic contents of the outside measurement of the coffer is exactly double that of the inside.

THE SQUARING OF THE CIRCLE

Is solved by the true value of the mathematical sign π , which stands for the relation of the diameter to the circumference of a circle, *viz.*, as 1 is to 3'1415. So important was the solution of this problem considered, that Ludolph Von Keuler, a Hollander, who died A. D. 1590, after spending a lifetime in investigations which ended satisfactorily, caused the full expression of π to be placed as an epitaph upon his tomb, *viz.*

$$\pi = 3'141,592,653,589,793,238,462,643,383,279,502,884 +$$

The area of a right section of the Pyramid, is to the area of the base as 1 is to π (3'1415).

For the area of a right section of the Pyramid, multiply the height by half the base ; $5813 \times 4,565 = 26,539,251'5$ P. cubic I.

For area of base, square one side.

$$\begin{aligned} 9131 \times 9131 &= 83,375,161 \text{ P. cub. I.} \\ \text{then } 26,539,251'5 &: 83,375,161 :: 1 : 3'1415 (\pi). \end{aligned}$$

The angle of the great Pyramid slope is $51^\circ 51' 14'3''$. Applying this to the base which is 763'81 British feet, the height of the Pyramid is obtained, *viz.*, 486'2567 British feet.

$$486'2567 : 763'81 \times 2 :: 1 : 3'1415 (\pi).$$

In P. I. the same result is obtained,

$$5813'01 \text{ P. I. ; } 9131'05 \text{ P. I. } \times 2 : 1 : 3'1415 (\pi)$$

or the same may be expressed thus : length plus breadth of base of P. = π times the height.

The length of the ANTE-CHAMBER is 116'26 P. I., but the granite portion of wainscoat of the East wall is 103'033 P. I.

The area of a square whose side is 103'033 P. I. is equal to the area of a circle whose diameter is 116'26 P. I.

The length of the Ante-Chamber expressed in P. cubits instead of P. inches is to the base of the Pyramid as 1 : π (3'1415).

$$116'26 \text{ P.C. : } 365'24 \text{ P.C. } :: 1 : 3'1415.$$

The area of a square on 10303'30 P. I., (which is the granite portion of the wainscoat on East wall of Ante-chamber multiplied by 100) is equal to the area of a circle having 11626'02 P.I. for diameter, or 5813'01 P.I. (the height of the Pyramid) for a radius.

The area of the base of the Pyramid (9131'01 inches) squared, is equal to the area of a circle having 10303'3 inches as a diameter.

$103'033 \text{ P.I.} \times 50$ (the course of masonry on which the Ante-Chamber rests being the fiftieth from the basement rock), = $5151'65 \text{ P.I.}$ is equal to the side of a square which is equal in area to the Pyramid's vertical section ; or, a circle having the Pyramid's height for its diameter ; thus we have a triangle, a circle, and a square having equal areas.

The King's Chamber length is $412'132 \text{ P. I.}$ Now $412'132 \text{ P.C.}$ is the diameter of a circle, whose area is equal to a square, whose side is $365'242 \text{ P.C.}$ (the base side of the Pyramid.)

Divide half the periphery of a circle, whose radius is the vertical height of the pyramid, by the height, the result will be $3'1415$.

The cubic diagonal of the King's Chamber is $515'1646 \text{ P. I.}$; but this figure multiplied by 10 is equal to the length of a side of a square, whose area is equal to a right vertical section of the Pyramid (*viz.*, $5151'65 \text{ P. I.}$)

The length plus the height of the King's chamber is equal to π times the base of the Pyramid.

The base length of one side of the Pyramid 9131 P.I. is equal to 25 times the circumference of a circle whose diameter is the length of the Ante-chamber ($116'26 \text{ P. I.}$), thus $116'26 \times \pi \times 25 = 9131 \text{ P. I.}$

The height of the pyramid divided by 50, will give the length of the Ante-chamber, or *vice versa*

$$116'26 \times 50 = 5813 \text{ P.I.}$$

The length, plus the breadth of the Coffin, is equal to π times the height.

The height of the north wall of the Queen's chamber is $182'62 \text{ P. I.}$ and the height of the niche of the same is 185 P. I. The square root of $182'62 \times 10$ and divided by 185 is equal to $3'1415$.

The entrance passage is $47'24 \text{ P. I.}$ in height by $41'56 \text{ P. I.}$ in breadth. Now $47'24 \text{ P. I.} \times 41'56 \text{ P. I.} = 1963'29 \text{ P. I.}$ is practically equal to the area of a circle, the diameter of which is $50 = 1963'50 \text{ P. I.}$

We have tested the greater number of these calculations and found them correct, a few we have not tested, but have every reason to accept them on trust as being correct too.

CHAPTER XVI.

THE GREAT PYRAMID (*continued*).

THE SUBTERRANEAN CHAMBER.

On the north side of the great Pyramid of Geezeh and on the 16th course of masonry, is the original entrance passage (X) descending to a subterranean room, (H) excavated from the solid rock foundation. This apartment has its sides and roof very carefully levelled, but its floor unfinished, with rough jagged projections of rock. If this room had been intended as a receptacle for a sarcophagus of any king, it is reasonable to suppose that particular attention would have been paid to the floor on which it would have been placed, instead of to its roof. Moreover as no sarcophagus was found, nor any hieroglyphics or idolatrous marks, either in this chamber, or anywhere else in this building, we believe that it was never intended to be used as a grave.

The passage is directed $3^{\circ} 42'$ below the pole, at the time that the meridian line passes over it. Now Professor Piazzi Smyth, the Astronomer Royal of Scotland, has clearly shown that a star called Alpha Draconis was exactly in that portion of the heavens indicated by the passage, 2170 years B. C., and that consequently it represented the axis of the earth fixed for scientific reference of future generations.

Similarly it has been shewn that the passage ascending from D. to B. pointed southwards to Tauri in the Pleiades in the year 2170 B. C., when it was on the meridian above the pole, and therefore represented the celestial axis of the universe, and a basis for calculating

THE PRECESSION OF THE EQUINOXES.

These two stars will not be seen at the same time in the line of the direction of the ascending and descending passages for 25,827 years, reckoning from 2170 B. C., for every year their position is changed by the sun coming round to the equinoxes, each year a little earlier, *viz.*, 50' 1" or 50' 2", than the preceding. Consequently by dividing the 360° of a circle by the above, the result will be in years the revolution of the sun round Pleiades, *viz.*, 25,827; which figure is represented in inches, by the sum of the two diagonals of the base of the Pyramid, each of which is 12913½ inches.

The King's chamber (K.) is situated on the level of the 50th course of masonry where each of the four sides of the Pyramid is 6456.75 P. I., and consequently the perimeter of the Pyramid at this height is exactly 25827 P. I.

The height of the Pyramid above the floor line of the King's chamber is 4110.5 P. I.; if the double of this height be multiplied by π (3.14159), the result will be 25,827 P. I., which again gives the precession of the equinoxes represented by one inch to one year.

If the width of the Grand Gallery, *viz.*, 82.20 P. I. be multiplied by 100, and the result by π (3.14159), the answer will be 25827 P. I.

This figure is also obtained by measuring the entrance passage up to the Grand Gallery, thus:—

From the entrance of the Grand Gallery to the floor		
of the descending passage	...	= 1542.00 P. I.
From the floor of the descending passage to the		
end of the present basement	...	= 985.168 P. I.
Thence to a point calculated to be the end of		
original basement	= 55.5 P. I.
Precession of equinoxes ÷ 10	= 2582.668 P. I.

The repetition of these figures as explained above, when taken in conjunction with the direction of the ascending passage, compels us to conclude, that their introduction is not accidental, but intentional; and that therefore the rotation of the sun round the Pleiades was, either known to the Architect, or, that he designed the building by inspiration of Divine Wisdom and Guidance.

God speaking to Job says: *Canst thou bind the sweet influences of Pleiades? Canst thou bring forth Mazza-*

roth (the twelve signs of the zodiac) in his season? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the Earth (Job xxxviii. 31-33).

Thus astronomically, THE DATE OF THE BUILDING OF THE PYRAMID has been ascertained to be 2170 B. C., a date which has been confirmed by the fact that there are perpendicular lines chiselled on the sides of the entrance passage, on blocks of stone 357 P.I. from X. The shape of both these blocks differs from those of the remaining blocks used in the construction of the passage, evidently with the intention of attracting attention to these apparently insignificant marks, which are exactly 2170 inches from the entrance to the Grand Gallery (A): thereby, as we understand it, marking off the date of the building of the Pyramid, and, at the same time foretelling exactly the date of

THE BIRTH OF CHRIST

in years as represented by inches.

This startling fact having been established, it was observed that all the passages represented a historical chart, foretelling the various dispensations of Scripture. The descending passage XD being 985 inches, marked off the number of years from the building of the Tower of Babel 2527 B. C. (= 1542 + 985 inches) to the exodus of the children of Israel from Egypt in 1542 B. C. During this period of time, the Law had not been given, there was no written record of God's will, as was afterwards revealed by the Prophets; every man did "whatsoever seemed good in his own eyes." (Deut. xii-8). Hence the passage not only represents Patriarchal times, but illustrates the course of man, following his own FREE WILL, without God's law to guide him. Down—DOWN—DOWN (*Facilis descensus Averni*) into the subterranean chamber H, already spoken of as being unfit to be a receptacle for a sarcophagus: the unfinished floor telling us as plainly as the jagged stones are able, that it symbolises the bottomless pit. How true indeed it is that man

left to himself, without a revelation from God, without the Bible, following his own desires, takes the downward track that leads to HELL—thus we understand the incomplete condition of the floor basement of this chamber to signify continuity of depth, that is, EVER-LASTING PUNISHMENT, while the low passage projecting for a short distance beyond the room, reminds us of the words in Rev. xxii. 11. “*He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still.*” And denotes continuity of sin hereafter.

The first ascending passage from D to A at the entrance of the Grand Gallery is 1542 P. I. in length, measuring from the floor of the descending passage: or 1483 P. I., reckoning from the point of junction of the floor of the ascending passage with the roof of the descending one. A better way recommends itself, *vis.*, from A to the point of intersection of lines drawn through the centre of both passages, which would be 1512½ inches. Now this passage represents in inches the number of years from the exodus to the BIRTH OF CHRIST; the time of “Moses and the Prophets,” the Jewish or Mosaic economy, when man was called upon to *obey* the written Law of God, both ceremonial and moral; while its superiority over the previous dispensation, is aptly represented by its UPWARD instead of DOWNWARD progress. Refer to Haydn’s Dictionary of dates, and see the diversity of opinion that exists amongst chronologists on this point; taking, however, the mean of the whole of the opinions recorded there, we find that 1512½ years is the result, which exactly corresponds with the central length of the passage.

The GRAND GALLERY A. I. is a continuation of the ascending passage; showing that the dispensation of Grace has succeeded that of works, that the “*Law was our schoolmaster until Christ*” (Gal. iii. 24.) “*The yoke,*” referring to the Law which St. Paul said to Peter (Acts xv. 10) “*Neither our fathers nor we were able to bear,*” is well illustrated by the position of a figure in the first

ascending passage (47 P. inches in height) struggling up hill, with back bent and face downward, illustrating the mind fixed on carnal observances of the rituals and ceremonials of the Mosaic economy ; while, we being freed from the observance of the Law as the ground of our salvation, and called unto the "glorious liberty of the Gospel wherewith Christ hath made us free," is beautifully symbolised by the height of the Grand Gallery (*viz.*, 28 ft. instead of 47 inches), where the figure is able to stand upright, and look upwards. The ramps placed like seats on either side of the gallery bespeak the precious promise of our Saviour "*Come unto me all ye that labour (struggling heavenward) and are heavy laden (with the burdens imposed upon you by the Law) and I will give you rest ;*" (Math. xi. 28), and the statement made by Paul that "*there remaineth therefore a Sabbath rest for the people of God.*" (Heb. iv. 9).

But let us bring this important truth home a little more clearly ; *viz.*, that the Grand Gallery is a symbol of the Church of Christ. We have already shown that the point A at its entrance marks the date of the Birth of Christ, at the time of the building of the Pyramid 2170 B. C., so here, at A, between G and the mouth of the well, is a level stone $33\frac{1}{2}$ inches broad marking off in inches the number of years of

CHRIST'S LIFE

upon the earth, reminding us that "*other foundation can no man lay than that which is laid, which is Jesus Christ* (I Cor. iii. 11).

The Well, more particularly the part near its mouth and the lower portion of the surrounding levelled wall, shows jagged markings, as if the missing ramp stone had been blown out by some explosive agency within it. It is constructed of roughly hewn stones, instead of neatly-fitting smooth blocks, and typifies the VIOLENCE of CHRIST'S DEATH: while the Grotto in the natural rock, unshaped by art, through which

the well passes, represents the state of disembodied spirits and reminds us of the expression in the Creed "He descended into HADES." Thence by a very irregular "strait and narrow way" it joins the first descending passage, which near this spot enters the subterranean chamber H., which symbolises HELL. This illustrates that though a man may be the vilest sinner upon earth, yea, though he may have sunk down to the very gates of Hell, helplessly sunk into evil habits; a victim to drink, or passion, seeing nothing but wretchedness, and darkness before him, hell's mouth gaping wide to receive him into eternal misery and banishment from God; yet the "NEW AND LIVING WAY" that Christ has opened up is available to lead him to the Kingdom of God. None need despair. None have to retrace their steps in order to obtain salvation and deliverance by moral reformation and obedience to the Law. The dying thief upon the cross would have had no chance were such the case: the drunkard whose nerves are shattered by drink, who has lost self-control and self-respect, would be hopeless; the sick and poverty-stricken wretches who have no strength or power to climb up the passages representing man without Law and man under the Law, would despair of success. "*The Law came by Moses, but grace and truth by Jesus Christ.*" The sinner desiring deliverance from sin, feeling his own helplessness and inability to save himself, cries "*Lord have mercy upon me, a miserable sinner—'Lord save me, I perish'—'Lord remember me.'*" Think you that He who died that we might live, that He who gave his life a ransom for many, will hear the cry of the perishing ones, and not stoop down to hear? "*His name shall be called Jesus, for HE shall SAVE his people from their sins.*" The way he takes us may be straight, rough, and jagged. By entering through this well into the chamber I see symbolised our being made "PARTAKERS WITH CHRIST OF HIS SUFFERINGS," or as Paul expresses it, "*I am crucified with Christ.*" The way is His, and "*He is*

able to save to the uttermost all that come unto God through Him." It is better to go a short, though a rugged way, with a mighty Saviour, than leaning on ourselves to take what appears to be a smoother way. Observe too, that if a sinner has been unable to keep himself from slipping downwards, what hope has he of success in his struggle upwards, in his own strength.

The number of ramp holes from one end of the Grand Gallery to the other is 28, and the aperture of the well is 28 inches. Now the numerical value of the Hebrew letters for "SIN OFFERING" (Ezra vi. 17) is 28; similarly the Hebrew "FOR JEHOVAH," the word used with reference to the scapegoat (Lev. xvi. 8) has the power of 56, which is the length and breadth of the mouth of the well in P. inches.

The perimeter of the mouth of the well is $28 \times 4 = 112$ inches. Now the sum of the letters in Hebrew for "LORD GOD" is 112.

The shaft of the well is exactly 57 inches long, and the word "ALTAR" in Hebrew is in like manner equal to 57.

Thus, at the entrance to the Grand Gallery which symbolises the Church of Christ, we may read the following sentence by the figures 57—112—28—56: (*On*) the Altar (*of*) the Lord God (*there is*) a sin offering for Jehovah.

The two sides of the low passage at the opposite, *i.e.*, the south end of the same gallery, are respectively 57 and 56 P. inches, the value of the very Hebrew words in Isaiah xix, 19: "ALTAR TO THE LORD."

The missing ramp stone that covered the well was found, when Caliph Al Mamoun in A.D. 850 forced his way into the Pyramid, a short distance from its place; thus betokening the RESURRECTION OF CHRIST, Mark xvi. 4, "*Who shall roll us away the stone from the door of the sepulchre? And when they looked they saw that the stone was rolled away;*" while the 36 overlap-

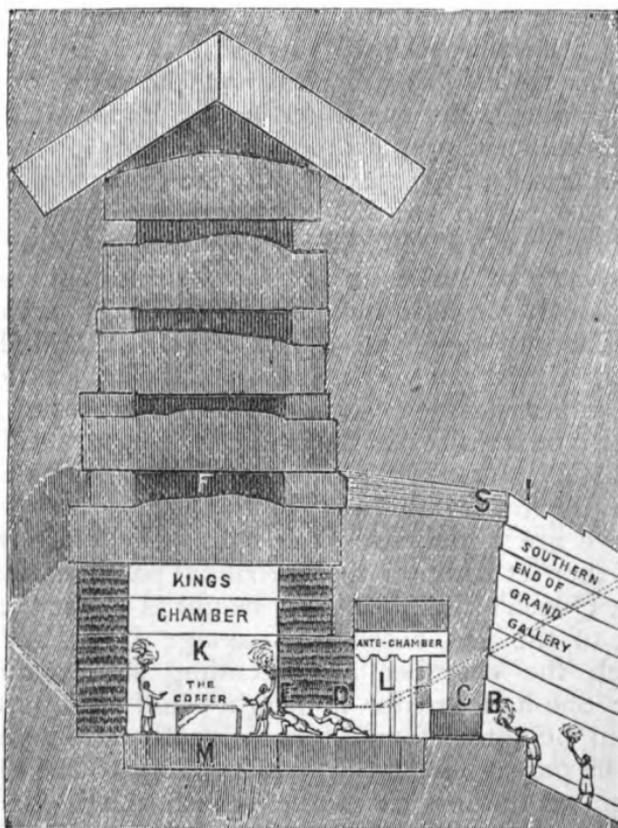
ping stones of the roof of the gallery tell us of the 36 months of HIS MINISTRY on earth; and the 7 courses of masonry on its sides remind us of the seven churches of Asia, types of CHRISTENDOM; of the *seven* stars and seven golden candlesticks of Rev. i.; of the seven branched lampstand of Exodus xxv. 31; and of the seven times sprinkling of the blood before the Mercy seat and the Altar (Lev. xvi. 14, 19). Standing within this gallery, we are either on the ramp, or, in the central passage; *i.e.*, either resting by faith on Christ, or merely nominal Christians.

The believer, in the gallery (*i.e.*, the Church of Christ), looks BACK upon the Well, and takes comfort as he thinks of his JUSTIFICATION by the death of Christ *for the past*: he looks up at the 36 stones covering the gallery which reminds him of Christ's life of service and consecration to God, and thinks of his SANCTIFICATION IN Christ *for the present*: and he looks FORWARD to the upper passage (I. F.) leading into the King's chamber, and rejoices in the hope of a *future* GLORIFICATION WITH His Saviour in the Mansions He has gone to prepare for him.

But we are anticipating our subject. Before we proceed farther let us enter the horizontal passage that leads into the Queen's chamber. Its height is about the same as that of the first ascending passage D. G., but as we approach the chamber a descending step makes the passage one-half greater in height; and this portion of increased height is found to be exactly one-seventh of the whole passage from the grand gallery to the Queen's chamber, reminding us of the Jewish SABBATICAL time measures. The Jews, after they crucified Christ, saying "*His blood be on us and on our children,*" were put aside, "*forsaken for a little moment,*" chastised, scattered, a byword and a reproach throughout the world; making no progress heavenward; but, as the passage ends in a beautiful chamber, we understand thereby the fulfilment of the prophecies of their RESTORATION.

THE GREAT PYRAMID.

This passage way and chamber were found difficult to explore on account of foul air, there being no visible ventilating tubes as at the Ante and King's-chamber: but lately a gentleman, on accidentally striking the side wall with a hammer, discovered two ventilating



tubes extending through the masonry and piercing the stones forming the wall of the room, up to one inch of the surface of the stones; which thin scale broke on the accidental application of the hammer. This covering of stone rendered the tubes useless as ventilators.

What then could have been the object of placing them where they are. Practically they were useless, but symbolically they tell us "*of the veil that lieth upon the hearts of the Jews whensoever Moses is read*" (2 Cor. iii. 15); "*of the hardening in part that hath befallen Israel until the fulness of the gentiles be come in*" (Rom. xi. 25); "*of the blindness of the eyes*" of the Jews as mentioned by Isaiah (vi. 9-10) and quoted by Math. (xiii. 14-15), Mark (iv. 12), and John (xii. 4.) We may also observe that they recorded symbolically the fact that God was "watching" over Israel "to build and to plant;" "to make a new covenant with the House of Israel; to put His law in their inward parts, and to write it in their hearts . . . to forgive their iniquity and to remember their sin no more" (Jer. xxxi. 28-34). And as by the removal of the casing of stone air and light enter the chamber, so, "Whensoever it (the Jew) shall turn to the Lord, the veil is taken away; and the Spirit of the Lord enters, giving LIBERTY, (2 Cor. iii. 16-17), and KNOWLEDGE (Jer. xxxi. 34), and DELIVERANCE" (Joel ii. 27-32).

The Grand Gallery is 1881·6 P. I. in length, and hence some had concluded that as they had taken the previous passages in definite terms of one inch to one year, so they should take the length of the Grand Gallery in like manner, and so determined that the END OF THE CHRISTIAN DISPENSATION should take place in August, 1882. We have on every occasion endeavoured to show the fallacy of this statement, on the ground that it was opposed to the Word of God, which stated that "*of that day and of that hour knoweth no man.*" As such was not intended to be revealed, we find the Grand Gallery terminating at the division of the Pyramid, by an imaginary plumb-line dropped from its topmost corner, dividing it into two equal parts, representing the history of the world, prior to the First Resurrection in the one half, and that which follows after, in the other half.

CHAPTER XVII.

THE GREAT PYRAMID (*continued*).

At the end of the Gallery, where the south wall is out of the perpendicular by one degree, we observe two passages B C and I F, a lower and an upper; the lower being 47 inches in height refers to the history of the world during THE GREAT TRIBULATION—and the gathering of Israel and Judah in the wilderness (Ezek. xx. 32-38). The upper passage leads into one of the many apartments F above the King's Chamber.

"In my Father's house are many mansions; I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." (John xiv. 2-3). We do not know *when* Christ will come, but this we do know, that He *will* come, therefore we are commanded to *"Watch and be ready, for in such an hour as we think not He will come;"* and this we also do know *"when Christ who is our life shall be manifested, then shall we also with Him be manifested in glory"* (Col. iii. 4). Are you WATCHING, LONGING, READY for His Coming? *Blessed are those servants whom the Lord when He cometh shall find watching"* (Luke xii. 37). It will indeed be a blessed time for those who are resting, believing in Christ, to see Him face to face in His glory, and to be with Him who loved us, and redeemed us, and washed us, in His most precious blood. *"For thus we say unto you by the Word of the Lord, that we which are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the*

Archangel, and with the trump of God : and the dead in Christ shall rise first ; then we that are left, shall together with them be caught up in the clouds to meet the Lord in the Air : and so shall we ever be with the Lord” (1 Thes. iv. 15-17).

THIS IS THE FIRST RESURRECTION.

“Blessed and holy is he that hath part in the first resurrection ; over these the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with Him a thousand years. But the rest of the dead lived not until the thousand years should be finished.” (Rev. xx.)

This is also called the “*Resurrection of the just*” (Luke xiv. 14). And spoken of as the “*Rapture of the Saints.*” “*The Hope of the Church ;*” freed from the trial, and sufferings of the flesh, the body that was “*sown in corruption ; is raised in incorruption : it is sown in dishonour ; it is raised in glory ; it is sown in weakness ; it is raised in power : it is sown a natural body ; it is raised a spiritual body.*” O glorious and blessed hope for the children of God. What music will there not be when the “*last trump shall sound*” and “*we shall all be changed in a moment, in the twinkling of an eye.*” And as this corruptible body is clothed in incorruption, and this mortal frame puts on immortality, so great will be the rapture of those longing for the appearance of the Saviour, that one loud Hosannah will ring the golden walls of heaven, as the redeemed children of God, rising from their graves, will shout “*O death where is thy victory ! O death where is thy sting !*”

“The sting of death is sin ; and the power of sin is the law ; but thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Cor. xv).

But oh ! what will be the condition of those who are not safely resting in Christ as their Saviour ? We are told, the rest of the dead rose not ; those left on the earth will have to pass through the GREAT TRIBULATION

represented by the passage B. C. The Church being removed, God deals with Israel again (Acts xv. 13-17: Amos ix. 11-12: Ps. cii. 16). Gathering her in the wilderness (Ezek. xx. 33-38: Hosea ii. 14: Zech. xiii. 9). And restoring her to her own land (Jer. xxx. 3: xxxi. 8-14: xxxii. 37-44: Isa. xi. 1: lx. 9: Amos ix. 14-15: Zech. viii. 8-13: Rom. xi. 25-26). Anti-Christ will be revealed (2 Thes. ii. 3-8). The vials of God's wrath will be poured out (Ps. ii. 1-5; Rev. vi. 1, 16, 17). Men will blaspheme God (Rev. xvi. 11-21). And the Jews will accept Christ (Zech. xii. 10-14; xiii. 1).

S.C.—The Revelation of Christ *with* his Saints (Col. iii. 4-17: Thess. iii. 13). In flaming fire (2 Thess. i. 7-10). To execute judgment upon the earth (Jude 14-15).

Christ comes to the earth (Acts i. 11). Upon the Mount of Olives (Zech. xiv. 4-5. Math. xvi. 27: xxiv. 29-30).

At C.—The judgment of the nations (Math. xxv. 31-46: xix. 28. Acts x. 42: 1 Pet. iv. 5.) when Anti-Christ is destroyed (2 Thess. ii. 8-9). The beast and the false prophet are taken (Rev. xix. 20). Gog, (Russia,) and his allies are smitten (Ezek. xxxviii-xxxix). Satan is bound and unable to tempt the Nations of the Earth (Rev. xx. 1, 3: Rom. xvi. 20).

We now enter the Ante-chamber, and as we come up to a large block of stone stretched across the chamber, we find polished granite introduced, showing the importance of the place. On looking up between this block and the wall at C. we notice a granite boss, concealed from view, which contains the pyramid inch measure, which is exactly the 500 millionth part of the polar diameter of the Earth. This boss is one P.I. in thickness, and 5 in breadth: it is equal to 1'001 British inch as now used, and 1'0001 as used in the reign of Queen Elizabeth, thus the difference between the British inch and the Pyramid inch is about half the thickness of a hair; while in Queen Elizabeth's reign the inch was only one-twentieth of a hair's breadth smaller.

25 Pyramid inches are equal to one cubit = 25·025 British inches.

The cubit of Greece and Rome was = 18·24 British inch.

The cubit of Egypt was = 20·68 British inch.

The sacred cubit of the Hebrews according to Sir Isaac Newton was about 24·88 inches, or a little more (as he had not sufficient data, as he acknowledged, to be very precise in his determination); but that it was greater than that used by the Egyptians may be concluded by a reference to the following passages, where a "*handbreadth*" (which would be about 4 to 5 inches) is the difference between the lesser Egyptian, and the "*Great*" sacred cubit used in measuring the temple.

Ezek. xli. 5 : *And behold a wall on the outside of the house round about, and in the Man's hand a measuring reed of SIX CUBITS, BY THE CUBIT AND AN HAND BREADTH.*

Ezek. xli. 8 : *The foundations of the side chambers were a full reed of six GREAT CUBITS.*

Ezek. xliii. 13 : *THE CUBIT IS A CUBIT AND AN HAND BREADTH.*

Deut. xxv. 13-15 : *Thou shalt not have in thy bag divers weights, A GREAT AND A SMALL, but thou shalt have a PERFECT AND JUST WEIGHT, A PERFECT AND JUST MEASURE.*

The Pyramid cubit is obtained by squaring the five inches of the boss side $5 \times 5 = 25$ inches; which distance we find exactly measured off in two places in a manner that attracts attention. The step at the end of the Grand Gallery is exactly ONE BRITISH YARD in height, and the distance of the remaining level portion of the Grand Gallery, is exactly one yard and one cubit *viz.*, 36 British inches plus 25 Pyramid inches: thus we find that the Astronomer Royal of Scotland has good reason for claiming for our inch and yard "*Our inheritance in the Pyramid.*" But let us consider the Antechamber as illustrative of prophecy.

The Ante-chamber L. represents the millennium, or reign of righteousness of a thousand prophetic years, which, taking one prophetic year to equal one day, may extend to 360,000 years. The chamber is aired by a ventilator which reminds us of the prophecy of the POURING OUT OF GOD'S SPIRIT upon all flesh (Joel ii. 28) : for Christ shall reign with his bride (2 Tim. 11-12 : Rev. v. 10 : Mic. iv. 1-7). And Israel shall instruct and control the nations of the Earth (Isa. ii, 2-5 : Mic. iv. 1-2 : Zech. viii. 20-23 : Zech. xiv. 16-21), and be a name and a praise among all people (Zeph. iii. 14-20). Jerusalem shall be called "The City of Truth, the Holy Mount (Zech. viii. 3). Death shall be conquered and tears wiped away (Isa. lxxv 6-9 : Isa. xv. 18-25). Righteousness, peace, and knowledge shall prevail (Isa. xi. 1-12). And Israel the "branch of the Lord shall be beautiful and glorious" (Isa. iv. 1-6).

But let us continue our investigation. Leaving the beautiful ante-chamber, we have once more to stoop as we go through the passage D. E., which represents Satan loosed for a little season, and finally destroyed with Gog and Magog, the former as the enemy of the Church, the latter as that of Israel (Rev xx. 7-10 : Heb. ii. 14). It will be remembered that at C. in the passage B.C., we remarked that Satan was bound, and Russia and her allies smitten for attacking Israel, so here we again find their reunion and final destruction, for Satan being loosed again "*shall draw the Nations which are in the four quarters of the Earth, Gog and Magog, to gather them together to battle,*" "*and fire came down from God out of heaven, and devoured them, and the devil that deceived them was cast into the lake of fire.*"

We now enter the KING'S CHAMBER and find it is built of 100 stones, while its floor is on the fiftieth course of masonry, and the solid contents of the chamber up to the level of the first row of stones is exactly fifty times the interior measure of the coffer.

THE COFFER is a lidless ark of very high polished

granite placed near the middle of one side, and not in the centre of the room. Its cubical contents is 71,250 P. cub. I., it will contain as much grain as one man can consume in one year. Four quarters of wheat of British corn measure is exactly equal in volume to the contents of the coffer.

THE ARK OF THE COVENANT was $2\frac{1}{2}$ cubits long $1\frac{1}{2}$ cubits broad, and $1\frac{1}{2}$ cubits high (Ex. xxv. 10), outside measure; making an allowance for the thickness of the wood $1\frac{3}{4}$ inches, and calculating the cubic contents; the result makes the inside measure of the same capacity as that of the coffer.

THE MOLTEN SEA OF KING SOLOMON was "ten cubits from one brim to the other; it was round all about, and its height was five cubits; and a line of thirty cubits did compass it round about and it was an handbreadth thick; it contained two thousand baths (1 Kings vii. 23-26). Mr. Piazzzi Smyth has ingeniously solved this problem, for 10 cubits multiplied by π ($=3\cdot14159$) would not give 30 cubits for the circumference, but $31\cdot4159$ cubits. He accordingly takes 30 cubits to be the *inside* measure of the circumference, and the 10 cubits to be the outside diameter of the Sea, and thus makes its contents equal to 3,562,070 per cubic inches, which is equal to the cubic contents of the King's Chamber, up to the level of the first row of stones; and fifty times the volume of the *Ark of the Covenant* or of the coffer; but the Molten Sea was equal to 2,000 baths; hence the ARK OF THE COVENANT, the LAVER of Solomon's Temple (1 Kings vii. 38), the COFFER of the Pyramid, and the FOUR QUARTERS of British corn measure, (which in the time of Edgar the peaceable made a CHALDRON), were each equal to forty baths.

NOAH'S ARK has been found to be of commensurable proportions of the coffer, as follows:—

<i>The Hull.</i> —Length	=	300 cubits	×	25 P. I.	=	7,500 P. I.
Breadth	=	50 "	×	25 "	=	1,250 "
Height	=	30 "	×	25 "	=	750 "

The Roof.—The length and breadth is the same as that of the Hull, but for the height—see Gen. vi. 16 ; “*A window shalt thou make within, i. e., less than, a cubit, shalt thou finish it.*” The 5 inches of the boss being the lowest pyramid governing number, the height should be 25 P. I. minus 5=20 P. I. But as the roof was sloping, to allow the rain of the deluge to flow over it, the half of 20 must be taken to estimate its solid contents : we now get—

$$\begin{array}{r} \textit{The Hull} = 7,500 \times 1,250 \times 750 = 7,031,250,000 \text{ P. cub. I.} \\ \textit{The Roof} = 7,500 \times 1,250 \times 10 = \underline{93,750,000} \text{ P. cub. I.} \\ \text{Total} \quad \dots \quad 7,125,000,000 \text{ P. cub. I.} \end{array}$$

but the solid contents of the coffer was 71,250 P. cub. I. therefore Noah’s Ark was equal in size to 100,000 coffers, or Arks of the Covenant, or Lavers, or of 400,000 quarters of British corn measure, or of 2,000 Solomon’s Molten Sea, or 4,000,000 Heb. baths.

Let us now look at this room as a continuation of prophetic history. At E. we had the destruction of Satan, after which is the RESURRECTION of JUDGMENT (Rev. xx. 11-15; John v. 29; Dan. xii. 2). The empty lidless coffer plainly indicating by its position in this chamber as pointed out “*the great white throne,*” before which “*the dead small and great shall stand before God.*” We have already explained the metrical relation of the Coffer and the Ark of the Covenant, and would now invite your attention for a little to the lessons taught us, by a comparison of the two. The Ark was made of wood, overlaid with gold, and contained the two Tables of the Law, Aaron’s rod that budded, and the pot of Manna ; it had a lid of pure gold called the Mercy Seat, on which were the two Cherubims with outstretched wings, veiling their faces turned towards the Mercy Seat, where the blood on the great day of atonement was sprinkled by the High Priest. By the law is the knowledge of sin, and our position as sinners, for it is written “*cursed is every one that continueth not in all things that are written therein.*” The Law may thunder forth its righteous demands against the sinner, but mercy hushes its voice, for the blood has been shed and sprinkled. The sword of the Angel of Justice is stayed, while mercy in plaintive strains, repeats the Saviour’s invitation and messages of love, “*Come unto me and I will give you rest*”

—rest from the terror of the law; rest from the prickings of conscience; rest from the burden of sin. “*Look unto me and be ye saved all the ends of the earth.*” “*Turn ye, turn ye, why will ye die?*” The people of Bethshemesh removed the Mercy Seat to look *into* the Ark, and the Sword of judgment visited them and slew upwards of 50,000 of them; but here in the Coffin we have no lid, no cover, no mercy seat; hence it bespeaks JUDGMENT. How terrible will be the lot of those whose “*names were not found written in the book of life,* for they are to be cast into the lake of fire, with Death and Hell (Rev. xx. 14-15; 1 Cor. xv. 26). And as we examine the blocks of stones placed one over the other with short spaces between each (above K.), with their upper portions left in a rough unfinished condition, denoting continuity of time in the many mansions of the blest, we think of the great and endless FUTURE to be spent by our immortal souls. Dear friends, if you are trusting in Christ, you will reign and be with Him for ever and ever; if not, you will be judged according to your works. What is your hope of the future? Where will you spend eternity? Oh! think now of ETERNITY—the never-ending ETERNITY.

Will it be an eternity of bliss and life in the presence of God? Or an eternity of woe in the company of devils? Far, far from God, stung with remorse, yet sinning and reaping its bitter fruits?

Eternity! Eternity!! ETERNITY!!! ETERNITY!!!!

We said at the beginning of the lecture, that we looked upon the Pyramid as a type of the Church in the world—God’s “*witness*” in this world of idolatry and sin. As the Church is called the “*Light of the world*” because her duty and privilege is to set forth, by a life conformable to His, Christ, who alone is by right entitled to be the “*Light of the World,*” the “*Sun of Righteousness*”; having no righteousness of our own, we are clothed in His Righteousness (Rom. iii. 22). The close union of the Church and Christ is expressed as that of

the body and the Head (Rom. xii. 5 : Eph. i. 22-23 : Col. i. 18). The Pyramid was built of stones placed compactly together, so as to form one united whole ; with an outer casing of polished limestone, presenting a uniform plane surface, while, one stone, the exact model of the Pyramid, crowned the top. The stones beneath were hid by the outer casing, so we "*as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ*" (1 Pet. ii. 5). And our "*life is hid with Christ in God*" (Col. iii. 1).

The Pyramid, without the topmost stone, would be incomplete ; so the Church, the BODY OF CHRIST, would be imperfect without Him who is the HEAD. For "*ye are rooted and builded in Him. In Him ye are made full (or complete), who is the head of all principality and power*" (Col. ii. 7-10). Christ then is the "*living stone, rejected indeed of men, but with God elect, precious*" (1 Pet. ii. 4). The enormous quantity of stones necessary for the building of the Pyramid, must have covered a considerable area of its basement rock ; and of all the stones collected, ONE ONLY, a MODEL of the whole, different from the rest too, lay amongst them. The builders, with rule in hand approach it constantly in their search for stones of certain dimensions and shape to fit into their proper places, and must have wondered what the architect meant by sending so awkward a stone with 5 angular points, which would not answer their requirements : it was consequently rejected over and over again ; but when all the stones were put into their proper places, and the Pyramid required only the last finishing one to complete it, then it was that "*The stone which the builders rejected is become the headstone of the corner. This is the Lord's doing ; it is marvellous in our eyes*" (Ps. cxviii. 22). Then it was that the builders realized the beauty of that stone, and the wisdom of the Architect.

Now, in conclusion, we would observe that we cannot see how any reasonable man can reject the idea that this

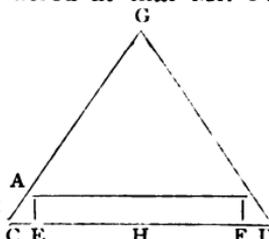
monument was built by divine inspiration. An anonymous writer in the *Banner of Israel* of the 3rd of October, 1883, has shown that "Moses has given in the first chapter of Genesis fifteen creative events in the order of sequence indicated by the latest scientific discoveries, notwithstanding that there were a billion chances to one against his doing so correctly." The writer shows the number of changes that can be wrought in the order of sequence of the first fifteen letters of the alphabet is 1,307,674,368,000, as can be worked out by any mathematician; that it would take at least 30,000 years for any person, if he tried so long, to work out only one billion of changes even supposing that he made one change every second. The practical impossibility of 15 events being repeated in the same sequence, without original intention and knowledge of the order of sequence, is a proof that God, the Great Architect, who created the Universe, and all things that are therein, inspired the writer of the 1st Chapter of the Book of Genesis. Similarly we observe that the Pyramid corresponds prophetically, scientifically, historically, and theologically, with the Bible and with Science, in order of sequence and accuracy of statements; and therefore it was built by inspiration of God, to be His Witness upon Earth.

We believe, moreover, that the standards of measure adopted in the Pyramids were the same as the God-given "SACRED *cubit* of the Hebrews," (so called by Sir Isaac Newton when compared with the "PROFANE *cubit*" of the Gentiles), which they disobeyed in their commercial transactions, but probably discarded when removed into captivity, as being no longer required while the sacred standard was retained. And as the British standards of measure coincide with those of the Pyramid, our relation to Israel is established.

NOTE. We would have preferred ignoring Mr. Flinders Petrie's adverse statements contained in his work "*The Pyramids and Temples of Gizeh*," but as his name and labours may have weight

with some of our readers it is advisable for us to take notice of his attack against the religious views expressed in this work and other kindred ones; especially as his opposition aimed at the nullification of the metrical facts recorded by Piazzi Smyth, the Astronomer Royal of Scotland, on whose pains-taking, honest and scientifically obtained accurate measurements, were subsequently based the calculations and explanations of Christian Pyramidists; his object being no doubt to deprive them of the foundation and framework of their beautiful structure, and thus annul their statement and belief, that the great Pyramid is a sign and witness unto the Lord as foretold in Isaiah xix. 19. That such was his intention is evident from the fact of his having, (some *years before* the publication of the work referred to in 1884 and *prior* to his departure to measure the Pyramid) published a diagram wherein are shown his colours as an opponent.

Bearing this in mind it is not to be wondered at that Mr. F. Petrie should measure the top of the platform (A.B.) as the base side of the Pyramid instead of (C.D), the side measured by Mr. Smyth from end to end of the sunken sockets (C.D) in the solid basement rock, and which being placed intentionally by the Architect, was evidently his true side length. This alteration of the side measurement would necessarily shorten the height too.



The close proximity of Mr. Petrie's π angle and other measurements to the results obtained by Mr. Smyth, confirms the integrity of the Astronomer's measurements in contra distinction to those of previous measurers, whose results differ so much from both. We prefer therefore, to adhere to the measurements of the author of *Our Inheritance in the Great Pyramid*, and refer our readers to his work, *New Measures of the Great Pyramid by a New Measurer*, for a complete refutation of Mr. F. Petrie's attacks.

BRITISH SOCIETY

FOR THE

Propagation of the Gospel among the Jews,

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REV ADOLPH SAPHIR, D.D., AND REV. JAMES H. RIGG, D.D.

SECRETARY.

REV. JOHN DUNLOP.

Object.

THIS SOCIETY is for the purpose of carrying the Gospel to the scattered millions of the Jews, in the belief that "it is the power of God unto salvation to every one that believeth, *to the Jew first;*" and that "there is no difference between the Jew and the Greek, for the same LORD over all, is rich unto all that call upon Him." In devoting its attention solely to the Jews it undertakes a work beyond the aims and capabilities of ordinary Missionary Societies; and, to this end, employs Christian Jews, who are familiar with the languages, painful history, and special difficulties and objections of their brethren. Their method of procedure is by argument, personal appeal, instruction and preaching, according to apostolic example. Living at important centres, where thousands of Jews dwell around them, they not only bear

testimony to them, but also make frequent missionary journeys, preaching the Gospel and distributing tracts and copies of the Scriptures. And their work is supplemented by the labours of Schoolmasters and Colporteurs.

Field of Operation.

London—a Mission House in Church-street, Spitalfields, open daily, and in connexion with which are most important Medical Missions, Mothers' Meetings, Bible Classes, a Night School, a Reading Room, and addresses and discussions every Saturday. Besides the Missionaries employed at this Institution, we have others seeking access to the 75,000 Jews dwelling in every part of the metropolis. **Leeds, Liverpool, Birmingham and Nottingham**—resident Missionaries. **Manchester, Bristol, Cardiff**, and other towns are also visited. **Italy**—one Missionary among 46,000 Jews. **Germany**—Missionaries in Stuttgart, Nüremburg, Breslau, Hamburg, and Königsberg. **Austria**—Missionaries in Vienna, and a School under Christian Jewesses in Lemberg. **Russia**—two Missionaries among three millions of Jews. **Turkey**—a station in Adrianople, with a Missionary, Medical Mission, Schools, etc.

Results.

In some places prejudice has been lessened and former barriers have been broken down, the New Testament is received and Jewish children are sent to Christian Schools. Everywhere knowledge has been imparted by suitable literature and constant personal teaching and appeal. The able agents, raised up from the ranks of the Jews, are in themselves a testimony as well as a power. Scores, and it is believed hundreds, of Christian Jews are to-day preaching Christ. And besides, it is shown in our Annual Reports, and in the accounts given monthly in the *Jewish Herald*, that there is a constant succession of converts who publicly avow their faith in Christ. It may be asserted, without fear of exaggeration, that,

notwithstanding the inadequacy of the agency employed there have been during the past half century thousands of Jews who have given abundant proof that they were Christians indeed. Whence this result, but by the Divine blessing on the untiring efforts of this and kindred Societies? If we fail to support these agencies, this important work will be entirely uncared for.

Appeal.

The Jews have been cruelly wronged in the past, and it is time to make amends to them. They are and ever have been the people of God. He is "the Holy One of Israel." He says, "This people have I formed for Myself; they shall show forth My praise." To benefit them is to please Him. Their scattered and unbelieving condition appeals to our deepest Christian sympathies. This is a present, pressing question; for what shall become of the millions of Jews living to-day if we do not invite them "to look upon Him whom they have pierced, and to mourn for Him?" Further, we owe them more than we can repay. They have given us the Scriptures and the Saviour. The early Church, too, was exclusively Jewish. Shall we not make them some return, that "the natural branches may be grafted into their own olive tree?" The hopes of the future also plead on their behalf. God's purposes are not against, but in favour of this work. "He has not cast away His people whom He foreknew." He has said, "All Israel shall be saved," and their reception is to be "life from the dead." Give, then, Christian reader, your sympathy, prayer, active co-operation, and pecuniary support to this effort to fulfil the loving purpose of the Saviour, who said, "Go rather to the lost sheep of the house of Israel." With tenfold more of such support, tenfold greater success will be achieved.

Special Objects.

Our Subscribers and Friends are asked to bear in mind that *special* contributions are constantly needed for the following

objects, which involve temporal relief, and are not supported from the General Funds:—

Home for Aged Christian Israelites.

Funds are urgently needed to maintain “the Home for Aged Christian Israelites.” At present there are eight inmates enjoying its advantages, two of whom are blind.

Temporal Relief Fund.

Whilst we find among the Jews some of the richest men in the world, we find also many of the poorest. The poverty and degradation of the Jews in our mission fields, both at home and abroad, are heart-rending. It is, therefore, with a heavy heart, we are obliged to say, that our Temporal Relief Fund has been empty for some time. We are persuaded that if we had an income of a thousand a year for temporal relief, we could easily spend it all upon the deserving Jewish poor in East London alone, without injuring any of the recipients, and with the best temporal and spiritual results.

We would remind our readers also, that giving, and specially giving for the present and permanent well-being of the people whom Jehovah still calls “beloved,” is one of the noblest acts of worship, and one of the most remunerative means of grace.

“I WILL BLESS THEM THAT BLESS THEE.”

“THEY SHALL PROSPER THAT LOVE ZION.”

“THEIR DEBTORS THEY ARE.”

“THROUGH YOUR MERCY THEY ALSO MAY OBTAIN MERCY.”

—————:O:—————

Increased Funds are urgently needed, and will be thankfully received by the Secretary, Rev. JOHN DUNLOP (to whom all Cheques and Post Office Orders should be made payable), at the Office, 96, Great Russell-street, Bloomsbury, London, W.C. Post Office Orders at the Post Office, Great Russell-street. All Cheques should be crossed—“*Alliance Bank.*”

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French,

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German,

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Dutch,

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Danish,

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Swedish,

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Russian,

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Arabic,

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Armenian,

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SPECIMEN.

PSALMS.

CXXII. 3.

from whence cometh
my help.

² My help cometh from
the LORD, which made
heaven and earth.

*Happy is he that hath the
God of Jacob for his help,
whose hope is in the Lord his
God. Ps. 146. 5.—He hath
said, I will never leave thee,
nor forsake thee. So that we
may boldly say, The Lord is
my helper, and I will not fear
what man shall do unto me.
He. 13. 5, 6.*

³ He will not suffer
thy foot to be moved:
he that keepeth thee
will not slumber.

⁴ Behold, he that keep-
eth Israel shall neither
slumber nor sleep.

⁵ The LORD is thy
keeper: the LORD is
thy shade upon thy
right hand.

*I sat down under his sha-
dow with great delight, and
his fruit was sweet to my
taste. Ca. 2. 3.*

⁶ The sun shall not
smite thee by day, nor
the moon by night.

*They shall hunger no more,
neither thirst any more; nei-
ther shall the sun light on
them, nor any heat. Re. 7. 16.*

⁷ The LORD shall pre-
serve thee from all evil:
he shall preserve thy
soul.

⁸ The LORD shall pre-
serve thy going out and
thy coming in from this
time forth, and even for
evermore.

*We know that all things
work together for good to
them that love God, to them
who are the called according
to his purpose. Ro. 8. 28.*

CXXII.

A Song of degrees of David.

I WAS glad when
they said unto me,
Let us go into the house
of the LORD.

*The inhabitants of one city
shall go to another, saying,
Let us go speedily to pray
before the Lord, and to seek
the Lord of hosts; I will go
also. Zec. 8. 21.*

² Our feet shall stand
within thy gates, O
Jerusalem.

³ Jerusalem is builded

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<i>βάρνομαι.</i>	[SPECIMEN.]	<i>παιδεία.</i>
heavy, Matt. xxvi. 43 ^p . Mark xiv. 40 ^p (<i>καταβάρνομαι</i> G ^l LIT ^r , <i>καταβαρπόμεαι</i> S). Luke ix. 32 ^p .		nurture, Eph. vi. 4.
be burdened, 2 Cor. v. 4.		instruction, 2 Tim. iii. 16.
be pressed, 2 Cor. i. 8.		chastening, Heb. xii. 5, 7, 11.
be charged, 1 Tim. v. 16.		chastisement, Heb. xii. 8.
Add Luke xxi. 34, for <i>βάρνομαι</i> , GLIT ^r S.		<i>παιδευτής.</i>
		instructor, Rom. ii. 20.
		which correcteth, Heb. xii. 9.

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