M. A. Pinkey from her Father.

LIFE FROM THE DEAD:

BEING A NATIONAL BELL-RINGING JOURNAL

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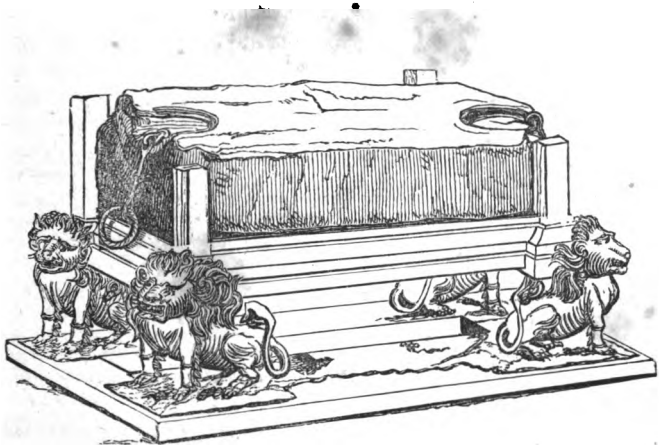
IDENTITY OF THE BRITISH NATION

WITH THE

LOST TEN TRIBES OF ISRAEL.

EDITED BY EDWARD HINE.

"The Identity of our People with Lost Israel opens up more of Scripture, to our understanding, than any other known subject."



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LIFE FROM THE DEAD.

Romans xi. 15.

DECEMBER, 1873.

THE STORY OF OUR BIRTH.

It is right to state the causes giving rise to the origin of this Magazine. Its foundation was laid some thirty years ago. The editor heard a lecture from the late Mr. John Wilson, of Brighton, in a building styled by Mr. Wilson "The Witness Hall," situated in Aldersgate Street, in the great City of London; a building which had served the purposes of a Dissenting Chapel to more than one denomination of the Christian sects, and that has, to the shame of the zeal of the Dissenting Church, like Barbican Hare Court, Carey Street, &c., &c., given the place of God up to merchandise; for "Witness Hall" was pulled down in 1871, to make room for a storehouse, now under the management of Messrs. Betts and Geale, the cheese factors

It was in this "Witness Hall" that I heard that man of God clearly show from Scripture the difference between Israel and Judah. Until then, I was impressed with the popular error, so prevalent even now throughout this country, that when reference was made to Israel in Scripture, it always applied to the Jews. Good Mr. Wilson took this dark veil from off my eyes. I can never be too thankful to God for the grand service he thus rendered to me, because I at once saw that the Bible was a mass of contradictions, and much of it sheer nonsense, when read under this wrong impression. I saw that it was equivalent to crediting the Prophets with absurdity, to arrive at, the conclusion that Israel should possess a multitudinous seed, whilst at the same time Judah was to be "few in number," and suppose they could refer to the same people. It became evident to my mind, that a people could not become an "Island Nation," with their "isles" to the "north-west," and at the same time be a "dispersed" and "crushed" people; that they could not be the strongest war power upon earth, and at the same time be "without might" "serving their enemies;" that they could not be in possession of colonies, "desolate heritages," "possessions,"

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and yet have no inheritance excepting in themselves; that they could not be a redeemed and Christian people, and be under the Mosaic law. I saw these and a hundred other gross inconsistencies, direct contradictions, and ridiculous misrepresentations to be in existence, under the impression that the prophecies of Israel referred to the Jews. From the time that I heard that lecture in the "Witness Hall," Aldersgate Street, though then a youth, I have been able to read my Bible with the clear perception how the one kind of prophecy referred to Israel, whilst the opposite kind referred to Judah, the two being distinct peoples. Since then the Bible has been to me a grand Book. I have seen clearly how beautifully correct the prophets have been. I have seen the one class of prophecies literally fulfilled in the one people, whilst the other class has been as literally verified in the other, facts stamping God's Word as "Sure," Inspired, and True. I have seen the prophecies given *only* to Israel, having direct and positive fulfilment in the British people; and I have clearly seen it to be utterly impossible that these prophecies, in their entirety, could ever be fulfilled by any other nation of the earth; hence, I have been enabled to compile a long chain of evidences that fix upon the British Nation a clear and certain Identity with the Lost Tribes of Israel. My soul has been in this work; for years it has been the one theme of my heart, and if I have ever suffered any disadvantage from the knowledge, it has been simply from the pain, internal wonderment, and sometimes amusement, imparted to me by the many pulpit ministrations I have had to experience. Good ministers, men who really had the glory of God at heart, because they did not possess the key whereby Scripture became harmonised, have, under my hearing, given way to the most wild, vague, blundering, nonsensical interpretations of Scriptures so plain, as scarcely to need explaining. However, I must frankly confess that it was never my ambition to become a public instructor. A few years ago I should have shrunk from the suggestion, but happening to be in the Coffee Room of an Hotel in the West of England, I was drawn out to give forth my views to a gentleman who was present, who became so attracted by the proofs, and so enchanted by the grandeur of the conception, as to lead him finally to deliver the opinion that, unless I put my thoughts to paper, and published them for the benefit of the nation, I would be chargeable with neglect of duty to God, to the Church, and the Country; and after some conversation I gave him my promise that I would prepare them for the press. Until then I was without any intention that way, and by virtue of that promise I did go to press, and published my small pamphlet "Twenty-Seven Identifications of the English Nation with the Lost House

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of Israel,"* a work that—without any advertising—has gone through a circulation of nearly one hundred thousand copies. This was followed by a second part entitled, "Flashes of Light." Then an article appeared in one of the periodicals of the Religious Tract Society opposing my work, by offering some supposed objections: the Tract Society using the pen of a Professor of the Oxford University, which led to my issuing in reply, "Oxford Wrong." Since then, "England's Coming Glories," and the "Anglo-Saxon Riddle," have been issued. These works have made a wide-spread impression. What was given forth as a feeble effort, has grown into a great work. They have brought to me a vast correspondence; I have received thousands of testimonies of good done through these publications. In the meantime, the mind has grown; imparting light, fresh light has been received; those who give, God promises to give unto. I see more clearly the importance of the subject. The number of questions sent to me daily, and the hearty response given to the idea of establishing a serial that could fairly represent the different subjects connected with the Identity, justified the conclusion to issue a Monthly Magazine. Thus, in this month of December, the month that the country nationally credits as associated with the Birth of Our Saviour Jesus Christ, we give birth to this Magazine. It makes its appearance as a Christmas Number, and comes forth avowedly to represent the one subject that harmonises the apparent contradictions of the Bible, and that proves it to be the undeniable Word of God; *the one* subject that will most vitally serve the best interests of the Church of Christ; the *one subject* to which is inseparably attached the full glory of God; the great *one subject* upon which is fastened the real prosperity of an undecaying life, health, strength, wealth, that shall be given to the British people in all their dominions, because there is embodied in *the subject* that, that shall tell of our nation being set apart from all the others of the wide wide world, for the enjoyment and possession of the most sublime favours ever promised by Heaven to be bestowed upon the chosen of the earth. Therefore, because of the great interests we will endeavour to represent, we earnestly hope to be cordially, kindly, and helpfully supported by the British people. EDWARD HINE.

* It is interesting to remember that, immediately my first work appeared before the public in 1870, I saw recorded the death of Mr. Wilson, who died in ignorance of the fact that one was prepared to give a fresh start to the work he had commenced in 1837, the work of his life. From the time I heard his lecture, to the time of my publishing, I had never either seen or heard of Mr. Wilson, a circumstance I much regret, because truth must give me boldness to declare that I possessed many corrections to make, and many improvements to offer upon his method of handling the subject.

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OUR TITLE:

"*LIFE FROM THE DEAD.*"

IT is possible that our title may not secure the favour of all our readers without a little explanation, yet, when explained, it would be difficult to conceive of one better adapted to our purpose. It has the advantage of being selected from Scripture, and really used to describe the very work we have in hand, so that we do not make this selection, as many ministers do their texts, to build upon it a theory or discourse wholly unassociated with the real connection of the text, but we beautifully find in our title the very meaning of our work, being most expressively used by Paul to describe what the very Identity of Israel, the Identity of the ten tribes, as distinguished and apart from Judah, the two tribes, will become. Our title is embodied in the following Scripture:—"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but LIFE FROM THE DEAD."—Romans xi. 15.

We are fully aware that this text has been employed by many of our commentators as alone referring to the Jews. It is so applied in "a commentary upon the Holy Bible from Henry and Scott," issued by the Religious Tract Society. The Rev. Albert Barnes, commentating upon this text says,—"But '*Life from the dead.*' This is an instance of the peculiar, glowing, and vigorous manner of the Apostle Paul. His mind catches at the thought of what may be produced by the recovery of the Jews, and no ordinary language would convey his idea. He had already exhausted the usual forms of speech, by saying that even their rejection had reconciled the world." Dr. Cumming misuses this very pointed Scripture by saying, "then what shall be the receiving of the Jews back again as a nation into favour with God, but life from the dead?" For ourselves, we claim that this Scripture does not refer to the Jews at all, but alone refers to the lost ten tribes of Israel. In this chapter (Romans xi.) there are three separate and distinct peoples referred to—viz. 1st, Israel as ten tribes; 2nd, the Jews as two tribes; and 3rd, the Gentiles; and we think it wise to introduce this chapter in this, our first number, printed in three different styles of type, in order to show those parts of the chapter having reference to the ten tribes, those referring to the Gentiles, and those that refer to the Jews. We do this with the hope of bringing out the beauties of the Scripture, and rendering our title the more appreciable.

In this address it is surely enough to point out that the dispersion and cursing of the Jews has not been to the "reconciling

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of the world." They cannot have had any influence in themselves in reconciling the world to Christ, because they have uniformly gone forth to all the world denying and ignoring Him. The very chapter declares that the Jews were "branches"—"broken off"—"because of unbelief." The Jews have been a dispersed people, taking upon themselves the work of despising and denying Christ before all the peoples of the world, therefore it is evident that, having no desire, but rather the reverse, they could not possibly reconcile the world to Him; they have not been gifted with a reconciling mission, no one has really expected this from their hands; besides the substance of the text does not say that the Crucifixion of Jesus has been for the reconciling of the world, but "the casting away of them" has been for this purpose. The casting away of whom? Not the Jews. They have not been cast away; they have simply been scattered and cursed, though dispersed; they are a compact people; they still possess their nationality, their name, the peculiar rites of their religion, and tenaciously and properly hold to the promises made to their forefathers. The Jews are but *two* tribes out of the twelve, and there has been no "casting away of them;" it would be absurd and untruthful to talk of the Jews in this way. Then, who are the people to whom there has been a "casting away"? Only they, called in this chapter the "first fruit," "the root," the house of "Jacob," *i.e.* the ten tribes, unto whom Scripture so often applies the term, "All Israel," as only including the ten, and not the two tribes.* These are the people who have been cast away. It is the house of Israel and not the house of Judah, that has been cast out (Jer. vii. 15). The ten tribes have been cast out, but not cast off (Isa. xi. 9). They have been cast away from their country, cast away from their origin, cast away from all knowledge of their ancestry (Hos. xi. 17), cast away from their name (Isa. lxv. 15), from their Mosaic rites, their ancient religion; cast away from a knowledge of their glorious promises, and the hope of their forefathers. By this "casting away" they have been rendered a "lost" people; "blindness in part is happened to Israel" (Rom. xi. 25). They are existing on the earth as a nation (Jer. xxxi. 36), but do not know who they are; they have lost their Identity, and this has been purposed by God for "the reconciling of the world;" though cast away from their land, they are not cast off. Unknown to themselves, they have yet been answering to the foreordained purposes of the Almighty. As a lost people, it was yet the intention of God to use them as such, to be the means of blessing to all the families of the earth. In this lost estate He

* See "Flashes of Light," p. 93. "Oxford Wrong," p. 180.

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set them apart for the missionary work. They are, by this "casting away," consecrated for the grand mission of carrying the gospel tidings of salvation to the ends of the earth, and in this way to become a "light to the Gentiles." The people of whom it was said many years after they were politically lost—"Thou art my servant, O Israel, IN WHOM I will be glorified" (Isa. xlix. 3); "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6)—"This people have I formed for Myself, they shall SHEW FORTH My praise." (Isa. xliii. 21)—Scriptures that cannot be applied to the Jews, because the reverse of truth when so applied. So that it is in this way that the "casting away" of Israel becomes "the reconciling of the world." The Jews have no part in this work; it is the casting away of Israel, of the ten tribes, that has effected it. Then follows the gist of the Apostle's argument, that if "the casting away of them" has been the cause of effecting this, "what shall the receiving of them be," *i.e.*, what shall their Identity become, but "LIFE FROM THE DEAD." The Jews not having been cast away in this sense, have no Identity to effect; they have never been lost, but have always been known, therefore no "receiving of them" can take place in their case. This great receiving can only be the Identity of Israel; and this is the great work assigned to the pages of this magazine, hence the aptitude of our title, "LIFE FROM THE DEAD," which literally means, Israel's political "resurrection from the dead." A writer has well said, that "this event will fulfil so many prophecies, in so open and signal a manner, that infidelity in every form must be confuted and silenced, and the attention of the most heedless excited to the astonishing display of the power of God in performing His Word." The receiving or Identity of Israel is exactly what is meant by the expression of "the manifestation of the sons of God." This term only applies to the ten tribes, and is very tellingly brought out by the Apostle when he, referring to the Jews, says—"They which are the children of the flesh," *i.e.*, the Jews under the Mosaic law, "these are NOT the children of God; but the children of the promise (*i.e.* the ten tribes) are counted for the seed" (Rom. ix. 8); hence the ten tribes are called the children or sons of God, and not the two. Paul, in this same chapter, referring to Hosea's prophecy at the time that God withdrew the name of Israel from them (Hos. i. 9), when they became a lost people, and speaking of the very time of their Identification in after ages, says, that then they shall "be called the children of the living God" (Rom. ix. 26; Hos. i. 10). The term, "sons of God," is the express and peculiar title given by God to the lost tribes of Israel, a term, that in its legitimacy, only applies to lost Israel: it does not apply to the Jews; the Jews are they who

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"have received the spirit of bondage again, to fear" (Rom. viii. 15), *i.e.*, though the gospel was offered to them, by their own act and deed, they elected to reject it; they preferred the bondage of the types and shadows of the Mosaic law, and are thus to this day under Moses—not so with Israel, they waited for redemption. Christ came to redeem Israel, to lead them by His Spirit, and they being "led by the Spirit of God, are the sons of God." They, Israel, the ten tribes, had "not received the spirit of bondage again," as their brethren the Jews had, but Israel, on the contrary, received the Spirit of Adoption, and though in a lost estate, were enabled to "cry, Abba, Father," by which they became "children," "heirs," "heirs of God," "joint heirs with Christ," destined in the yet future to be with Christ, "glorified together." Then Paul, himself an Israelite, goes on to tell his brethren of Israel, that their sufferings, the sufferings of that very "present time," for they were then a cast out people, with very much of tribulation before them, were "not worthy to be compared with the glory WHICH SHALL be revealed in us." And what was the glory? Why, the time had then arrived for Israel to go forth to fulfil prophecy. With the very name of Israel taken from them, themselves so lost to all knowledge of their glorious origin, not knowing themselves, with this national "blindness" upon them, they were set apart by God to carry out the missions of Scripture. Led by "the Spirit of God," they were in this unknown state, gloriously to accomplish volumes of prophecy, giving life to the Prophets, and so testifying to the truth of God's Word, bringing out the Inspiration of the Bible in an age of Infidelity, to the overthrow of wickedness. These great points of fulfilment, great witnesses for God, were only to be seen at the time of the Identity of Israel, this Identity being their "Manifestation;" this was the glory comprising the "earnest expectation," the very glory the "creature waiteth for"—What? Why, "the Manifestation of the sons of God," *i.e.* the Identity of Israel, and there is nothing more than that, *described* in the vigorous language of Paul, as "Life from the Dead;" it is the same thing, and the thing that leads us "into the glorious liberty of the children of God," hence the sufferings of our kindred in the time of Paul, the sufferings of our fathers since Paul's time, a time indeed when we have been groaning under sin and misery, when we have been suffering under the heaviest calamities that could constitute a national affliction, and this for thousands of years. Yet, notwithstanding all this, the glory we shall obtain through our Identity, our coming national glory shall be so unspeakably transcendent, so intensely luminous, tangible, though inexpressible; enjoyable, though not describable; yea, so splendidly glorious as to at once wipe out the sting of suffering.

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The glory shall so completely occupy our mind that we shall willingly forget the trials and the gloom of the past. We shall have no care to re-call them to memory, because they will be unworthy to be set side by side with the reward. What reward? Why, the glory. What glory? Why, "the glory which shall be revealed in us" through our Identity or "Manifestation," which shall be to our nation as "LIFE FROM THE DEAD."

EDWARD HINE.

OUR PATH IN LIFE.

THE CREATION OF A NATIONAL BELL RINGING TIME.

NATIONALLY there are two descriptions of Bell Ringing which are brought into use at separate times; there is the ringing that denotes a calling, a time of preparation, when we are bid to assemble ourselves together; and there is the ringing chimes which not only calls to festivities, but continues with us throughout the gala time. We hope to have a mission during both of these times. For the present, and we suppose for a few months to come, our work will be to ring out the note of preparation: just as our church bells ring for the people to gather together for the worship of the Almighty, to take part in the grandest service ever given to humanity to engage in, and they are warned by this ringing that the time for public devotion is approaching. So we hope, through the medium of this journal, to ring out a note of preparation that shall call the attention of the people to the glories that are in store for them by their being the heirs of Israel; that just as the ringing of our church bells conveys by the sense of hearing, a knowledge that the hour of worship has arrived, calling their attention to the fact, so we hope to give through these pages the knowledge of such joyous tidings that shall come to us upon our identity with Israel being nationally established, as shall cause the heart of every reader to take up the theme in earnest, and tell it to others; that there may be created such a Bell Ringing time upon this subject as shall attract the attention of the Nation, giving them the first notes of preparation, in order that they may be led to a knowledge of their real history and origin, and the glorious times of refreshing for our country which this knowledge will lead to. For the present then our aim will be to create such an interest in our work, such a glow of enthusiasm in behalf of our identity, as shall cause an anxiety in each heart to speak to some other heart, and so create such a wide-spread awakening of nterest, running throughout the length and breadth of the land,

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as shall assume the proportion of a National awakening, a calling of the Nation, and so constitute a National Bell Ringing Time. When this has been accomplished, then, just as our own church bells on our sacred Sabbath-day have effected their awakening, and have gathered the people to the solemn assembly, are then hushed into silence, into that sacred stillness that bespeaks a holy calm to the souls of devout worshippers as they meet to speak to, and adore their Creator; so we hope after the ringing of our awakening bells to enjoy with the Nation a season of quiet, when all of us possessing a matured knowledge of the wonderful dealings of God with our people, with the glory of our birthright then in full view, shall then be hushed into that grand silence that can alone speak untellable joys, testifying of untold admiration, calling into play those fountain emotions of the soul, that when spoken of as soul worship, gives not the faintest idea of the hidden holy glory within, because unspeakable. Reader, this holy time of silence will come, and that soon—for the bells are ringing it in—when we shall nationally, willingly, and eagerly take up the cry, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable have been his judgments, and his ways past finding out."

Reader, be a bell-ringer and help to ring in this glory.

EDWARD HINE.

ROMANS XI. AND COMMENTARY.

THE main object in introducing chapters from the Bible in this work is to show and insist that Scripture is throughout generally addressed in separate parts, to three distinct divisions of mankind —viz., to Israel, to the Jews, and to the Gentiles, and not, as is almost universally supposed, applicable simply to the Jews and Gentiles. In order to show those parts of Scripture applying only to Israel, and not to Judah or the Gentiles, this kind of type, - - - - - - (Israel) is employed.
Scripture applying to Judah, this kind of type, - - - - - - - (*Judah*) „
Scripture applying to Gentiles, this kind of type, - - - - - - - (GENTILES) „

It is needful to enforce the instruction, that unless these three divisions are duly recognised; it becomes almost impossible to obtain a clear or intelligent perception of the true meaning of some portions of Scripture.

CHAP. XI.

1 I say then, Hath God cast away his people? God forbid.

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For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

As a proof that Paul here refers to Israel, he brings himself forward as of the tribe of Benjamin, one of the tribes of Israel, a tribe belonging to the ten, and not to the two.

2 God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession against Israel, saying,

"His people which He foreknew." What people? Simply Christians, believers in Christ? Certainly not. Christianity was but in infancy at that date. The term, "his people," could have no reference to Christians, because these being an entirely new people on the earth, God could not have "foreknown" them. The "people which he foreknew," was the people of Israel, spoken of by the Apostle in a national sense, referred to nationally in the previous verse, and in the former chapters. And this shows the absurdity of building upon this Scripture, as many have done, the doctrine of predestination in a Calvinistic sense.

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to THE IMAGE OF BAAL.

St. Paul here refers to what happened after the separation of the house of Israel from the house of Judah, when the people of the kingdom of Israel fell into the idolatry of Baal worship, recorded in 1 Kings xix. Did all the ten tribes fall into this error? No: because God had taken care at the time of the separation to reserve for Himself "one tribe" out of the ten (1 Kings xi. 32), for the express purpose of doing a grand work for Himself—see verses 35-36; and this "one tribe" whom He had so reserved, was the tribe of Benjamin, the very tribe St. Paul glories in belonging to. Most specially a "reserved" tribe.

5 Even so then at this present time also there is a remnant according to the election of grace.

"Even so," *i.e.* by virtue of the separation of the "one tribe" in the days of Jeroboam, so in the Apostle's "present time" there was this very reserve in the very same tribe of Benjamin. The wonder would have been if it had been otherwise, because by the foreknowledge of God they were set apart for this mission, the mission of heralding the glad tidings of redemption in Christ from Jerusalem, the city He had chosen to place His name there, by His death at Calvary (1 Kings xi. 36). The two tribes of Judah and Levi could not have a part in this work, because by the edicts of the Prophets they were to reject Christ, hence the necessity of a "remnant according to the election of grace."

6 And if by grace, *then is it no more of works:* otherwise grace is no more grace. But if *it be of works,* then is it no more grace: *otherwise work is no more work.*

This "remnant" was set apart by the election of grace, *i.e.* by the grace of our Lord and Saviour Jesus Christ, and not by the "works" of the Mosaic law; Christ's mission being to "redeem Israel, not Judah," so that Benjamin,

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a tribe of Israel, was set apart by the grace of Christ, and not by the types of the Mosaic law.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

Thus it is most clear, that *this* "election" has no manner of reference to the impious distortion of Scripture of a few being saved in Christ, and the many being drifted into perdition, but just the reverse. This "election" embraces the many, *i.e.* the multitudinous seed of the ten tribes, and excludes the seed, "few in number," of the two tribes. This is Calvinism turned "upside down." The election is nothing more than that of the "nation" of Israel, apart from the Jews, being redeemed from the Mosaic law.

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) until this day.

9 And David saith, Let their table be made a snare and a trap, and a stumbling-block, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

"The rest were blinded," *i.e.* the nine tribes of Israel that had allied themselves under Jeroboam, were at this time "cast out" from their land, and had for many centuries been lost. God had decreed that they should not be known as His nation (Hos. ii. 17). He having poured upon them "the spirit of deep sleep," covering to them all knowledge of their prophets, their seers and their rulers (Isa. xxix. 10). At no moment of time has this thing been done to the Jews—they have always clung to their traditions—only to Israel, showing the election to be more marvellously "of grace," not by their seeking, because they had become "the blind people that have eyes" (Isa. xliii. 8), *i.e.* they had lost knowledge of themselves, of their ancestry, yet have always nationally been predestinated, especially for the Lord's service.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation IS COME UNTO THE GENTILES, FOR TO PROVOKE THEM TO JEALOUSY.

The Apostle here declares that the fact of Israel being in captivity (and, mark, the Jews were not literally in captivity at this time, therefore St. Paul cannot refer to them) would not constitute a cause for their falling or rejection—the "election" would prevent this issue. Nay, rather, their captivity was a cause of rejoicing, rather than of sorrowing; because in going after them to proclaim to these "lost sheep of the house of Israel" their redemption in Christ, he had the opportunity of proclaiming "salvation unto the Gentiles" also, thus a double work was done.

12 Now if the fall of them BE THE RICHES OF THE WORLD, and the diminishing of them THE RICHES OF THE GENTILES, how much more their fulness?

Then the intelligence of the Apostle causes him to look far a-head, and he sees, with the sight of glory, that if the captivity and "loss" of Israel in their poor, fallen, and diminished estate, be really a means for benefiting

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the Gentile world, by proclaiming to it the gospel of Jesus Crucified; that if they would accept for themselves what was offered to this captive people, even if they mixed up with the precious truth the false system of the Roman Church, why, what would the nations do when the time of Israel's fulness came?—the time of their Identity, accompanied of all the glories of their restoration? St. Paul evidently had his eye on the declaration of the Prophet, who, speaking of the times "after this glory," says that "many nations shall be joined to the Lord." If the small things done among the Gentiles in his day were glorious, what shall be the Gentile glories, when the "fulness" or Identity of lost Israel takes place? In the sight of this glory he speaks to the Gentiles.

13 For I speak TO YOU GENTILES, inasmuch as I am the apostle OF THE GENTILES. I magnify mine office:

Because St. Paul calls himself "the Apostle of the Gentiles" we are not to suppose that he gave up the greater commission imposed upon him by the emphatic command of Christ, that of going after "lost Israel." The fact of his anxiety to find out the synagogues disproves this foolish notion. The Gentiles would have nothing to do with synagogues. He could only get at Israel through them. His apostleship to the Gentiles was a second commission. He got at them in the highways and byeways.

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the RECONCILING OF THE WORLD, what shall the receiving of them be, but life from the dead?

As shown elsewhere, the mere dispersion as a cursed people of the Jews, deniers of Christ, and despised everywhere, could never reconcile the world to Christ; but the "casting away" of Israel out of their land that they might ultimately fulfil the decree of prophecy, by being the means of blessing "to all the nations of the earth" in the preaching of the truth as it is in Jesus—this has indeed been the means of "reconciling," if only to a moderate extent. Then the Apostle, again fired with the vision of the grandeur of the Identity, showing how vastly important he deemed it, is led to exclaim that, If the "casting away," or captivity, or lost estate of Israel, has in this way been the means of imparting Christian life to the Gentiles; that if by the efforts of our missionary organisations we have effected reconciliation in more or less degrees, what shall the receiving or Identity of Israel become, but LIFE FROM THE DEAD? Our missionary work is essential, Biblical, and by no means should it be given up. Nevertheless, its efforts may fairly be compared with that of "ducks upon a mud wall," by which is meant that there are almost as many steps taken backward as forward, whereas, God promises that mission work, under the influence of the Identity, shall be all forward, always successful, with never a failure. Then surely the drift of St. Paul's teachings for these times, is to show that the "short cut" for missionary glory—indeed, the only sure method of attaining the climax of success, is through the agency of the Identity, and not through the costly machinery of our present appliances.

16 For if the first fruit be holy, THE LUMP IS ALSO HOLY; and if the root be holy, SO ARE THE BRANCHES.

17 *And if some of the branches be broken off,* AND THOU, BEING

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A WILD OLIVE TREE, WERT GRAFFED IN AMONG them, and with them PARTAKEST OF THE ROOT AND FATNESS OF THE OLIVE TREE;

St. Paul here speaks of Israel as having once been a compact family—that was, when they were united as twelve tribes, but that in his day "some of the branches were broken off." The branches were the two tribes of Judah and Levi—that alone compose the house of Judah. St. Paul's tribe, that of Benjamin, was not among the "branches broken off." It is important to note this, because a popular error consigns Benjamin to Judah. This error is terribly in the teeth of Scripture. The Apostle's tribe belonged to the "first fruits" which was "the root" comprising the house of Israel, whom Christ specially came to redeem, and by the breaking off of the two tribes of Judah, an opening was made to graft in the Gentiles into Israel's faith in Christ.

18 BOAST NOT AGAINST *the branches.* BUT IF THOU BOAST, THOU BEAREST NOT THE root, but the root THEE.

19 THOU WILT SAY THEN, *The branches were broken off,* THAT I MIGHT BE GRAFFED IN.

20 *Well; because of unbelief they were broken off,* AND THOU STANDEST BY FAITH. BE NOT HIGHMINDED, BUT FEAR:

The branches broken off were "natural branches." Why were they broken off? "Because of unbelief." Unbelief in Christ; then it is quite evident that these natural branches did not comprise any of the ten tribes, because these were all set apart specially "to show forth His praise;" whereas history gives us the fact, that the two tribes comprising the Jews are to this day in unbelief, therefore they must be the branches broken off.

21 *For if God spared not the natural branches,* TAKE HEED LEST HE ALSO SPARE NOT THEE.

That is, if God spared not the Jews, who were the natural branches, take heed that He spare not you Gentiles.

22 BEHOLD THEREFORE THE GOODNESS *and severity of God; on them which fell, severity;* BUT TOWARD THEE, GOODNESS, IF THOU CONTINUE IN HIS GOODNESS: OTHERWISE THOU ALSO SHALT BE CUT OFF.

Who fell? The house of Judah; and the severity of God's curses are with them to this day. Severity upon the Jews, but goodness toward the Gentiles.

23 *And they also, if they abide not in unbelief, shall be graffed in; for God is able to graff them in again.*

If the Jews continue not in the rejection of Christ, God will "graff them in again." This is in perfect harmony with the prophets, who have declared that a time will come when they shall receive Him whom "they have pierced and mourn." Then they "*shall be* graffed in."

24 FOR IF THOU WERT CUT OUT OF THE OLIVE TREE, WHICH IS WILD BY NATURE, AND WERT GRAFFED CONTRARY TO NATURE into a good olive tree: *how much more shall these, which be the natural branches, be graffed into their own* olive tree.

This view of matters, makes the success we have achieved through our missionary operations the more wonderful. We, the people of Israel, have

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gone forth to preach the gospel to the Gentiles, offering them what was naturally repugnant to their feelings, because "contrary to nature," and yet we have gone forth in such a masterly way as literally to secure a large measure of success among them. They have been, to an extent, graffed into the faith of the "good olive tree" of Israel.

It is well to note how beautifully the three descriptions of people are introduced into this one verse, and what confusion this verse contains unless we understand these distinctions:—1st, There is the "good olive tree" of Israel; 2nd, The Gentiles, "wild by nature," graffed in; and 3rd, The Jews, "the natural branches broken off."

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, UNTIL THE FULNESS OF THE GENTILES BE COME IN.

The Apostle in this verse has returned to address his own people, the people he was addressing particularly in the commencement of the chapter, the entire drift of which is to bring out St. Paul's leading and grandest conception, that if during the time the ten tribes became lost in captivity the Gentiles would, in any small extent, become willing to partake of that redemption wherewith they themselves had become a redeemed people, what would the Gentiles do when the time of their (Israel's) restoration came. Then Israel might have said, If this be so, it would be better to have the restoration effected at once. When St. Paul has to explain: in effect, he says, Not so; Christ has yet to be preached to the Gentiles. "How shall they hear without a preacher?" "How shall they preach except they be sent?" To preach Christ it would be needful to show the predictions of His coming told forth by the prophets. The Old Testament would have to be used, and its teachings enforced, or the preaching would not be intelligible. To do this, Israel, in their mission of preaching, would have to be constantly repeating the history of their own people, because not only the Old Testament, but the New also, is in bulk literally the history of Israel. To take this to the Gentiles, declaring before them their own history, would only make them "wise in their own conceit." This would never do. It would defeat the object of their preaching. If they knew themselves and were prudently modest, their modesty would prevent them from preaching; or if they did, the Gentiles, knowing who they were, would attach conceit to their notions, and openly reject their missions; hence it became needful for their ancestry, their origin, to become rapt up in "mystery." There never has been any "mystery" attached to the Jews. We know all about them; and it is impossible ever to attach "mystery" to what is thoroughly understood. This mystery was only to apply to Israel. And what was the mystery? Why, that they were to remain a lost people; they were not to be known as God's nation; they were to be called "by another name." (Isa. lxv. 15.) Not by the name of Israel. Blindness of origin was to come upon them. They were to become preachers about themselves, not knowing that they were the people whom they talked about, and this to effect the considerations just referred to. Why this very fact, when it becomes known to the Gentiles, will have a mighty effect in inclining them to receive the Bible as the Word of God. The grandeur of the idea stamps Inspiration upon it. It is a sublime conception from the mind of the Almighty. Hence, the Apostle seeing this, tells his "brethren" that "blindness in part is happened to Israel until the fulness of the Gentiles be come in." They should be ignorant of their ancestry, yet not of the redemption Christ brought to them—a "blindness in part" only; and this was only to last until the Gentile nations became so full as to require emigration schemes to relieve the

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overcrowding of their countries. Verily, this very time the "fulness of the Gentiles" has now set in; therefore, the time for the Identity of Israel has arrived—a glorious time, as the next two verses declare.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

Many readers of my *Oxford Wrong*, p. 180, have expressed themselves satisfied that it is there indisputably proved that the term, "all Israel," alone refers to the ten tribes, and does *not include* the two; so that to say, "all Israel shall be saved," is simply the equivalent of saying that the ten tribes shall be saved. And when does this salvation embrace them? Most certainly the whole thread of the argument fixes this time to be the time when their "blindness" is to be removed. This is in perfect harmony with the Prophets, who have pointed to the time of Israel's Identity as the time when they should become "the righteous nation." This is the time of God's covenant with us, the British nation; the time when God will take away our sins; at present only a tithe of our seed are godly; then the whole of our race shall be saved in Christ, so that this splendid chapter unfolds to us two grand glories that shall accrue upon our Identity with Israel being nationally established: life from the dead to the Gentile peoples, the whole outlying heathen world, and a national righteousness being imparted to our nation when our sins shall be taken away.

May I not appeal to the reader and ask—If a commentary, conducted in this plain, practical, and comprehensive manner is not infinitely superior to those vague, loose, and unnatural applications of Scripture, so commonly and painfully in vogue among commentators generally? Surely Scripture, applied in its pure and natural signification, must be effective; and if this chapter was carried throughout the land in its national aspects, it follows it would then make its legitimate sway, which it never has, and never can do, if its national bearings are shorn, in order to confine its teachings within the narrow precincts of a congregation, or what is worse, drifted into merely a personal and individual experience.

The rest of the chapter is so plain as not to require comment, and, moreover, space is becoming valuable, so that we can finish in undisguised wonderment at "the depth of the riches, both of the wisdom and knowledge of God," and, indeed ask, "Who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto him again?" Brethren, let us ever remember that, "of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen."

THE TRUTH OF CHRISTIANITY DISPLAYED IN THE COLOURED GARMENTS OF THE HIGH PRIEST.

By Major R. W. D. Nickle, of Stuttgart.

As the high priest appeared in the temple of God arrayed in the gorgeous garments of beauty and holiness, his breast-plate sparkling with the gems of the twelve tribes, a group of remark-

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able colours was displayed to those who beheld him, and the question which arises in the mind is—Were the people at that time aware of the meanings attached to these colours, or was it a secret confided alone to the high priest who wore the breast-plate containing the mysterious urim and thummim upon his heart? (See Exodus xxviii. 5, 6, 8, 15.) The question is an interesting one, but we cannot answer it satisfactorily, as Scripture is silent on the subject.

The high priest was appointed by Jehovah to offer up sacrifices for the sins of the people, and he alone was permitted to enter the holy of holies and communicate with the Divine Presence; he stood in the highest position ever held by man, for he was the earthly mediator between Jehovah and man, and was a type of the heavenly High Priest who was to come; and the colours upon his garments bore testimony that his office would be abolished when the Great High Priest came to offer up the last great sacrifice of himself, not only for the sins of the children of Israel, but for the sins of the whole world.—(See Hebrews ix. 11, 27, 28; x. 12, 14.)

The colours alluded to stand thus, and are mentioned four times in the same chapter—namely, gold, blue, purple, scarlet, and fine twined linen.

In the first place, it is to be observed that the term *yellow* is only mentioned once in the sacred writings, and refers to the dove, the emblem of the Holy Spirit. (Psalm lxviii. 13; John i. 32.) Gold was the representative of that colour which was so freely lavished in the adornment of the temple and those things pertaining to it; it is one of the primary colours in light, and is the representative of the light of the Holy Spirit.

Blue is the representative colour of Jehovah, the Father. (Ezekiel i. 26; x. 1.)

Purple is the representative colour of the Lion of the tribe of Judah, the Redeemer, Immanuel, our Great High Priest, the Rock upon which the Christian Church is founded.

Scarlet is the representative colour for the sins of the people, regarding which further particulars will be mentioned.

Fine twined linen is the representative of white, and further signifies the purified garments of the saints in light through the blood of the Lamb, or the Lord Jesus Christ. (Rev. xix. 8; vii. 13, 14; iii. 4, 5.)

What a testimony, then, the high priest bore upon his person of the truth of Christianity when we consider the meanings attached to these colours.

Scarlet is a brilliant dye, valued like purple and crimson for rich apparel; hence these colours were used as emblems of luxury, licentiousness, sin. (2 Sam. i. 24; Rev. xvii. 3, 4; Luke xvi. 19.)

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Crimson is a deeper dye than scarlet (the former is a mixture of red and blue, whilst the latter is that of red and yellow), and hence the force of the figure in the inspired words of the prophet, where the most free and perfect forgiveness is offered to guilt of the deepest stain. "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. i. 18; Psa. cxlvii. 16.)

Wool signifies warmth, made white through the love of God. But the black sin, or blasphemy, against the Holy Ghost is declared to be unpardonable. (Matt. xii. 31, 24.)

Scarlet and crimson being such powerful dyes from the remarkable properties of red in these hues, they were used as emblems in the service of the temple for the sins of the people and of the blood shed for their remission.

These colours were also used as emblems of honour and prosperity. (Proverbs xxxi. 21; Daniel v. 16.) Purple, which is closely allied to crimson, was in ancient times much in request amongst Eastern nations, especially the Babylonians. (Acts xvi. 14.) The robes of royalty and distinction were of purple, and hence the grossness of the insult and mockery when the Jews, at the time of the crucifixion, put upon the Saviour the purple robe.

Now, the reader will no doubt remark that these colours which are presented as symbols of that which is good, are also presented as symbols of that which is evil, and will therefore ask the question—How can they symbolise that which is good, and at the same time that which is opposed to it? "For what communion hath light with darkness?" (2 Cor. vi. 14, 16.)

We have observed that the gifts which we receive from God are often abused by man. For instance, solar light may be made use of by an evil-minded person to enable him to see how he may commit a diabolical act, an act which he would prefer to commit in the dark, but for which he requires solar light so as to enable him to perform it more completely. Would we say, then, that light was evil because his bodily as well as his spiritual eyesight was evil?

The Papal system has adorned herself with earthly materials, such as gold, scarlet, crimson, and *purple*, so that she may rule over the earth and appear beautiful. She has decked herself in garments of fine linen to enable her to appear outwardly, and to convey the idea that she is inwardly righteous. But these symbols which adorned the person of the high priest of Israel *cannot be symbols or signs that are evil, as these colours proceed from and retire into light;* but they are presented to the observation of mankind for the purpose of showing how these beautiful colours

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have been abused *by being taken to represent that which they do not*, and how the Papal system has *stained* her priestly garments with scarlet, crimson, and purple, for the purpose of deceiving the senses *through sight*, and for those who walk by faith in the Saviour and in the light of divine truth to observe the seductive use which has been made of their colours to deceive, and by her white garments to hide and cover her guilt from those who are ignorant and follow her pernicious ways by reason of her outward appearance of beauty and purity.

For this reason, then, these material colours are presented to denote the evil use which has been made of them: for the sun shines upon the just as well as the unjust. The former knows the truth of the marvellous colours which emanate from all that is good and beautiful. The latter, from Satanic influence affecting their eyesight, view them differently, and act accordingly. *So that these colours appear as signs to direct our attention* to that system of iniquity which is mentioned in the Divine Revelations.

Lastly, we are told that Satan assumes the deceptive appearance of an angel of light (2 Cor. xi. 14), therefore let us on all occasions examine carefully the light of God's truth as conveyed to us in the sacred writings, lest we find ourselves deceived by an *optical delusion* from the evil one who is opposed to light.

We find, then, that clusters of divine meanings were attached to every part of the dress of the high priest of Israel as he officiated in the beautiful temple designed by the great Architect of the heavens, and that everything had a meaning which referred to the Christian dispensation. Yet how many there are in the present time who boldly deny the truth which these colours convey, and substitute their own devices for that which God designed for the benefit of his creatures, calling themselves priests when the priesthood was done away with in the person of Christ. (Isa. v. 20.) How many there are, like Ajax, defying the lightnings of his wrath, endeavouring to prove that the statements of the inspired lawgiver are false, not reflecting that what he wrote was certified as truth by the highest authority—"*Thus saith the Lord.*" By not accepting this authority they deny the very words which fell from the lips of the Saviour, who constantly appealed to the writings of Moses and the Prophets for what he said and did, before as well as *after his resurrection.* (Luke xxiv. 27, 44.)

May those who have in their heads the Word of God, and doubt or deny through their ignorance and blindness the truth of the marvellous light which it presents, pause and consider before it is too late. May they be induced by the striving of the Holy Spirit to yield themselves to the divine influence working within them. Let them pray to the Lord Jesus Christ,

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the Great Physician, to open their eyes to the truth, for it is written—"Him that cometh to me I will in no wise cast out." (John vi. 37.) "But if our gospel be hid, it is hid to them that are lost. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (2 Cor. iv. 3, 4; 2 Thess. ii. 10, 11, 12.)

Finally, in contemplating the person of Israel's high priest, the coloured garments and sparkling gems upon his breast, the mysterious urim and thummim upon his heart, we perceive the wisdom of Solomon, who said—"For in the long garment was the whole world, and in the four rows of the stones was the glory of the Father graven, and thy Majesty upon the diadem of his head. (Wisdom of Solomon, xviii. 24.)

POSSIBLE ORIGIN OF THE NAMES GETÆ AND MASSAGETÆ.

By J. C. GAWLER, *Colonel, Keeper of the Crown Jewels, Tower of London.*

MR. CARPENTER, in his able and interesting work, "The Israelites Found," with Sharon Turner's aid, satisfactorily traces the Anglo-Saxons, through Goths and tribes of Scythians, to the "Getæ" and "Massagetæ" of Herodotus and Diodorus. He then cites the same authors, together with Sir I. Newton and Major Rennell, identifying the Getæ and Massagetæ by date of appearance and locality, as well as by their customs and traditions with the tribes of Israel, the first of whom were carried captive by Tiglath-pilneser about 740 B.C. (2 Kings xv. 29, and 1 Chron. v. 26.) He also quotes Josephus, who states that in his days the ten tribes were still in those quarters "an immense multitude, not to be estimated by numbers."

Mr. Carpenter then offers a conjecture as to the origin and meaning of "Getæ" and "Massagetæ;" and, in chap. xii, suggests, "get" a wine press, and "mas" peeled off. His other evidence is so strong, that this or any other probable derivation might be accepted without damaging the conclusions, and, therefore, in offering what I think may be a simpler derivation, I hope I may be recognised as a supporter of Dr. Carpenter.

In 1 Chron. v. 26, I find, "Tilgath-pilneser, "king of Assyria, . . . carried them away, even (לְרְאוּבֵנִי וְלַגָּדִי la Reuvaynee v'la Gadee) the Reuben*ites* and the Gad*ites* and the half tribe of Manasseh," &c. I suggest that "Getæ," by lapse of time, and pronounced by foreigners, will do duty well for "Gadee," translated in our Bible "Gadites."

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Turning next to Numbers i. 25, I find, "Those that were numbered of them, even (לְמַטֵּה גָד l'mattayh Gad) of the *tribe of* Gad, were," &c.

I suggest in this case that, by lapse of time, and pronounced by Diodorus, "Massagetœ" will stand well for "Mattayh Gad," or "Mattayh Gadee," tribe of Gad or Gadites.

It might be asked why should the captive Israelites be called "Gadites," any more than Reubenites or Manasseites. Well, we don't know that they were. The two others might have had other names; or Gad, who has a remarkable blessing both from Jacob and Moses (Gen. xlix. 19; Deut. xxxii. 20, 21) might have had the pre-eminence (over Reuben, I think certainly). The remaining tribes, who were subsequently led away captive, would be merged in the names of those who had gone before; and it might have pleased God to retain only that name which could be slightly but sufficiently disguised until the time appointed for its recognition.

"STONES CRYING OUT."

By ROBERT KING, *Author of Chronology of Sacred History, &c.*

A FRIEND who has now gone to his rest, procured for me a copy of a work with the above-named title, by L. N. R., which has had a very large circulation, and in it I found much information of deep interest to the biblical student.

We have collected in the British Museum, stones, bricks, cylinders, and tiles, and other remains of priceless value, collected and preserved at great expense to the nation, besides those in other museums in our own country and abroad, bearing most interesting inscriptions in connection with Scripture and secular history; yet these remains are allowed to remain mere objects of idle curiosity, and considered worthy of a mere passing remark by thousands of visitors who just stare at them, and pass on, for want of the interpretation of the inscriptions they bear being published by the authorities of the British Museum, in a cheap and intelligible form for seekers after truth in connection with sacred and secular history.

I believe there are works which can be purchased by the rich for some guineas, furnishing information on the subject; but why do not the British Museum authorities issue twopenny or threepenny pamphlets with all the information that can be procured respecting these inscriptions, so that poor students can learn according to their mental ability as much as the rich "Dilletanti"?

On enquiry at the British Museum respecting such remains, I

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found pamphlets containing cursory notices of them, but on seeking further information, I was referred by the curator to the work by L. N. R., (an out-sider)! If Egyptian hieroglyphics, the arrow-headed characters, &c., can be translated, as it is said they can be, why can we not have, on authority, from the British Museum, the best interpretation that can be furnished, with photographs and transcriptions of the original, alphabets, keys, &c., which would be satisfactory to earnest students, and obtainable by the poorest.

Then there is the Coronation Stone in Westminster Abbey to which you refer. Is there not also some stone at Canterbury? And what is the correct and fullest information to be obtained respecting "London Stone"?

Is it apathy, or prejudice, or disagreement among the authorities? Or what is the cause of this locking up of such treasures of knowledge?

Truly these stones cry out against those who have the keys of knowledge, but neither go in themselves, nor suffer those who would go in to enter.

Can you, or any of your readers follow up this subject, to bring some heavy pressure to bear on the sluggish authorities, to bring them to a sense of their duty and privilege, and force them to suitable action?

THE FRENCH METRIC SYSTEM, OR OUR OWN WEIGHTS AND MEASURES.

THE French Metrical Agitators are on the move again, and if anyone should desire a local habitation for what the Poet Laureate was typifying in his noble ode to royalty the other day, as "poisoned honey brought from France," let him read the speech of Sir William Thompson, a high mathematician at the Philosophical Society of Glasgow, on the 8th of January, wherein he glosses over the errors of the French metre, and tries above everything to persuade his countrymen to submit their necks to the foreign yoke. But shall we give up our English weights and measures to gratify the hobbies of a few learned men?

Feet, and pounds, and gallons are matters of every day life to us. Shall we lengthen the three-feet rule by more than three inches and call it a metre, and also throw the whole nation into chaos by talking of *kilogrammes*, of which five make about 11 lbs, and *litres*, of which four and a quarter go to the gallon; as well may we give up limited monarchy, constitutional law, trial by jury, civil justice, and other legacies which our Anglo-Saxon an-

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cestors have left us, inclusive of our English weights and measures, which, take them all in all, cannot be surpassed.

The great advantage of the metre is, we are told, that it brings mankind into harmony with the phenomena of cosmic creation, the learned men of France having given earth commensurability to their own linear standard or unit of measure, the metre; but even here it has been shown they took a wrong feature of the earth as their foundation of reference for any "right sceptre," and right or straight measure. "They took a line drawn," observes the Astronomer Royal for Scotland, "on the round surface of the globe from the pole curving over the surface onwards to and through the city of Paris, and so to the equator, while the line, of which the sacred cubit is the 107th part, is the semi axis of rotation of the earth, or the much shorter and absolutely straight distance from either pole right to the centre of our planetary globe." "Their act," says Sir J. F. W. Herschel, Bart. "was not only a blunder, it was a sin against geometrical simplicity, and so long as the human mind remains human, and retains a power of geometry, so long will the diameter be held of more primary importance than the circumference of a circle."

Moreover it has been lately shown that our ancient Anglo-Saxon weights and measures are nearer those of perfect earth commensurability than the French; also, that they have a striking resemblance in their "chief unit essentials to the sacred metrology of the Bible." "The English inch (and the inch, says the late Sir John Herschel, is the real unit of British long measure) is to half a hair's breadth the same as the inch, or 25th part of the sacred cubit, while the quarter is almost as closely the fourth part of the Hebrew Laver, that is to say, the quarter measure by which the staff of life is always measured in our country."*

It has been indeed said that as France and Germany are greater than we are we must give in to them on the subject of the metre. But are they greater? Have not the Anglo-Saxon —east and west, the command of the sea? Are not our merchants and seamen and colonists giving language and metrology to the world—half conquered already, and yet more to be done?—Yes! it has been well said, "No power on earth will make the British Workman give up his two-foot rule."

Since then we have these our ancient weights and measures, have become accustomed to them, find them superior to modern inventions, also for the good of the nation at large, why should we give them up? Rather, if the thing is absolutely needful, let

* "Antiquity—of Intellectual Man" and other works, by Piazzi Smyth, F.R.S.S., L. and E.

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us modify them so as to make them more perfect and expansive; but let us not introduce any *radical* change whereby we should put every buyer and seller in the kingdom to confusion and inconvenience merely to gratify the unsound aspirations of a few learned men.

ANTIQUARY.

Norton Vicarage.

TWILIGHT.

By Captain HENRY EDGCUMBE NICOLLS.

AMONG the many benefits, blessings, and glories conferred upon this kingdom by the Providence of God, may be named the Twilight, which I call thes mile of God at the close of the day. There are few in England but have many times enjoyed the twilight, and derived as much happiness as from many sermons, but few have noticed the difference between the twilight *here* and in other parts of the world—no, not even travellers of great repute, or sailors. I will not assert that twilight is not from natural causes, but it is quite clear to me that the *long-continued* twilight we are blessed with here is not from natural causes, and every one that asserts it places limits to the power of God God, and thereby sins.

I am led to this belief, and these remarks, from having witnessed the twilight in many different countries, and noticed the great difference in the apparent continuous reflection, and finding it is so beautiful, and continued so long in this kingdom and in the Holy Land that it is the blessing of God, indeed his glory upon his people, the descendants of the Ten Tribes who are in this country. Having made this statement, I will try to prove it by facts; and I ask the traveller, did he ever find the twilight in any part of Europe (excepting the Holy Land to the boundary of Persia and Arabia) the same as in this kingdom, such a length of time after the sun is below the horizon? Often have I been able to read an hour and a-half after sunset. Then again, take North and South America; in every part of each it is dark soon after the sun is below the horizon; even in Peru, in which it never rains, twilight is short; as it is also in the lovely and beautiful Islands of the South Sea, in which I spent four happy years. The Marquesas Islands, Ladrones, Fair Marias, Society, Fiji, Juan Fernandez, Galapagos in the Equator, Australia and New Zealand, and the Sandwich Islands,—about which Mark Twain has lately been lecturing, (and his description of these islands as to climate, which *he* calls Paradise, is the only part of his lecture I agree with)—*all* these lovely islands have a *short* twilight.

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I will give another proof greater than all the above—viz., travel in the same latitude as England from the Land's-End, continue westward until you come to England again, and in no spot on the *sea* or *land* will you find a *long* twilight. I acknowledge, at the North Pole, in the summer, there is not what is called night, but it is not like England's twilight. I find many doubters, and many that say it is impossible. My answer is, Can anything be too hard or impossible for God? Shall any man dare say nay, or why, when God delights to bless? Did he not give light to the Israelites, and darkness to their enemies at the *same time?* Did he not continue the daylight till Joshua had triumphed over his enemies? And can God not cause the reflection of the sun to last longer on one nation than another; cannot he change the position of any world, planet, or star, in a moment; cannot he cause *this* world to drop into the sun, as easily as a child dropping a pea into a furnace of fire? May I dare presume to say why *we* are so blessed in this country above all others? Yes, I will. It is because God is loved and worshipped more by the people here, and his commandments more strictly kept, *especially* the *Sabbath,* and because the descendants of his *chosen* people are *among* them. We are promised that at eventide it shall be light—I read this historically, and it is so; yes, this blessing is upon this Island—upon Ireland, the gem of all, and *all* the islands near us that *belong* to us—another remarkable fact. And it is our duty not only to believe a thing so *manifest,* but to be humble, adore, love, and worship our God, the Supreme, who is the cause, and who proves his love to us *in* every way, every day. Everything that occurs, both politically or otherwise, portends that this great event and promise (*i.e.,* that the Ten Tribes shall be found and acknowledged) will soon be accomplished. Look at the decay of Turkey, the breaking up of the Papal power, the opening up of Egypt, yes, Ethiopia stretching out her arms to God; also, the means of locomotion in all parts of the world, which I hope to bring forward in another chapter;—all this portends that the day is not far distant when the wanderers (Israel) will be acknowledged—when Israel and the house of Judah will, in that holy land (promised by God) sing the song of Moses and the Lamb. Then will the shout be taken up by our *Colonies* in all parts of the world, and a circumnavigating *echo* will be heard, God hath turned our captivity, and the words of the Prophets will be proved and resound through the earth, "Bring my sons from far, and my daughters from the ends of the earth;" then the prayers we have been repeating and singing for a thousand years in our places of worship will be realized—viz., He *hath* remembered his mercy, *hath* holpen his servant Israel, as he promised to our *father* Abraham and his seed for ever. Yes, God will pardon,

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God will bless and turn our captivity, and the *decree* will go forth from *heaven*: To the north give up, and to the south keep not back; my people, my children, are found and *acknowledged*, bring them forth and call them by names; their winter is over, their sorrows are ended; come forth in all thy loveliness, thou chosen of God: *and a nation will be born in a day.* Then shall be literally realized, entirely independent of natural causes, but by the miraculous power of God, what has been so long predicted through the Prophet, that "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (*i.e.*, at the time of their identity).—Isa. xxx. 26.

Would that our people had the unction to pray,—

"Then, O Almighty God of love,
Into thy hands *this* matter take;
The mountain obstacles remove,
For thy own truth and mercy's sake,
Fulfil in ours, thy own design,
And prove the work entirely thine."

The prayer and hope of

AN OLD SAILOR.

Highgate, Nov., 1873.

THE SABBATH—AN IDENTITY.

By EDWARD HINE.

ONE of the most conclusive and interesting of the many Identities of the English nation with the lost ten tribes, is that of the Sabbath, and there are many highly important lessons not generally recognised in the study of this Identity. I introduce the question of the Sabbath with the hope of correcting some errors connected with its surroundings, and for the purpose of casting upon the reader a new and most momentous responsibility in connection with its consideration.

The keeping of the Sabbath is a crucial test in the Identification of lost Israel. It is not too much to say, that immediately you have found a nation, not merely tribes, but "A NATION," keeping by their national law the Sabbath-day, that you have then found Israel, because—and this must never be forgotten—the Sabbath was only and alone given to Israel, and is only and alone binding upon them; hence it is only right and proper that we should find the two tribes, those of Judah and Levi, who never have been lost in any period of time, still clinging to the "covenant" of their God by keeping a seventh day holy unto

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the Almighty; and it is equally certain that the other ten tribes, who are yet, in a national sense, most certainly lost, must be found keepers of the Sabbath—not the Jewish Sabbath, because this is peculiar to the Mosaic law, from which the two tribes of Judah and Levi never have been divorced,—but the ten tribes must be found keeping the Christian Sabbath, they having been divorced from the Mosaic rites, it having been the distinct mission of Christ to "redeem Israel." He not having as yet redeemed Judah, therefore Israel must be found nationally keeping the Sabbath-day of Christ's appointing, which is the identical day kept in our glorious old Country, and by the British race in all their Colonies throughout the world. It is also interesting to note that the mission of Mr. Edward Smith, of the British Museum, when recently sent by the spirited proprietor of the *Daily Telegraph* to Assyria, has resulted in the finding of cuneiform cylinders, by which is probably proved that our Sabbath is identical with the first Sabbath that God instituted, and the identical time Sabbath that God himself observed at the end of the Creation; therefore our Christian Sabbath may be a recovery of the pure and original Sabbath which was lost to Israel when they were under the Mosaic law before they were redeemed, and which is still lost to our dear brethren the Jews, who are yet doomed to observe the Mosaic Sabbath until their brighter days dawn upon them. Nevertheless, until redeemed, they have their Sabbath to observe, and it is most interesting to observe how tenaciously they cling to it in spite of persecution, obloquy, and almost insurmountable difficulties. As individuals let them have their due; they do indeed set us fine examples of the binding nature of religious convictions, and would to God that our religious convictions bound the people of Britain to their Christian obligations as the Jews are bound to Moses. We might well learn a lesson from the Jews in this respect, which, if acted upon, would redound to the glory of God, our Church, and our country. Nevertheless, we can rejoice in the glory that we are a Sabbath-keeping people, that our Sabbath is positively protected by our national law, and that no one, unless specially licensed by virtue of an Act of Parliament, can open a shop on the Sabbath without breaking the law of his country, justly rendering himself entitled to be considered a lawless and revolutionary fellow and a pest to society; and what is more, we are the ONLY Sabbath-keeping nation upon the face of the earth. Therefore, the fact of Israel only being bound to the Sabbath, and we only being national observers of it, we at once obtain a pure and undeniable proof that we are identical with the lost tribes. The Sabbath has never, as yet, been given by God as an Institution for the Gentiles to keep; and we challenge

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any diligent Bible student to produce a single Scripture in which the Sabbath has been enjoined by the Almighty upon the Gentile nationalities. This is a most important point, and cannot be too plainly stated. The Sabbath belongs to, and is inseparable from, Israel, but does *not* belong to the Gentiles. It was embodied as a command in The Ten Commandments, and the Ten Commandments were only given to Israel, they were never enjoined upon Gentiles. "Remember the Sabbath-day to keep it holy, . . . in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates" (Exod. xx. 8). "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" (Exod. xxxi. 16). "Ye shall keep my Sabbaths, and reverence my sanctuary. I am the Lord" (Lev. xix. 30). So that by these Scriptures it is clear that, as well as for other sacred purposes, the Sabbath is a constituted "sign" and a "perpetual covenant" between God and Israel "for ever," or, in other words, "throughout their generations;" it therefore follows that it would be an impossible thing to find Israel without this *sign*, otherwise the Word of God would become subject to unavoidable reflections, and this must always be maintained as being impossible. Taking this in connection with the other thought, that the Sabbath has not, as yet, been enforced upon the Gentiles, it then follows that Israel ONLY, of all the nations of the earth, can be expected to be found with the Institution of the Holy Sabbath in their midst. The British nation only being so found, *ergo*, we must be Israel. If we had no other Identities, this in itself would be a conclusive proof, and must be accepted by every one claiming to have an intelligent mind.

TWENTY-SEVEN REASONS WHY THE MODERN EUROPEAN NATIONS CANNOT BE PARTS OF ISRAEL.

REASON NO. I. THE SIGN OF THE SABBATH.

IF the Sabbath is inseparable from Israel, it then follows that whatever nations upon the Continent are not Sabbath-keepers, this in itself would prove that they could be no part of Israel. This point is most important, because it gives us the power to place the identity of Israel upon its proper basis, confining it within its legitimate channel. This consideration will save us from endorsing the mistakes that some of my contemporaries have committed themselves to, to wit, that of including

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the modern continental nations as parts of Israel. Calm consideration could not help showing to us that this is a most fearful mistake, and it is easy to see that, if persisted in, would seriously reflect upon the integrity of Scripture; for instance, the Germans are *not* a Sabbath-keeping people. It would be a delusion for any Christian man to maintain that they are. They open their shops, their factories, their theatres, their pleasure gardens on the Sabbath. They hold their reviews, their State receptions, their grand concerts on the Sabbath. In our own country, perhaps, half of the very few shops we find opened on the Sunday are kept by Germans. In London the shops so opened that most offend the eye are the cheap German confectionary shops. In certain States of America they concede to the Germans the special indulgence of desecrating the Sabbath, a privilege they do not allow to their own countrymen. So that to maintain that the Germans compose any portion of the lost ten tribes, would be equivalent to saying, that though God gave the Sabbath to Israel, yet He only gave it to be observed by a few of their tribes, and not by all; or, if we accept Mr. Wilson's theory, then God would only have given the Sabbath to one particular tribe, because he only identifies England with *one* tribe. Of course this notion is most erroneous, because God gave the Sabbath to the whole tribes of Israel, and all of them must respond to it, so that if with Mr. Wilson we say that the Germans are parts of Israel, then, the fact of this people not being a Sabbath-keeping nation, we are immediately driven to declare that the "sign" which God declared should be binding and perpetual with the whole of their tribeships has been destroyed, which would be tantamount to saying that God's statement about the "perpetual covenant" and the "sign" is untruthful. This view shows that the Identity question, which is far more important than the Reformation, constitutes a study in itself, and demands mature thought from ourselves. Because good Mr. Wilson has made certain statements, we are not right in accepting them without careful inquiry, or before thoroughly comparing them with the Word of God. I consider this caution the more needful, because I find Mr. Wm. Carpenter endorsing Mr. Wilson's theory of the north-west nations, and now my good and esteemed friend, the Rev. Robert Polwhele, Vicar of Avenbury, has just issued a most choice book upon the Identity of Israel, entitled "The English the Descendants of the Ten Tribes;"* but his opening sentence does not commend itself to my judgment: he says—"Our subject is the Israelitish origin of the modern European nations, but chiefly of the Anglo-Saxons." I very strongly urge the perusal of Mr. Polwhele's

* S. W. Partridge & Co., 1s. 6d.

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book; it is full of wise, Christian, and valuable research; it is the more valuable, because it is the voice of a clergyman, another testimony from the Church of England; but I also very strongly protest against his notion of including any of the modern European Continental nations into any heritage with Israel. As shown, the Germans do not keep the Sabbath, neither do the Dutch, nor the Swedes, nor the Danes, nor the Scandinavians, nor yet the Belgians; and, as all the tribes of Israel were by the fixed decree of God to be keepers of the Sabbath, it follows that these modern nations named, not doing so, cannot possibly be parts of Israel; *ergo*, Mr. Wilson, Mr. Carpenter, Mr. Polwhele, and some others, must be in error as far as this consideration is concerned. The theory is as absurd as it would be, were we to insist that half-a-dozen paupers were to be included in the next of kinship to the Rothschilds or the Marquis of Westminster, when there was no relationship. And the importance of the point is strikingly illustrated by the Tichborne trial, where we find the Government willingly spending nearly half a million of money in testing a claim to a kindred of family; doubtless already over a million of money has been spent over this matter, showing how intensely important it is considered by those interested, that the heritage should not pass into the hands of strangers. It would be a terrible injustice to righteousness and honesty if might and not right gained the victory; and so it would be a woeful calamity, and a terrible blow to rectitude and justice, if these modern European nations, being Gentile peoples, were allowed to be included and to participate in the glorious heritage of Israel. Thank God, it is impossible that this could be done, because, by allowing it, God's plans and purposes would be overruled and cast on one side by the will of man—the integrity of the Scriptures would be destroyed—the jots and the tittles of prophecy, that Christ declared should all be fulfilled, would become failures, which would justify us in receiving others of God's statements with doubt and caution. This is what would result by admitting these modern north-west nations, or Gentile peoples, as legitimate claimants to the estates and prerogatives of Israel; and, as God works by the use of means, I cannot but be grateful to Him, that He has gifted me with a strong feeling upon this point, because, by the power of this earnestness, instruction and thought must be conveyed to the mind of the nation that shall counteract the influence of the error, as far as it has gone; and though the effort is weak, I am encouraged by the thought, that the Lord deigns to use weak instruments to confound the wisdom of the great; and I have faith to believe that the means here employed is accepted by the Lord, as doing Him right service.

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As promised elsewhere,* I introduce this, the "Covenant of the Sabbath," as the first of Twenty-Seven Reasons why the modern north-west European nations cannot be any portion of the tribes of Israel. I recapitulate the argument—God declares the Sabbath to be an indissoluble fixture in all the tribes of Israel, for the two as well as the ten, and the ten tribes as well as the one tribe of Manasseh; *i.e.*, the thirteen tribes in all, are to hold to the Sabbath as a "perpetual covenant" between themselves and God. It is not possible that any one tribe could dispense with it, because it was to constitute "a sign" between God and them "for ever;" therefore, the modern north-west European Continental nations not being Sabbath-keeping peoples, are destitute of the *everlasting sign*, and not having the sign, they cannot be parts of Israel. Twenty-Six other proofs shall follow.

EDWARD HINE.

THE LATIN NATIONS CANNOT DESECRATE THE SABBATH.

THE identity of Israel becomes a corrective of many errors, and gives us a flood of light upon many subjects. By its study we discover that the Sabbath was only given for the observance of Israel, and has not been given to the Gentiles. Then, what ignorance on our part! What tokens of a misinformed mind for us to make it a matter of wonder and anxiety, to feel pained and shocked at finding the Latin nations not observing the Sabbath-day. If the Sabbath has not been given to these Gentile people, what right have we to expect them to observe it? If it has not been given to them, then it is not binding upon them. If it has never been enforced upon them, then they cannot be charged with a violation of the day, for if they have never been commanded to keep it, then they cannot break it. There cannot possibly be any disobedience in our not doing what we have never been commanded; hence it becomes apparent that it is a sure sign of a defective acquaintance with Scripture—of a want of knowledge of God's plans in ruling the nations of the universe, when we find our own country folk, though really Christian people, astonished and perplexed at finding the French and other people non-observers of the Sabbath.

I know that this view is not generally held—that English Christians have been accustomed to regard these peoples as Sabbath-breakers—that it has been a common thing to hear our ministers, when they have returned from visiting these

* England's Coming Glories, p. 203.

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peoples, talk from their pulpits about the awful, shameful, and wicked desecration of the Sabbath upon the Continent—that good meaning people have attempted to make capital out of it, by forming Continental Sabbath Observance Societies, and that the unwary public have been asked to contribute their pounds for the benefit of its secretaries, committee, paper-makers, and printers, that guineas have willingly been parted with, under the delusion that, in a few years, the great object would be gained; and yet the whole thing has ended in delusion, and will so continue until God himself sets His own remedy in motion. The Latin nations have not been required by God to keep the Sabbath, neither have the modern continental north-west nations, therefore it is impossible to charge them with Sabbath desecration. It can positively be said that Sabbath desecration is a sin unknown among these nations. The Sabbath can never be broken upon the Continent, except by the vileness, the baseness of our own countrymen, who, alas! too often when visiting these countries, fall into their usages,—poor, weak, half-idiotic Englishmen, who have not the stamina or boldness to yield to the obligations of their country—who bury by their folly those grand motive powers that sustain and make our country superior to all others upon the face of the earth. These—these English traitors! these false-hearted citizens, destitute of that patriotism that ennobles and exalts; these, and these alone, are they who basely and wickedly desecrate the Sabbath upon the Continent. The Frenchman, the Spaniard, cannot do this; the Englishman can.

THE NATIONAL SUNDAY LEAGUE DEFEATED.

THE point embodied in the preceding article on the Sabbath fixes upon our nation an identity with Israel, and establishes this day as a constitutional "sign" between God and ourselves throughout all time—one decreed by Him to be held by us "forever"; therefore it becomes a vain effort for any party in our empire to try to wrest it from us. It is painful to have to acknowledge that we have an organisation in the country whose object is to destroy the sanctity of the Lord's Day. In the form of a League, they have been at work for several years, endeavouring, by the pressure of a strong opinion, to effect the opening upon the Sabbath of our public museums, picture galleries, palaces of art, libraries, and such places of public resort as are under the direct control of the State. They organise Sunday excursion trains, and by schemes do in some measure realise what, if effected by ordinary means, would amount to

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positive and flagrant violation of law. As a means to effect their object, they have sought to enlist the sympathy of public men of a certain mark—men of position, men of acknowledged literary attainments and notoriety—and have extracted from them written opinions in favour of their object. Unfortunately we have many Jannes and Jambres in our midst—"men of corrupt minds, reprobate concerning the faith." I hardly know why I should say *unfortunately*, because, looked at in one sense, it is really fortunate that we have such men. Christ distinctly told His disciples that, at or about the time of the identity and restoration of Israel, "iniquity shall abound, the love of many shall wax cold." And St. Paul instructed Timothy "that, in the last days" (which are these), "perilous times shall come," telling us as distinctly as our Saviour had spoken, that "men shall be lovers of their own selves, covetous, unthankful, unholy, truce-breakers, false accusers, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." That these are the very times that both Christ and the Apostle referred to is most clear. We have many, many facts to prove this, not to mention more than that of our ritualistic clergymen, having the *form* of godliness *without* the power, leading "captive silly women," who alone, excepting a few of the idiotic class, fall into the foul snare and diabolical scheme of the Church of England confessional. Therefore, having these *lawless* "traitors," these "unholy" oath-breakers, springing up at the appointed time, we are led into a position to cope with them. We know how to act, —the course to take. We are instructed to avoid them; we are not to be influenced by their opinions; we are to treat them as suspicious persons; every statement from their lips we are to receive with caution; we are to esteem them as "heady" people, expecting them to indulge in high-flown sophistries and fine-drawn theories of science, "falsely so called." Indeed, their existence need not alarm us, because there is a limit set by the Almighty to their power. He will suffer them to go so far, but no further; therefore they can never succeed in their great aims. An uncompromised defeat stares them in the face. The very excesses of their extravagances will help their retreat, because thus is it written,—"But they shall proceed no further: for their folly shall be manifest unto all." Let us thank God for this revelation; it not only applies to the infamous confessional scheme, but also to the labours of the National Sunday League, who have flooded the country with hand-bills and placards, attempting to make out that science has been retarded by our "sign" of the Sabbath; that ignorance, immorality, profanity, &c., has been fostered thereby; that we have reached the very stages that the giving of the Sabbath was intended to avoid; that, therefore, it has

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failed,—the drift of their sophistry being, that it should be abrogated. They have set forth the mode the Continental nations observe this day, enumerating a list of alleged advantages, and asking for the influence of the country to secure a Continental Sabbath for England. Failing in this, failing to remove the deep-seated religious opinion prevalent throughout Britain, they have sought an open attack upon the Sabbath itself—they have tried to convince us that it is founded upon error, or that true religion can exist without being attached to the Sabbath. In their ignorance they have treated the people as though they were a Gentile nation. They secured the services of the late John Stuart Mill, who, in an elaborate manifesto, deliberately stated his opinion that the Sabbath was a Divine institution; and it is only fair to state that Mr. Mill intelligently arrived at the conclusion I have advanced in the foregoing papers—that, though it was of Divine origin, as an institution it only belonged to Israel; that the Almighty did not command its observance upon any of the Gentile nations of the earth; and then, concluding that we were a Gentile people, John Stuart Mill declared that we as a nation were under no obligation to observe it, bringing forth his strong point that "it was only strictly binding upon the Jews." This the National Sunday League eagerly caught at. To them it was a beautiful device; they had the whole thing printed upon a large poster, taking special care that that one clause should come out in bold type. Thus John Stuart Mill's opinion, that the Sabbath "was only strictly binding upon the Jews," was extensively placarded upon the walls of London, and the hoardings of the country, in a bill emanating from the League office, by which must be understood that they accepted and endorsed the opinion that the Sabbath "was only strictly binding upon the Jews." And what follows? Why, that the Sabbath, being only strictly binding upon the Jews, and they being simply a part of Israel, and the British being identical with Israel, that thereby the Sabbath becomes strictly binding upon the British; so that, once get the nation to become acquainted with the fact of their identity, the League will be obliged to confess that the Sabbath is binding upon our nation, with all its dependencies. Hence there is before the identity the issue of the sure and certain defeat of the National Sunday League. Knowledge is truly a power. This we can experience by the knowledge of our Israelitish origin, because by it we can know that truth must prevail, and that the Divine command of the "sign" must be dominant. We may hear about the spread of infidelity, the proceedings of unholy and lawless clergymen, the operations of the so called National Sunday League, but we need not be at all uneasy,—there is no need for alarm. They

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are but attempting what they never can succeed in, because "their folly shall be manifest unto all."

IS THE SABBATH A TYPE?

A Reflection.

Is the Sabbath a type? I do not wish to speak with authority upon this point, but merely to offer a few remarks.

There is a wide-spread opinion that the Sabbath is a type: one of very few types said to be remaining, and that it typifies rest—the rest of Heaven. I am inclined to believe that it is not a type, but simply what God himself calls it, a "sign." If a type, and a type of the rest of Heaven, then surely it would have been given from the first to all the nations of the earth, because the rest of Heaven is as much for the enjoyment of the Gentiles as for Israel. It is attained through Christ, and in Christ "there is neither Jew nor Greek,"—that is, in the eternal heavenly life there will be no distinction of races, these can only exist contemporaneous with time. If it is not a type of the heavenly rest, could it be a type of the rest of the Millennium? Here again I think the same objection will apply, because the Millennium will belong to the Gentile nationalities, as well as to the nations of Israel, and if the type is requisite for Israel, it is reasonable to suppose it would be requisite for the Gentiles. It is quite true that during the Millennium the distinction of nationalities will be kept up, because the sealing of the sealed people will not take place until then, and these one hundred and forty-four thousand are only made up by the twelve thousand from each of the twelve tribes of Israel, *i.e.*, not a single Gentile will be among them; so that this must apply to the millennial age, and not to the heavenly life: otherwise there would be distinctions in heaven, when the Scripture that declares that there "there is neither Jew nor Greek" would be incorrect, and this it is impossible to admit.

The next consideration would be, if it is a type, and neither typifies the rest of Heaven nor that of the Millennium, to what rest does the type apply? If it is a type, I could see the way more clearly; then it could only apply to the rest that is faithfully promised, and promised alone to Israel immediately upon the time of their return. This return is dependent upon the identity: it is the direct sequence of the identity. Hence, supposing the identity and restoration to be effected in seven years, then the rest that it would typify would be at our hands to enjoy in seven years. This is the rest promised to Israel immediately upon their return, and which they will continue to enjoy from

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that time until just prior to the Second Advent; that time being, as Bible readers know, the time of "Jacob's trouble." So that the Sabbath, if a type, would seem to typify the rest of Israel, between the time of their return and the time of Jacob's trouble, which is the battle of Armageddon—the battle that issues in the Second Coming of our Lord, who promises at His coming to "save the tents of Judah first." I am inclined, however, to regard the Sabbath more in the light of a "sign" to Israel than a type.

EDWARD HINE.

OUR DUTY AS LOYALISTS TO GOD AND OUR COUNTRY.

By CHARLES CASEY, *Author of "Philitis," &c.*

THE religious element in a man or nation considered as to its strength and purity, ever has, is, and will be truest test and measure of goodness, and as has been said, "The corruption of the best thing is the worst thing." So there is nothing which degrades a man or nation so thoroughly as corrupt religion. The records of history contain the most absolute proofs of this truth, as reformations in all ages illustrate the principle, which might be amply demonstrated by reference to the Greek, Roman, Hindu, Persian, Babylonian, Egypytian, Syrian, Chinese, Arabic religions, were such a review germain to the present question. But as we are concerned only with Christianity, such illustration would be out of place in the present instance. Let us then consider the Hebrew dispensation as having given place to the teaching of the Messiah; the establishment of His Church, the promulgation of the New Testament—the full, clear, explicit doctrine of the Messianic dispensation set forth by His inspired apostles, as contained in the gospel—the good news—to the race of man, and mark well, how even this clear fountain of living truth has been corrupted, and is being corrupted to the detriment of souls. To clearly comprehend this, we must take the inspired word in our hand as an infallible standard, and measure with it that doctrine which is now the great aggressive paramount question of our day. I refer to that dogma which asserts the infallibility of the Bishop at Rome of the Latin Church; the promulgation of which has raised up an uncompromising opposition from the State in Prussia, Switzerland, Brazil, France, Italy, and England, marked in a more or less degree, as to extent and force in each of the countries named, according to the practical assumption of the dogma. It might be supposed that the mere statement of this doctrine would be sufficient argument against it, if reason occupied the seat of judgment. But inasmuch as some of the leading dogmas of the Latin Church are addressed to an unreasoning faith, a credence

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which exacts a total submission of the rational faculty in man, it has, as a national consequence, been ostensibly accepted by the majority of the Bishops, only a comparatively few having adhered to their protest against it when it was promulged; and now it is as it were the standard of absolutism in thought, round which are gathered the forces of the Latin Church, to do battle with, and conquer if possible, the Protestant right of private judgment; nor is the issue simply mental, for carried out in its legitimate fulness, the syllabus aims at the subjugation of not only individuals, but states, kingdoms, principalities, and powers, a universal domination over the minds, bodies, and estates of men, Christian and Heathen. In the other countries named, this battle is simply one of intellectual force and strategy, the motives being expediency and political weal. But in the United States and Great Britain, while both these motives may have an inferior influence, the vital, primary, glorious principle of opposition is Protestant reformed Christianity. Hence it is in England that the parent society of the dogma, the disciples of Ignatius Loyola, will put forth their strongest powers to the contest; and as the Jesuits as a body, stand out among societies as the most perfect in organisation, as well as powerful and coherent in action, it behoves every Englishman worthy of the name to whom the glorious inheritance of a free Bible and private judgment has been transmitted by saints and martyrs, to do his duty in opposing the pretensions of this dogma socially, politically, and religiously. As to the issue of the contest in Great Britain there can be no doubt, if Englishmen be not recreant to their faith, and that is not to be supposed, because a living faith reflecting the inspiration of Bible truth will, as ever, triumph over a dead faith which depends for its strength on a passive reception of human opinion. The great object of the supporters of the dogma of infallibility is, and will be, to get possession of the instruction of children and youth, knowing well that the comparatively irrational and receptive minds of children and youth once impressed deeply with any idea, however absurd, will retain that impression through life, except in cases of peculiar strength and originality of mental power. Therefore, in all cases of legislation on education, a firm and unflinching stand must be maintained against concessions to the dogma alluded to, however speciously they may be advanced. "*Prove all things, hold fast that which is good,*" is the teaching of St. Paul; "accept implicitly without proof *my* assertion," is the teaching of the Bishop at Rome. "*Search* the SCRIPTURES," is the command of the Messiah; "search the syllabus," is the command of the Latin Bishop Pius IX. The assumption contained in the doctrine is, that to the Bishop of the Latin Church at

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Rome, of all the children of men, is alone given the spirit of truth, and, consequently as its corollary, the assertion that to no other is the Spirit of God granted. But what saith the Scripture? "That God giveth of his Spirit freely to those who ask it."

It must not be supposed that the minority who really believe this novel and extraordinary doctrine within the Latin Church, are insincere in their credulity; no, they are most sincere, and their belief is supported by their conscience. But it must be remembered, that the conscience is as a judge in the mind's council, which equally decrees the right and the wrong, the true and the false, according as it is enlightened by the reason and the Spirit of God, and when it is darkened, it has ever, and ever will, lend its sanction to the grossest falsehood, and the most relentless cruelty. In the records of the Inquisition, the atrocities of a Torquemada cannot be imagined of as possible, except as resulting from the decrees of a perverted conscience. The results of a sacerdotal absolutism, even when not expressed in a canon, may be seen in those countries where it had a comparatively despotic sway. Look at Italy in its social, moral, progressive character—look at Spain in the same relations—at South America, Austria, and France, even with the correcting influences of a quick intellectual power in the latter country, and then in an impartial comparison, look at England since the Reformation, and conclude then as to the relative results of absolutism and liberty of thought. This dogma is a legitimate outcome of the theology of the Latin Church, and it is remarkable that the many Bishops, Priests, and Laymen who protest against it as a new and uncanonical doctrine, find a difficulty in accepting it, while they have none whatever in receiving as true the dogma of transubstantiation, which, with the many other corruptions of the early Christian Church, have crept in, from the persistent substitution of authority for truth, instead of teaching that truth alone should be accepted as authority, and from in our time the gross error of thinking that truth is influenced by time, and error consecrated by age; also the twin falsehood, that the number of believers, the popularity of a faith, tells for its truth. But truth, being in its nature immortal, eternal, and divine, is not influenced by time, or altered by belief or rejection; a lie is still a lie though it be old in time, and believed in by ten thousand millions of men. Therefore we must reply to those who advance antiquity and numbers in support of false doctrine—"If your belief accords not with the law and the testimony, let it be anathema." "If it conflicts with the Spirit of the Word, and holds to the letter which killeth, let it be anathema." And this assumption by the Archbishop of the Latin

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Church of divine attribute, when his decrees are directly contrary to the revealed Word of God, and when their acceptance would crush out the individuality of man, and bind up his reason, conscience, and judgment, degrading that portion of his being which was formed in the likeness of God, and taking from him as a social being the sense, the prerogative of liberty, reducing him mentally and socially to the condition of a hireling or a slave, that condition to be transmitted to his posterity, it is well—it is right—it is the duty of every free-born Protestant Englishman, and all that love truth and liberty, to oppose this Moloch dogma of infallibility, and contest manfully for the "truth once delivered to the saints, proving all things, and holding fast that which is good."

THE NATIONAL CHURCH OF ENGLAND—No. I.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

As already shown in "Coming Glories," the fact of a State Church being allied with the Ten Tribes of Israel is most clearly recognised in Scripture; and Scripture also as clearly shows that it is impossible to effect her disestablishment until after the Identity or Restoration, which is the time that God promises to give us Christian unity, when the imperfections both of the Establishment and the Dissenting Church will be removed, and we shall all become folded in the sweetest bonds of Divine harmony, so realising in an intense degree the Will of our Heavenly Father.

Until this time comes, we must take things as we have them, and learn to be thankful: most certainly as a nation we cannot be too thankful to God for the fact that we have a National Church. It is one of our Identities—a most important one—because it would be utterly impossible to establish our Identity with Israel unless we had a State Church; and if this be so, it follows that its existence is by the will of God; and if so, then it becomes an error in judgment to endeavour to effect her disestablishment before the time fixed by the Almighty arrives. This much is most certain, that from Scripture it never can be effected until after our Identity is nationally accepted. However, this matter we will take up and prove in after Numbers; at present it is our wish to commence a series of papers to show that our "Book of Common Prayer" throughout its pages, positively acknowledges our Israelitish origin, and that it cannot be intelligently or really truthfully used if this origin is kept out of sight.

We commence by calling the attention of church people to

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the epistle prepared by the Church for the Twenty-fifth Sunday after Trinity, or rather the last Sunday after Trinity; and we take the point up, because by the time this magazine is in the hands of our readers, the service for this Sunday will be fresh in their memories.

The Prayer-Book makes special provision for Twenty-seven Sundays after Trinity, but it so happens, that there are not always so many Sundays to be provided for—thus, in 1871 there were only 26 Sundays, in 1872 there were 25 Sundays, and this year, 1873, there were only 24 Sundays after Trinity. And what was the consequence? Why, this: the very beautiful Collect, Epistle and Gospel provided for the Twenty-fourth Sunday after Trinity had, by the direct command of the Church—a command enforced upon her by the decree of the High Court of Parliament—to be omitted, in order to make room for the very special Collect, Epistle and Gospel provided for, and invariably to be used on, the Sunday before Advent. The Collect, Epistle and Gospel omitted, were very beautiful, full of spiritual teaching, administering just that kind of comfort and hope required by the souls of God's people. If the Collect had been used, we should have besought God to have removed the remembrance of the offences committed by our forefathers, and that led to the captivity of our people. If the Epistle had been used, our faith in Jesus Christ would have been commended, love to the saints approved, the foundation of our hope for the heavenly life would have been enforced, the truth of the gospel advocated. The fruit it brings forth, collectively and personally taught, the advantages derived from a knowledge of the grace of God, brought to our senses, faithful individual service in Christ singled out and commended, the spirit of love specially admired, the spirit of prayer exemplified, topics for prayer shown us. Indeed it would be difficult to find another epistle, with so much in little, so full of instruction, teaching lessons so desirable for the spirit of the age. Yet it all had to be foregone to make room for an epistle that, unless we are Israel, unless we can positively glory in an Israelitish descent, was altogether of an opposite description—an epistle, then, without any instruction, and literally without meaning; yea more, an epistle that, if we are not Israel, was of no earthly interest to us, and that if intended for our adoption, in a literal sense, was altogether devoid of truth—a tissue of direct falsehoods; and that if intended to be accepted by us in a spiritual sense, would be, then, a miserable jargon of absolute nonsense. In fact, I challenge the intelligence of any clergyman in the land, to fully apply to this epistle spiritual surroundings, and not commit himself to such gross absurdities as would reflect the ridiculous

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upon his ministrations. Yet this epistle is imposed upon him for use by State command, the State requiring that it should be read once a year, always on the Sunday before Advent, in all the Established Churches of the nation throughout England and her colonies, some fifty-four in number, and which surround the entire world. Yea, so important is this epistle esteemed, that it is made to occupy an exceptional place in the Trinity services, because it is the only epistle selected from the Old Testament, all the others are from the New. It is selected from Jeremiah xxiii. 5 to 8, just four verses—and turning our tide of thought, dispensing with the hypothetical, we declare that, on account of the many, the very many, undeniable proofs of our positive Identity with Israel,—proofs that no living men can gainsay, who have been challenged often, and are now boldly challenged again,—then we say on account of this very Identity: the Epistle selected for the Sunday before Advent is of the most momentous importance; it is the seal of grandeur imparted by Inspiration to our national life; it gives to us the epoch, now approaching, that supplies to us the zenith of prosperity, prior to the Millennium; it gives to us the very gist of our existence. The past, *in comparison*, is mere rubbish to the lustre and meaning that this epistle proclaims as coming to us. The fact of our being in the past, and throughout up to the present moment, a nation the most powerful, the most exalted, "high above all other," though grand, and of much importance, yet is as nothing when put side by side with the glory that this epistle has been yearly reminding us of, though our Clergy have been too much in the collapse of "blindness" to be enabled to give us the meaning it conveys. The very Collect is sublime; so conceived in the very depths of grandeur as to give it at once an advantage and pre-eminence over the Collect it supplanted in November. Its real prayer is that the Lord would "stir up"—stir up our nation to a knowledge of their destiny; that this stirring up might affect the dispositions, the wills, of His faithful people. And who else are His "faithful people" the whole world through but His people of Israel? The Latin Church is faithful to the image-worship of the Virgin; the Greek Church is faithful to their Emperor; but the British people alone are faithful to God. Emphatically they are "His faithful people," and the Collect prays that our "fruit of good works" may be brought forth so "plenteously"—that is, so completely, so perfectly—that we may fulfil our missions foreordained, the duties allotted to ourselves and to the world at large, in being the means of blessing to all the families of the earth; that we might so accomplish these "good works," solely given to our nation to bring forth; that the time might arrive when we should be "plenteously rewarded." And what is the

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reward for these good works? It is really marvellous how our forefathers, who were assigned the work of framing the Prayer Book, were guided to, though ignorant of, the truth,—how marvellously close the prayer was connected with the recorded event that was to follow in the epistle; for what is the real plenteous reward promised to Israel? Is it that they were to live and die in the narrow and loathsome bigotry of schism; or to live and die in a contemptible contention for the defence of their Establishment? Nothing of the kind. These little abominations are far, far apart from the great reward in store for Israel. They can never be "plenteously rewarded" until the time of their deliverance from captivity arrives,—the captivity involved in the ignorance of their heirship, who, when in their "islands," in their "North Country," shall have revealed to them a knowledge of their ancestry, and everything be arranged for the possession of their inheritance. This is is the prayer of Israel. It comprises the "hope of Israel," and is gloriously told forth in this remarkable epistle, wherein we are promised that such shall be the glory of the time of this return; that the glory of the return from Egypt by our forefathers shall be totally eclipsed; that the sweet tones of song and the grand swell of the hymn of praise shall no more record its event, but that, at the time when we are "plenteously rewarded," our song shall be—"The Lord liveth, which brought up and which led the seed of the house of Israel out of the *North Country*, and from all countries whither I had driven them (*i.e.*, from our colonies), and they shall dwell in their own land." This is the great reward we look forward to—an event that the prophets foresaw, that they proclaimed as to happen thousands of years in the far past, the great prominent event of their prophetic lives—yea, the great patriarchal event embodied in the living oath God swore to Abraham—still living in the promise God made to Jacob, when he had laid his head upon the Stone outside the city of Luz, which Stone we have in our possession, in Westminster Abbey, as a seal, a Stone of Witness to us that God will perform and bring to pass the great event promised in this Epistle. Well might it occupy so prominent a position. Well might it possess power to displace the Lessons of many of the services after Trinity. The Lessons of these displaced Epistles are all minor in comparison to the great event here referred to, and which must be the immediate result of our Identity being established.

We call attention to this Twenty-fifth Sunday after Trinity, with the hope that the Clergy will examine the matter, and that, at the time that this service shall come round again next year, our bell-ringing will have sufficiently awakened the interest of the people, that they may have the will to specially mark their sense of the importance of this Service. EDWARD HINE.

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JERUSALEM NEVER WAS IN JUDAH.

By T. PATERSON, *Greenside.*

FROM the very numerous references made to Jerusalem in connection with "David" and the "House of Judah," with our Saviour as coming of Judah, with the "Church," and with the future of "Palestine" and the "restoration of the Jews," the minds of many, if not of most Bible readers, have become familiarised to the idea that the memorable city was *within* the lot of *Judah;* and many commentators so give it; even ever-cautious Dr. Brown, in his article "Jerusalem," says, "it was partly given to Judah and partly to Benjamin." In tracing the subject, I shall pass over the 400 years between the days of Melchizedek and Abraham, and take its history up at the time of Joshua's allotment of the land; but first, I shall mention the various names by which Jerusalem is called in Scripture. In the days of Abraham it was called "Salem," and also the same by David in Psalm lxxvi. 2—"In Salem also is his tabernacle." It is often called "The *City of David;*" and in 2 Chron. xxv. 28, "The City of Judah," but this is an error in our translation. It is called "*The Holy City,*" because, according to Deut. xii. 11, and fulfilled in 1 Kings viii. 29—"God chose to put his name there." He also manifested his presence at the Temple dedication, and the divine symbols were also there. It is designated "*City of our Solemnities*" by Isaiah xxv. 20. "*Zion*" often applies to the whole city. In New Testament times it is always called "Jerusalem," but our Saviour pronounced it "*The City of the Great King.*" At the present day it is called "El-Kuds" by the Turks and most of the Eastern nations, which means "The Holy."

Joshua had a great battle with Adonizedek, the King of Jerusalem, and four other Canaanitish kings, on the memorable occasion when the sun stood still, and although successful in taking the five kings and slaying them, it is uncertain whether he took the city or not.

We now come to the division of the Land of Canaan, and in the 15th chapter of Joshua we find the limits or borders of Judah defined. Its eastern border was the Dead Sea, somewhere about the influx of the Jordan into that sheet of water. The *north* border starts away west by south, "facing towards Gilgal," and then *southwards* to En-Shemesh, a place not yet identified, but was probably one of the hills—perhaps that of Calvary—on the north-west side of Jerusalem. The boundary again took a northerly turn, then westward for several miles, returning in an almost parallel line eastward with two southerly

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bends, till the southern boundary reached the valley of Hinnom, along which it continued to En Rogel, and then for some miles followed a course parallel to, and southward of, the River Kidron in its eastward course towards the Dead Sea, thus leaving the entire city, the valley of Jehoshaphat, Gethsemane, the Mount of Olives, Bethphage, and Bethany, in *the lot of Benjamin.* It is true that in Joshua xv. 63, we are told, "As for the Jebusites, the inhabitants of Jerusalem, the children of Judah *could* not drive them out, but the Jebusites dwelt with the children of Judah AT Jerusalem unto this day."

It is upon this verse that the idea is based, that it was in Judah, or at all events that that tribe had a part of Jerusalem; but I hold that there is no ground for any such conclusion, because it merely says "AT Jerusalem," but not IN Jerusalem as we find of Benjamin. The border of Judah went close round the base of Zion, so the statement in this celebrated 63rd verse is quite correct when it says "AT Jerusalem," for no doubt the Jebusites had land and dwellings south of the valley of Hinnom. It is very different, however, when we come to Benjamin's claim to the city (Judges i. 21), "And the children of Benjamin *did* not drive out the Jebusites that inhabited Jerusalem, but the Jebusites dwell with the children of Benjamin IN Jerusalem until this day." Here is distinctly said "IN," not "AT" Jerusalem. Again, it is said of Judah, "That they *could not* drive them out," although they had a league offensive and defensive with Simeon; but the fact was, Jerusalem was not within their border, and therefore it was not within their province to assume to drive out the Jebusites. While of Benjamin it is merely said, "*they did not* drive them out"—that is, they neglected to do so, although they had the right to do so. Then again, if we had any doubt of Jerusalem not being in Benjamin, Josephus settles the matter in his Antiquities, Book v. chap. 1, sect. 22—"Judah had assigned to him by lot the upper part of Judea, reaching *as far as Jerusalem.*" But of Benjamin he says, "His lot was the narrowest of all by reason of the goodness of the land, for it included Jericho and the *City of Jerusalem.*" Then again, we have in Joshua, xviii. 28, when concluding the names of the cities belonging to Benjamin, it says, "And Zelah, and Eleph, and Jebusi (which is Jerusalem.")

During the time of the Judges it seems to have continued in the hands of the Jebusites, because (Judges xix. 12) we find a Levite, who was benighted in his journey, replying to his servants' suggestion to stay there—"We will not turn aside hither into the city of a stranger, that is not of the children of Israel," and so it appears to have remained unconquered until the days of David. David, by Divine permission, took up his abode at

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Hebron, and was there anointed king over his own tribe; and Hebron continued to be the royal residence for seven years, and he only went up and took Jerusalem after he had been chosen and made king over the *whole tribes*. Until that choice had been made by the unanimous voice of the entire tribes (Benjamin, of course, included), David, as of the tribe of Judah, had no right to take Jerusalem, it not being within their borders, until he had been made sovereign over *all* the tribes, after which, he of course was at liberty to fix the seat of government in the place most suitable for the wants and convenience of the governed. There is also little doubt but that this choice of a city of Benjamin was by Divine appointment as the place where God had chosen "to put his name," according to Deut. xii. 14—"But the place the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee," and it seems to have been confirmed to Solomon (2 Chron. vii. 12), "I have heard thy prayer, and have chosen this place to myself for an house of sacrifice."

I hope that by the foregoing remarks and quotations, though hurriedly thrown together, I have succeeded in showing that the "holy" and memorable city was within the borders of *Benjamin*, and that—JERUSALEM NEVER WAS IN JUDAH.

Lanark, 14th Sept., 1873.

ISRAELITISH SURNAMES OF BRITISH PEOPLE.

CAPTAIN NICOLLS has devoted much time in collecting those surnames of British people that are of Israelitish origin. He has already collected names which, taking into account a fair average for each family, would, he maintains, represent thirty-five millions of our people; as he very logically observes, if you find a people with Israel's names, surely you find the lost people of Israel. We shall give a list of these names in our next. The matter is of much importance.

THE CURSES ON THE JEWS.

BRITAIN is such a paradise to the Jews, who enjoy in our land almost an entire exemption from the woes pronounced by the Old Testament upon their people, that British residents who are not favoured with opportunities of visiting other countries might almost fancy that the Jews were not now under their curses.

Under the apprehension that such a mistake might exist, we purpose giving, from time to time, detailed accounts of the cruelly inhuman—yea, diabolical persecutions that they are constantly

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subject to in different parts of the world, even in such a country as Russia, in whose interests we are about to ally our Duke of Edinburgh, a prince of the house of David. We shall do this for two reasons; 1st, To afford information to the house of Israel; and 2ndly, With the hope of convincing the Jews that their persecuted brethren never can escape from the weight of their afflictions until they themselves have acknowledged the Identity of the ten tribes, and come forward to make that acknowledgment. If this be so, what follows? Why, for resident Jews in Britain to bewail the sufferings of their brethren abroad, and to take no part in identifying Israel, would amount to the consummation of hypocrisy. Every British Jew apathetic about the work of Identity would become justly chargeable with the crime of manslaughter and murder, because these sufferings must continue until the time of Identity: to ignore the identity is equivalent to maintaining the sufferings.

Reviews.

We have upon our table two works that we desire to call special attention to.

I. "The Israelites Found in the Anglo-Saxons." By William Carpenter. 2s. 6d. Geo. Kenning, 2, 3, and 5 Little Britain.

II. "The English the Descendants of the Ten Tribes." By the Rev. Robert Polwhele, Vicar of Avenbury. 1s. 6d. V. Partridge & Co.

Mr. Carpenter is a most careful writer, some twelve of his works, of rare research, being enumerated on his title-page. He is an unflagging devotee to history. His great points in "The Israelites Found" are his historical links; so that while it is observable in Mr. Hine's works that his mainstays rest upon the Prophetic Word, it may truly be said that Mr. Carpenter arrives almost at the same conclusions by the use of historical evidence. Mr. Carpenter's work deals with the vital interests of the nation; it gives such light and life that the nation cannot do without and must imbibe; hence, this volume is destined to take its stand, side by side, with other valuable works on national literature, becoming a standard reference book. We know not whether Mr. Carpenter is alive to this point, that it must have ultimately an enormous sale. Right and proper to.

We will notice Mr. Polwhele's work in our next issue.

Man is the only creature on this earth who is, in multitudes of instances, ignorant and helpless, while he is the only one capable of vast acquirements of knowledge. Every other creature is limited in its capacities for improvement, and most of them through thousands of generations show neither improvement nor deterioration. But man can rise to the sublimest heights of wisdom and virtue, or sink into the lowest depths of ignorance, vice, crime, and misery.

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Correspondence.

Mr. Hine will cheerfully insert letters as far as he is able, having a controversial tendency, so long as the correspondence is conducted in a kind and christian manner, and bearing upon the objects of the Magazine. The following has been received, which is so very easy to deal with, that Mr. Hine would prefer that some of his friends would take upon themselves the task of replying thereto in the next issue.

46 Melville Street, Edinburgh.

SIR,—I was lately reading your pamphlet "Oxford Wrong," and was much struck with many of your observations.

Before going over your *brochure*, I was familiar with some of the arguments commonly advanced for the opinion that our Anglo-Saxon forefathers were the descendants of the Ten Tribes, or one of the Ten Tribes. The Tribes sink from sight somewhere in that region from which the ancestors of Saxondom emerged. This for a specimen.

Some of your facts and inferences seemed to me true and just. But I must confess that some of them appear to be totally inconsistent with history and the nature of things. I am going to give you an example.

You maintain that the constituents of all the Twelve Tribes did resemble each other in personal appearance until a certain period. The Ten Tribes having gone into historical non-existence, the members of the tribe of Judah returned from the Babylonish captivity, and until the time of the crucifixion of our Lord, they were physiognomically like their *confréres* the former Israelites. But at the time of the crucifixion, and as the consequence of the crucifixion, a curse was laid upon the Jews, whereby they became that marked race. Such is your leading fact which I mean to controvert. I shall show it to be a falsity.

You allege that the Jews got their present expression of face at the time of the crucifixion. Now, sir, I meet and deny this great fact of yours by another great fact, which all qualified persons, especially pains-taking Ægyptologists are familiar with. Mummy lore is now diffused somewhat widely, because mummies themselves have been plentiful in the markets of the learned. Now, paintings taken from the sides of mummies, or mummy tombs, are in our museums claiming an antiquity as high as the Pharaohs of Genesis and Exodus, and, indeed, more ancient by a great deal. Fortunately, in several well-known representations, there are drawings of the captive Israelites—captives in Egypt when some of the pyramids were a building. And what do we find? The physiognomies of those Israelites have their exact counterparts in the faces of the natives of Jewish Poland, or of the inhabitants of the Jewish part of Prague, or to come nearer home, in the faces of the Jews of the Minories or Whitechapel. Now, sir, look on your representation and reconcile it with that great fact of history, if you can.

In short, the (alleged) disfigurement which came over the faces of the Jews when they were cursed for crucifying our Lord, is one of the mainstays of your system, without the support of which, indeed, your scheme, as a whole, cannot stand. And the pictures from the mummy tombs take away from you entirely the support on which you have been leaning. Your hand has been pierced by that Egyptian reed.—I remain, sir, your very obedient servant,

WILLIAM GILLESPIE.

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Monmouth, October 1873.

DEAR SIR,—I am delighted with your works, and often pray to be permitted to see the happy day when they shall become verified; about the fact of which—that such a day will come—I have NO DOUBT AT ALL. That the ministers of our Church should persist in treating us as a "Spiritual" Israel, and that the prophecies *cannot* be comprehended by *them*, surely must be God's own doing—an irrefragable proof of the truthfulness of their *liberal* meaning and future application. What otherwise can become of the 22nd, the 34th, and following chapters of Ezekiel in such wonderful order, so plainly, so succinctly set forth?—I remain, C. W.

Scarborough, October 1873.

DEAR SIR,—Ever since I read—some months ago—your remarks on the decimal system of weights, measures, and money, I have put against its being taught to any young persons over whom I have any influence, being assured it would never be of any practical use, and only a matter of mere arithmetical interest. Well, from the reply Mr. Gladstone has just given the deputation that waited upon him on that subject, you will consider, I suppose, as I do, that that question has got its *quietus*. *It can't be done.*—I am, dear sir, yours truly, W. H.

London, S.W., October 1873.

DEAR SIR,—Pray pardon the liberty I take, and permit me to express my deep interest in the subject you have so much at heart. I have read your four pamphlets and re-read them. They throw a flood of light upon the prophetic pages of the Bible. By your writings you have indeed, so to speak, "from the noise of jargon-teaching schools led forth to true philosophy." I trust, our nation when it comes to recognise this truth generally, will not at all give way to arrogance. God's selection must be designed for the blessing of the *whole race*, and I like to dwell on those passages which show our past and future destiny in the evangelisation of the world.

On introducing this subject (as I think) to others, I am often surprised to find they have read your pamphlet and are quite in harmony with your views.—I am, yours, R. P. T.

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LIFE FROM THE DEAD.

Romans xi. 15.

JANUARY, 1874.

GOD REQUIRES THE IDENTITY OF HIS PEOPLE ISRAEL.

THE Identity of Israel cannot be a matter of indifference to any of God's people. It is not difficult to prove that a sincere confession of anxiety for the glory of God, and a self-justifying indifference towards the literal affairs of Israel, would testify to a lamentable non-acquaintance with the Word of God. The Almighty has promised to beget himself glory through the special use of His people Israel. It is a strong point in the Identity of the British people with lost Israel, that God has used the British nation to show forth His praise, by virtue of His promise made to Israel—"This people have I formed for myself, they shall show forth my praise." If we could show another people more abundantly showing forth the praise of God, our Identity with Israel would fall. This Scripture, quite as much applies to the future of Israel as to the present. If we have glorified Him by showing forth His praise in the past, we shall far more abundantly do so when our Identity is accepted. Many Scriptures teach this. It is God's fixed decree to "Glorify himself in Israel." It was for this express purpose that they were "separated" and set apart from all the other nations of the earth. It is a libel against truth to suppose that Israel was not to continue a "special" and "severed" people from the Gentiles throughout all time. The fiat, "I have severed you from other people that ye should be mine" (Lev. xx. 26) goes forth throughout "all generations." "For thy people Israel didst thou make thine own people FOR EVER." "We will show forth thy praise to all generations." Christ himself had a two-fold object in His work; He was "a light to lighten the Gentiles," and being this, he became, secondly, "the glory of his people Israel." Hence Israel was a special people from the Gentiles in His day: and the fact that during the Millennial age, there will be twelve

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thousand sealed from each of the twelve tribes of Israel, proves that Israel will remain a special and separated people during that time also; hence, Israel must be a separated people now. If they are not identical with the British nation, where are they? It is a vital question to the interest of the Church. God requires that they should be brought forth; to be laggard or indifferent in this matter is tantamount to being a traitor to God, disloyal to the Heavenly Kingdom; because God has commanded that they should be brought forth.

He has not left it as a matter of choice whether it be done or not. It is His command to "Bring forth the blind people that have eyes." It is not the intention of the Almighty to bring them forth himself, He has left the work to us. God will help us in the work, but we have first to manifest unto Him our interest in the cause. Great as the glory to Himself will be, grand as the glory to ourselves will become, still we are commissioned first to make it a matter of prayer. God declares that he "will be inquired of by the House of Israel to do it for them." Are we then to say with a Brixton clergyman, it is a matter of no importance? If this teaching be right, then it would become a matter equally of no importance our asking the way of salvation. If we are justified in slighting one of God's commands, we might neglect others. It is, indeed, cruel teaching from those who should be competent to read the Scriptures aright. It is our duty to be anxious about our soul's salvation; but it is equally our duty to be anxious about the glory of God. He cannot be fully glorified until they are identified, because their Identity is the first step to their restoration; and the restoration of Israel the "second time" is the grandest of all the Biblical events of the future, save and excepting the second coming of our Lord. The Almighty, expressly speaking about the time of Israel's return, says, "Thus saith the Lord . . . . . that formed thee, O Israel; . . . . I have created him for my glory." (Isa. xliii. 1, 7.) Again, through the same prophet, we are told, "Thou art my servant, O Israel, IN WHOM I will be glorified." And again, speaking of the same people, and referring to the actual event of their restoration, God says, "Thy people also shall be all righteous: they shall inherit the land FOR EVER." Why? "That I may be glorified." (Isa. lx. 21.) So that it is impossible to sever our sense of the full glory of God, apart from the Identity and restoration of Israel. The building of a church that the people of a parish may conveniently assemble for worship is a grand thing: the ordination and appointment of a clergyman, that the people may be taught in Scriptural truths, is an intense glory. The holding of a "day of Intercession"

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praying for missionary inspiration, or the sending forth of godly and faithful missionaries to heathen parts, are important and necessary events; but all these sink into insignificance, when put in comparison with the vital and gigantic achievements that the restoration of Israel will effect. All the objects just enumerated seek after individual and isolated successes, but the return of Israel is an event that is promised by God to lead to the conversion of nations, of "many people," and of "strong nations." So that what we are now attempting in what may be termed a retail fashion, will then be accomplished with the magnitude and despatch of a wholesale operation.

It is after the restoration that we are told in Isaiah the Lord's house shall be established in the top of the mountains, "and ALL NATIONS shall flow unto it, and many people (Gentile nations) shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem." That time will not only be a grand glory for God, for his Church, and for Israel, but it will be a glory for Judah as well. Israel cannot return without Judah; they must both go "together;" hence we are told through Zechariah, when this time of restoration shall come, that "many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee. . . . The Lord shall inherit Judah His portion in the Holy Land, and shall choose Jerusalem AGAIN." From all this, it is manifest that God's chief glory cannot be until that time arrives, and that that time never can arrive until after the Identity of Israel is accomplished.

God requires that we should be about this work. The manifestation of his ancient people is a necessity to him; hence He issues his command to all who love Him, to all who embrace Christianity—"To give Him no rest until he make and establish Jerusalem a praise in the earth." Then can we be justified in asserting that the Identity of ourselves with Israel is an unimportant point, so immaterial that we can afford to become indifferent to it? Nay; certainly not. Not only is every child of God instructed and commanded to take part in the work of Identity, but it becomes our duty to insist that our clergy shall take action in the work as well. We have a right, seeing that the glory of God depends upon it, to demand from them attention to these Biblical studies. We cannot afford inaction on the part of the Church. It must be our cry that God requires his people to the front. This must be the great cause which we must put our hands unto. We must each one become teachers in the

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work, and, if needs be, teach those whose office presumably is to teach us. Let this edict go forth. God requires the Identity of his people, and thus to the help of the Lord let us "bring forth the blind people." EDWARD HINE.

ISRAEL MUST BE ABOVE EVERY OTHER NATION, OR GOD'S OATH WOULD FAIL.

IF it be essential to the glory of God, the interests of the Church, and the welfare of the world that Israel should be found, it becomes a necessary question—In what condition must they be discovered? By the promise of God embodied in an Oath, Israel was to continue a separated people from the Gentiles, and this separation was to be effected by giving to them the position of being "high above" every other nation upon the earth. It is impossible to find Israel a miserable dwindling people such as the North American Indians are, or a serving, poverty-stricken people such as the Nestorians are. If Israel were ever Identified with these subservient tribes, the whole tenure of the Bible would be destroyed, God Himself would be rendered an Oath-breaker, and would be reduced to the level of man as the Author of broken promises, of faithless declarations. If these tribes were ever really Identified with Israel it would at once become competent to the intelligence of man to produce an almost never-ending string of solemn promises, positive avowals, plain declarations, invested with all the sanctity that a Divine Oath could attach to them; to a mere tissue of falsehoods, that would there and then divest the Scriptures of any claim to be writings of any value; that would immediately take from us every obligation to place faith in any of their statements. Our very faith in Christ would be affected, because he has declared that even the jots and tittles of the Prophets, let alone the verities of the Great Almighty, should every one have fulfilment; so that if Israel were not found high above and more exalted than every other nation, Christ Himself, in this statement, would descend to an untruth. Hence, as we maintain, and still insist, that if we could once fix an untruth upon our Saviour, then we should have taken from us all justifying faith in His Incarnation, in His Atonement, in the possibility of our obtaining Salvation through His death at Calvary; and this would be the fix that we should be driven to if we accepted the statement often made: that these helpless, dying-out people are Identical with Israel, or that Israel has yet to emerge from some hidden and obscure corner. Once let these statements become nationally accepted, and what would be the consequence? Why,

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we should immediately cut away from the Priesthood all claim for respect. Take our faith in the Bible away from us, and we should no longer require the services of our clergy; and as their present position is a most high one, it would certainly follow that, as a class, they would have to submit to the positions of degraded life. The Roman Catholic clergy upon the Continent will have shortly to come to some such degradation, when the Latin nations drift into infidelity just prior to the appearance of *their* anti-christ.

These are plain statements: they are essentially true. I know that I am standing between my Nation and my God, and that time is far too precious to allow me to clothe words in unmeaning sentences so as to render them liable to a twofold meaning. The Identity of Israel is a most momentous question, and in these days it assumes an importance never before known, to study those matters that concern the approach of the Kingdom of God. We cannot use the Lord's Prayer with any consistency and be indifferent to the Identity of Israel. When we pray "Thy Kindom come," the prayer is inseparably attached to the Identity of Israel, because God's Kingdom never can come until after the restoration of Israel, and their restoration is dependent upon their Identity, the two go together. Hence, to use the Prayer, and to say we have "no time" to give to the consideration of the subject, renders the use of the Lord's Prayer a mockery and a sham. Before the beautiful petitions of this prayer can be fully realized Israel must be found, and found attached to their Covenants: hence, Israel must be Identified as the foremost Nation of the earth, high above all others, so that if there be a single nation more exalted than our own, then that nation would be Israel. If no such nation exists, if the British Nation occupies the most lofty position of all the families of the earth, then this would be proof that our nation must be Identical with these Lost Tribes.

Hearken unto the Covenants given to this exalted Nation of Israel, as far as their high position among the nations is concerned: "And God said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God,—AND WITH MEN THOU HAST PREVAILED" (Gen. xxxii. 28). "Ye shall be a peculiar treasure unto me ABOVE ALL PEOPLE, for all the earth is mine" (Exo. xix. 5). "I will make all thine enemies turn their backs unto thee" (Exo. xxiii. 27). "Ye shall chase your enemies, and they shall fall before you by the sword"—"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" (Leviticus xxvi. 7, 8). This is just what Captain Glover, the son of my dear friend, the

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Rev. F. R. A. Glover, M.A., author of "Jacob's Stone," &c., is about to illustrate before the world in the "Glover's Expedition" against the Ashantees—"Behold the people shall rise up as a GREAT LION (*i.e.*, Great Britain), and lift up himself as a young lion" (*i.e.*, our Colonies), Numbers xxiii. 24. Please mark, this was never the description of Israel when they were in possession of their land; and as upon their return they are yet to keep in possession all their Colonies, it follows, this can only apply to Israel of the present day. "His seed shall be in many waters, and his king shall be higher than Agag, and his kingdom SHALL BE EXALTED" (Numbers xxiv. 8-9). This also can only apply to Israel of the present day. "There shall no man be able to stand before you; for the Lord your God shall lay the fear of you, and the dread of you, upon all the land that ye shall tread upon, as He hath said unto you" (Deut. xi. 25). It is quite true that this did apply to Israel when they were in their land, but it equally applies to them now, because they were to be, when in their captivity, just the same kind of people as they were when in it, because they were to be "AS THOUGH" they were not cast out. "Thou shalt reign OVER many nations, but they shall NOT reign over thee" (Deut. xv. 6). "But he (*i.e.*, Israel's king) shall not multiply horses to himself;" *i.e.*, the nation shall have so much condensed and natural power as to render it unnecessary to compete with the weak Gentile powers by keeping up a large standing army (Deut. xvii. 16). "When thou goest out to BATTLE against thine enemies, and seest horses and chariots and a people MORE than thou, BE NOT AFRAID OF THEM, for the Lord thy God is with thee" (Deut. xx. 1).

The same law stands good to Israel, *i.e.*, to us, now, as is proved by prophecies given to us after the Assyrian captivity; so that if any minister tries to abolish the LITERAL, by attempting to pass a SPIRITUAL CONSTRUCTION on such passages, disbelieve him—that is, believe God in preference to man. "The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways" (Deut. xxviii. 7). We can afford to wait for the report of Captain Glover's achievements simply to give us the thousand-and-first illustration of the truth of this Scripture—"And all the people of the earth (*i.e.*, the Gentiles) shall be afraid of thee" (*i.e.*, the British or Israel, Deut. xxviii. 10). "And the Lord shall make thee (*i.e.*, Israel or ourselves) THE HEAD, and not the tail, and thou shalt be ABOVE ONLY, and thou shalt not be beneath" (Deut. xxviii. 13). "Happy art thou, O Israel; who *(among the Gentiles)* 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

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thou (Israel) shall tread upon their (*i.e.*, the Gentiles') high places" (Deut. xxxiii. 29). Note: I am told that my (*i.e.'s*) which are not interpolations, because always inserted within brackets, thus ( ), are objectionable to such clergymen as Dr. Talbot of Sheffield, but the question still remains, Has he the ability to displace them? It becomes almost a duty of the people to ask him to try on the foregoing. It may be, it would be found, like Professor Rawlinson, he would stand upon his dignity, and suppose, because defeated, that silence was the better part of valour. "For the Lord hath driven out from BEFORE YOU GREAT NATIONS AND STRONG; but as for you (*i.e.* Israel), 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 (*i.e.* Israel), as he hath promised you." (Josh. xxiii. 9, 10). "And David spake unto the Lord (and mark, we have his veritable seed ruling over us in the person of our most gracious Queen Victoria). . . . Thou also hast delivered me from the strivings of my people, thou hast kept me to be THE HEAD OF THE HEATHEN; a people which I knew not SHALL SERVE ME. Strangers shall submit themselves unto me; as soon as they hear, they shall BE OBEDIENT unto me. Strangers shall fade away (just as the aborigines of our colonies are doing now), and they shall be afraid out of their close places (*i.e.* fortifications)" (2 Sam. xxii. 44-46). "When they went from nation to nation, and from one kingdom to another people, He suffered no man to do them wrong, yea He reproved kings (*i.e.* Gentile kings) for their sakes (*i.e.* Israel's)." (1 Chron. xvi. 20, 21.) And has not this been uniformly our own case—the very counterpart to the people to whom it was promised, that when they were cast out, from their land, they should be in the land of their captivity just the same kind of people, that is, just AS THOUGH they were not cast out. "The enemy shall not exact upon him, nor the son of wickedness afflict him. . . . My faithfulness and my mercy shall be with him, and in my Name shall his horn be exalted. I will set his right hand also in the sea, and his right hand in the rivers. . . . I will make him my first born, HIGHER than the kings of the earth (*i.e.* Gentile kings)." (Psalm lxxxix. 22-27.) "He increased HIS PEOPLE greatly (*i.e.* Israel), and made them stronger than their enemies (*i.e.* than the Gentiles)." (Psalm cv. 24.)

It is quite true that these Scriptures, embodying the very Covenant of the Almighty, that Israel should occupy the foremost place among all the nations of the earth, were given to Israel when they were in possession of their land; hence is raised the question—Did they, on account of their disobedience, forfeit their claim to occupy this high position? and was the

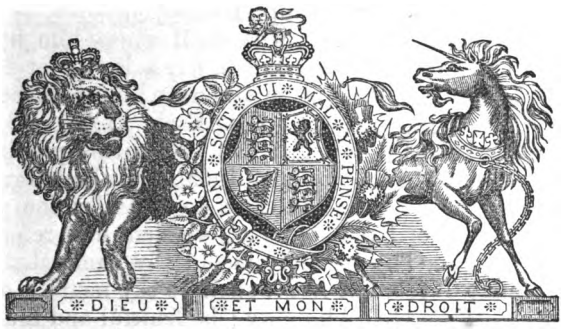
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punishment involved in their captivity invested with sufficient power to cancel the Covenant that God had made with them? The following Scriptures clearly prove that they could never be deposed from the High station God assigned to them:—"I will never break my Covenant with you" (Judges xi. 1); "The Lord was gracious unto Israel, and had compassion on them, and had respect unto them, BECAUSE OF HIS COVENANT with Abraham, Isaac, and Jacob" (2 Kings xiii. 23). And yet, during a long course of years, from Jeroboam to Jehoash, they had had twelve dreadfully wicked kings in succession. "Be ye mindful always of His Covenant, the word that He commanded to a thousand generations, even of the Covenant (*i.e.*, God's oath) which He made with Abraham, and of His oath unto Isaac, and hath confirmed the same to Jacob for a law, TO ISRAEL FOR AN EVERLASTING COVENANT" (1 Chron. xvi. 13-17); "Because thy God loved Israel to establish them FOR EVER" (2 Chron. ix. 8); "He hath remembered His Covenant FOR EVER" (Psalm cv. 8); "He will ever be mindful of His Covenant," "He hath commanded His Covenant FOR EVER" (Psalm cxi. 5-9). If we destroyed these FOR-EVER Covenants with Israel, we should at once destroy the for-ever Covenant of salvation through faith in Christ; the one is as binding as the other. God cannot break His Covenants. We are distinctly told through Micah, *after* the captivity of Israel had taken place, "Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast SWORN unto our fathers from the days of old" (Micah vii. 20). And then we have very many promises given to Israel when they were cast out of their land, that they should continue to occupy the exalted position assigned to them, thus: "They that WAR against thee shall be as nothing, as a thing of nought: . . . fear not . . . ye men of Israel! I will help thee" (Isa. xli. 8-14); "Whosoever shall gather together against thee (*i.e.*, Israel) shall fall for thy sake" (Isa. liv. 14-17); "Thine hand shall be LIFTED UP upon thy adversaries, and all thy enemies shall be cut off" (Micah v. 8). Hence Israel never can be found except as a nation HIGH ABOVE and more powerful than any other nation upon the earth; and with this sure clue from Scripture, can there really be any difficulty in identifying her?

EDWARD HINE.

HAPPINESS is the one object of all our hopes and efforts; and we must find it in the most perfect being and doing of which we are capable. It is the satisfaction of our highest faculties and aspirations. It comes in living our true life, and doing the very best we can for ourselves, which we can only do by promoting the welfare and happiness of our fellow-creatures.

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THE HOUSE OF ISRAEL AND THE ROYAL STANDARD OF ENGLAND.

By Major R. W. D. Nickle.

"Thou hast given a banner to them that fear thee; that it may be *displayed because of the truth.* Selah."—Psa. ix. 14.

In viewing light and colour as bearing remarkable evidence to the truth of Scripture, my attention was directed to observe these colours in connection with the devices upon the Royal Standard of Great Britain, and, after examining the subject, I came to the conclusion that the crowned lion signified the Lion of the tribe of Judah; that the rest of the emblems had reference to the lions, and consequently that the people of the sea-girt triune kingdom stood in a remarkable position with regard to the rest of the nations from the evidence which their standard presented, and, strange to say, without their appearing to be aware from whom they are descended; at the same time fulfilling through their *blindness* some of the grandest prophecies that could be attached to a nation.

We know that empires and kingdoms have had and still have their peculiar devices and emblems upon their standards. Macedonia had her Goat, Rome her Eagle, and Assyria her Bull, and many tribes have had theirs. Upon the standard of the tribe of Judah there was a *Lion,* and, during the march, Judah's division took the lead of the tribes of Israel. Our Lord and Saviour came from the tribe of Judah, so that one of His titles is—*The Lion of the tribe of Judah.* (Numbers x. 13; Rev. v. 5.)

In the 49th chapter of Genesis, at the 18th verse, prophetical mention is made regarding the lion; and Jacob, whose name was changed to Israel whilst on his death-bed, thus addressed his son: "Judah, thou art he whom thy brethren shall praise; thy hand shall be on the neck of thine enemies; thy father's chil-

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dren shall bow down before thee. Judah is a lion's whelp; from the prey my son thou art gone up; he stooped down, he couched as a lion, and as an old lion, who shall rouse him up? The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloah come, and unto him shall the gathering of the people be," etc., etc. (See Ezek. xxxviii. 13; Hosea xiii. 4, 7; Isa. lxiii. 1; Rev. xix. 13.) Now this prophecy was peculiarly attached to the house of Judah, and the latter verse is to be borne in mind when we come to consider the promises made to the house of Israel, to which we shall now refer. "And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name. And God said unto him, I am God Almighty; be fruitful and multiply, a nation and a company of nations shall be of thee, and kings shall shall come out of thy loins." (Genesis xxxv. 10.) And in connection with the above, let us examine the promises made by God to Abraham: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. xxii. 16.)

In the course of time the house of Israel went into captivity, for thus it is written: "And the King of Assyria did carry away Israel into Assyria, and put them in Halah and in Habor by the river Gozan, and in the cities of the Medes; because they obeyed not the Lord their God." (2 Kings xviii. 11, 12.) But afterwards they as a house were to obey the voice of the Lord their God, as it appears from the promise made to Abraham. Now the house of Israel never returned from their captivity; they left their own land 725 years before Christ, and wandered amongst many tribes until they became lost—that is, lost in name—became ignorant from whom they were descended, and of the promises made through Abraham to them. Their marks of recognition became obliterated amongst the people with whom they dwelt, and they have ever since been called the lost tribes of the house of Israel. It was them that our Lord directed the apostles to go to, as it is written: "These twelve Jesus sent forth, and commanded them, saying, Go not unto the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather *to the lost sheep of the house of Israel.*" (Matt. x. 5; xv. 24; Luke x. 9.)

Now, here is a marked difference between these two houses—that of Israel, as before stated, went into Assyrian captivity 725 years before Christ, *and never returned;* that of Judah went into captivity 588 years before Christ, *and returned to their own*

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land after 70 years captivity in Babylon. Judah, or the Jews, after the destruction of Jerusalem by Titus, became a scattered people on the face of the earth. God distinguished them in such a manner from the Gentile nations by their marked features, by their retaining to a great extent their own language, by their having no king, no government, no country, so that they are known at once by the commonest observer; whereas it has always been a mystery as to what has become of the lost tribes. Judah, or the Jews, at the present time, are few in number—they are said to amount to about nine millions; whereas the house of Israel is a monarchical nation, from whom nations have sprung, and who have multiplied as the stars of heaven, and as the sand upon the sea-shore, who possess the gates of their enemies, and who are a blessing to many nations on account of their being the messengers of God's Word: Judah, or the Jews, on the contrary, still refusing to accept the Saviour, Jesus Christ, whom they crucified, and who have ever since in consequence of that terrible act been looked upon with scorn and contempt by the nations professing Christianity.

Israel was said to be blind; Judah was called deep. Up to the present time the common opinion has been held, even amongst many ministers of the gospel, that an Israelite was a Jew, and a Jew an Israelite, blindly confounding the two together, thereby causing useless mistakes and diversities of opinion when reading that which has been called, "*the sure word of prophecy*," intended for our *learning* and *guidance* in the study of the Scriptures; but when we consider the two houses apart from each other, and read carefully the promises addressed to Israel, and those which concern Judah, and reflect upon the remarkable position of the two at this present moment, we shall see that Judah is of Israel, but not Israel.

How often has the question been asked by the Anglo-Saxon, Where are the lost tribes? And travellers have tried to prove that the Turcomans, Affghans, and others, from their Jewish features, peculiar traditions, manners, and customs, are the lost tribes, or a part of them. Now, most probably, from the celebrated Joseph Woolff's account of these Turcoman tribes, they are the descendants of Judah; and from the appearance and singular traditions of the Affghans, they also may be descendants; but it is impossible that they can be the lost tribes of the house of Israel, for this reason, that their marks of recognition apply to Judah, but not to Israel, for their characters stand widely apart from each other—the former look to the false prophet Mahommed, whilst the latter has the Word of God, and believes in the Saviour of mankind.*

* See Note A at the end of this article.

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Now let the Anglo-Saxon—who is gazing about in every direction to perceive what has become of the vast multitudes of Israel in these latter days, when the gospel has been preached to every nation (which is a very important sign that we are indeed living in times when great things are about to take place)—consider what is emblazoned upon his standard, which, when it is carried by infantry, is called by that which directs our attention to the subject of light, the *colours*.

In the wisdom and marvellous ways (so different from man's ways) of the Almighty in working out his designs for the accomplishment of that which he has promised, and which, it is to be observed, is repeated Sunday after Sunday by the Church of England, but with the eyes of the understanding closed, so that the real meaning is not seen as applied to ourselves—"that *we* should be saved from our enemies, and from the hands of all that hate *us*." "To perform the mercy promised *to our forefather Abraham*, that he would give us," etc.

Now we know that the Lord Jesus Christ, whose vesture was dipped in blood, is called the lion of the tribe of Judah (Isa. lxiii. 2; Rev. xix. 13), and in connection with this title we will, in the first place, proceed to consider the army and navy of Great Britain, the Anglo-Saxon Triune Kingdom, and afterwards examine the devices on the Royal Standard.

Every one knows that the national colour of the British army is *red*, to distinguish it from that of other nations, and that colour is remarkable from the fact that in warfare it is most conspicuous, for it exposes the soldiers to the observation of the enemy, particularly in a cultivated country, where the green fields and foliage present the strongest contrast; so that when manœuvres of a cautious nature are required to be executed, we throw out our rifles dressed in a hue of the complimentary colour to red, namely, *green*, which renders them less liable to the observation of the enemy.

Great Britain's army, then, wears the symbolic colour of the second person in the Trinity, or Him who is the great Captain of our salvation, the Lord of Hosts (Isa. lxiii. 2), who has given us for many ages a succession of victories by land and by sea, so wonderful that all nations have been astonished at the exploits of the *red* and the *blue*. These two colours combined, forming *purple*, the royal and distinguishing colour attached to the tribe of Judah, from whence the Saviour sprang, and which was the colour of the robe put upon Him at the time of his crucifixion, in mockery of his title as King of the Jews. (Mark xv. 17.) As the Egyptians were drowned in the Red Sea when they were pursuing the children of Israel, with the intention of bringing them back again into bondage; so the Lord of Hosts rescued the

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Protestant power of Great Britain from the overwhelming force of the Spanish Armada in 1588. The Lord caused the storm, scattered and sank the formidable fleet of the Anti-Christian Power at the very time they were about to land on the shores of Great Britain, with the intention of bringing it back again under the cruel and idolatrous yoke of Papal bondage; and since that time how wonderfully has this country been delivered from her enemies. Her last exploit in Abyssinia, in 1868, was highly favoured in surmounting great difficulties of a long and perilous march without the loss of a man, which was very remarkable, and finally rescuing the captives from the almost impregnable stronghold belonging to the bloody tyrant of Magdala. The extraordinary circumstances attending the accomplishment of this brilliant campaign impressed upon the minds of many at the time—to use the language of Scripture—that the Lord had indeed fought for Israel, in guiding and protecting the red soldiers in their gallant and righteous undertaking.

NOTE A.

The Affghans have a Jewish cast of countenance. They have a curious tradition, that they are the descendants of King Saul. They say that after Saul's death his body was propt up with sticks; and that the body was preserved in an upright position for a considerable time, until the ants eat away the sticks, when it fell and immediately crumbled into dust.

The lion-hearted Joseph Woolff, during his perilous journey to Bokhara, for the purpose of gaining intelligence regarding the fate of Stoddart and Conolly, describes the curious manners and customs of some of the Turcoman tribes with whom he came in contact, showing proofs of their Jewish origin; that it is the custom of these people to write upon sticks, and bead them together in a similar manner to that described in the 37th chapter of Ezekiel, at the 6th verse, these sticks denoting peace and amity with each other. These tribes have therefore been considered as some of the lost tribes of the house of Israel, and this remarkable opinion has been generally held by travellers and those who are interested in the subject. That the Affghans and Turcomans may be descendants of Judah, emigrants from the Jewish nation, is very probable, but their traditions, manners, and appearance show clearly that they are not Israelites; for their marks of identification, like those made with invisible ink, are only now gradually appearing, as the light and warmth of prophecy is being fulfilled in the appointed time for their examination and final recognition of themselves.

A SIGN OF THE TIMES.

(Extract from the Pall Mall Budget, September 29th, 1871.)

"An ambitious project has been formed by a small knot of rabbis at Frankfort-on-the-Maine, viz., to lead the scattered children of Israel back to Palestine, and to establish a Jewish kingdom there once more. Invitations to join the project have been printed in great numbers, and are by this time circulating among the numerous members of the ancient race throughout Germany; and if we may credit the report of newspapers friendly to Judaism, influential moneyed men in the old imperial capital—the headquarters of German Jews—have given it their substantial support. The

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originators endeavour to prove that the undertaking is by no means as impracticable as it at first sight seems, and remind their fellow-creedsmen that it is what they pray for—if they pray at all—three or four times every day, viz., in the 'Shemoneh Esrech,' in their noon and evening, and, in fact, in every prayer sanctioned by their law. Moreover, they interpret the Bible passage, 'Return to me, and I will return to you,' as meaning literally, that, on the Jews returning to Jerusalem, the Lord, and with them power and prosperity, will return to them."

(To be continued.)

RUDE STONE MONUMENTS *V.* THE GREAT PYRAMID

By Piazzi Smyth, *Astronomer Royal for Scotland.*

Druidical Circles.

Under the title of "Rude Stone Monuments in all countries, their age and uses," a very important volume of 532 pages, and 234 illustrations, was published last year by the most philosophical architect of our time—viz., James Fergusson, D.C.L., F.R.S., &c.

It has been Mr. Fergusson's province hitherto, not merely to describe, but to methodise the architectural works of all nations and all times, so as to illustrate the progress of the mind of man by his contemporary works, and show that an immense deal more can be done in this way, and with far greater certainty through all the earlier ages, than by appeal to literary documents —for they often did not exist at the time; or, if they did, have perished since then—while the architectural expressions of the very same age in stone, have securely survived.

After successfully disposing, then, in his earlier volumes, at least so far as his theories were capable, of Greek, Roman, Egyptian, Babylonian, Phenician, Assyrian, Chinese, and many other systems of building; wherever, in fact, there was a column, or an architrave, or a moulding, or even a squared stone,—Mr. Fergusson has advanced in his last book to a class of monuments which have nothing of that regular, finished, workmanlike character about them; viz., "Megalithic" circles, lines or curves of big rough stones placed up on end; dolmens or tables of stone raised up on two or more smaller and upright blocks; cromlechs, tri-lithons, kist-vaens, menhirs, and by whatever other names our antiquaries term those utterly rude stone-monuments, of which there are many examples in England, as at Stonehenge, Avebury, Stanten-Drew, Penrith in Cumberland; in Scotland, as at Maeshowe in the Orkneys, and in Argyleshire, Aberdeenshire; in Ireland, as at Moytura, Boyne, Lough Crew; still more largely in France, and very extensively in Scandinavia,

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and North Germany, Spain, Portugal, Italy, North Africa, and India.

Confining our attention chiefly to our own and the neighbouring countries, antiquaries had long delighted to attribute these rude stone monuments to the Druids, calling them temples of the Druids; and they had it all their own way, until very recently, when a new class of semi-geological antiquaries have arisen, who claim a strange power over time, and manufacture and destroy it for the purposes of their theories to any extent. With these men the mere rudeness of a stone monument was a proof of its excessive antiquity, measurable perhaps only by tens, or hundreds of thousands of years; and even when they found a deposit of various weapons of bronze, iron, bone, and stone all together, they separated them according to their theories, and exhibited them in that separated state, but in a spun-out manner as to time, in their Museums; the rough stone weapons by themselves, as illustrating the primeval condition of man only just emerging from a bestial condition by his own unaided powers; then the polished stone or bone implements, then the bronze, and, lastly, any illustrations of the iron age of man.

This system had not only been tolerated by, but had entangled, enchained, perverted several very Christianly inclined men amongst us, such as the late Sir James Y. Simpson, Bart., M.D., who, strangely enough, did not see that such a chronological system was directly antagonistic to the clearest and most repeated features in the Biblical history of man, his origin, his age, and his Divine lessons of the Deluge and the Dispersion. They, the Biblical on one side, and the geologico-antiquary accounts on the other, could not both be true; and that most worthy and truly religious minded, though, in society and the goods of this world, not fortunate man, William Osburn, of Leeds, author of "The Monumental History of Egypt," "The Religions of the World," &c., &c., was one of the first to point out—to me at all events—the danger of the course these new antiquarians were pursuing, and that they were mistaking medieval degradation, for primeval and original savagedom.

But poor William Osburn's testimony was little cared for; he was a poor man, broken in fortune and in health; and then he was too decided an upholder of the truth of Revelation, and the Divine Inspiration of Scripture, to be accepted by more than a very select few; or to be considered by them qualified to discuss any of the new scientific subjects of the age. Very differently, however, did the modern world hear that James Fergusson had at last taken up the "Rude Stone Monuments" as an appendix to his learned volumes on Architectural History. For all who had read those books, knew well enough that James

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Fergusson is a man who cares nothing for authority of any kind, that he repudiates any leaning to Biblical guidance, or to the Biblical age of mankind; and denies that there was anything more than human wisdom in the origin of the religion of man; they also have had pretty good proofs in his book on tree and serpent worship, of this author having already embraced the notion of man having raised himself from some very low state of primeval unassisted savagedom indeed, by steps so completely of his, man's, own making at the time, that other men can now by the gifts of their intellect alone, trace them back, and put their feet into them exactly.

Wherefore this really very learned Architectural Doctor of Law, or Legal Doctor in Architecture, having now published his long expected volume on "Rude Stone Monuments,"—what does he say therein about them? and to what extent does he put them and their sometimes supposed continued progression during long ages between us and the possibility of all mankind having been affected by the Deluge?

He begins much closer to our own time, and, as his first step, by violently disestablishing the Druids. He will not hear of their having had either part or parcel, either hand in creating, or license for using, any of those erections as temples. One of the acutest of journal keepers, either of ancient or modern days, one, too, who wrote in their own time—viz., Julius Cæsar —expressly says that the Druids were priests without temples. And it was only a weak-minded, well-meaning antiquary, under the reign of Charles II.—Dr. Stukely,—who, finding the rude stone monuments in his day unexplained, and absurdly conceiving them to have been temples, though they are totally unfit therefor,—but seeing that in that case they were temples without priests,—proceeded to join them in most unholy matrimony to the Druids of Julius Cæsar, who were priests without temples.

The Real Circle Builders.

But who, then, *did* erect the rude stone monuments, and what did they erect them for, and, above all, when?

This is the grand part of Mr. Fergusson's book; and he shows most convincingly, by his own methods of scientific and material examination,—fortified by any references that are anywhere possible to tradition or early manuscripts,—that the erection of these monuments was confined generally to the period—"Tell it not in Gath, lest the Philistines be *grieved*," — between 400 A.D. and 900 A.D.—to the period between the breaking up of the Roman Empire, which had held the nations in thraldom so long, and the regular and settled establishment of the Saxons, Danes, and Northmen. They were trophies generally of fights,

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of victories, with the tombs of the slain and sometimes the positions of the armies marked out. They are without inscriptions, because they were erected by a people in the darkest of the dark ages, who could not write; and they have no finish or ornament, because they were set up in haste by a great force of men, not stone-masons by trade, nor scriveners either, and in a very short time.

One only of the monuments has some pretence at workmanmanship—that is, Stone-henge; but there is a reason there, for it was erected after a series of fights, when peace had returned for a time, and the object was specially to commemorate the treacherous murder of three hundred British nobles. There was, therefore, a little more leisure for making that monument some approach to an architectural work; and the period was also so soon after the Romans had left Great Britain, that, although the British chief did send to Moytura, in Ireland, for the general pattern of his monument—viz., a stone circle within a circle—he introduced into it, by means of his tri-lithons, some resemblance of the funeral, but far more finished, columnar, or pilaster tri-lithons of his country's former masters.

Similarly of Maeshowe, in Orkney, and Newgrange, in Ireland, sepulture of a king was mixed up with the record of a battle or battles in the neighbourhood, and produced some more careful work, requiring time and skill, than in the mere battle monuments pure and simple; but, in any and every case, the style of the work, the iron as well as stone implements, the traditions of the land, and very frequently the coins of some two or three, and these only, of the last of the Roman emperors in Britain, announced that the date of the work was post-Christian in æra, and was connected with the re-settlement of Europe by new races during the dark ages.

Consentaneous Result of Architectural Science and Biblical Reading.

Here there was a confirmation indeed of the main argument of that excellent, but hitherto little heeded, man, William Osburn; and here, also, was an overthrow for the progressive-development and the geologico-antiquity school of antiquaries. And the worst of it for them is, that the overthrow comes from one who is almost one of themselves—quite one of themselves—in repudiating early Scripture dates and Divine inspiration gifts to early man to place him at once on a high level, wherefrom, or whereupon, to run a noble career; but a great deal better than themselves in both practical and statistical knowledge of what architecture, and almost all working in stone, both is and has been.

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A great stumbling-block is now therefore removed from the study of the antiquity of our own and many other lands; and our best thanks are due to Mr. Fergusson. These rude stone monuments of our own country, now, not only present no obstacle to our accepting the ancient Biblical history of men,—but are an earnest of the truth, the importance and the grandeur of those movements which, 1500 years ago extinguished the idolatries of Greece and Rome, and brought in the latter day men of the Bible, the Israelite Anglo-Saxons from the East, to their appointed isles in the West. But are we therefore to follow Mr. Fergusson through all architecture, and all history? Certainly not; for to whom has it been given to comprehend everything under the sun, however penetrating may be his glance into *some* things? And, while I have already indicated that Mr. Fergusson's ideas are as unhappy as they can well be as to what was the origin of religious worship among mankind, his views about the Great Pyramid, the most ancient of all architecture, though truthful up to a certain extent, are ultimately, when leaving mere stone-work, and coming to mental purpose and intention, not much better. Indeed, had his knowledge of that first of stone buildings been sounder, and his measures of it more exact, his ideas of Biblical history might have been very different from what they are. Where exactly his knowledge fails, I may presently be able to point out: but first let us attend to the mischief that he tries to do to the Pyramid scientific theory of others, by sarcastically quoting it in his rude stone monument book.

Erroneous Numerical Deductions from Rude Stone Monuments.

Not that he would presume to say that the Great Pyramid is built of rude stones. Quite the contrary. There his knowledge as an architect comes in to his own immense advantage. But, leaving that safe road for him, and coming to numbers and mathematics, which are not his *forte* at all, he thinks that all the exact science recently ascertained to exist in that building, by the late John Taylor, myself, and others, is based on such total uncertainty, or utter wideness of numerical measures, that anything, however absurd and impossible, might be established in the same manner. Accordingly, he starts the theory that, on just the same principle as I have proceeded upon at the Great Pyramid, he is justified in saying* that the rude stone circles were set out by their builders to be either 100 feet, or 100 metres, in diameter.

The intended pungency of the satire here, resides in Mr. Fer-

* Note to his page 91.

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gusson knowing well that the metre is a new standard of measure in the earth, invented only eighty years ago by the philosophers of Paris; therefore, it could not possibly have been in vogue among these rude circle builders thirteen hundred years ago. But yet, says Mr. Fergusson, Piazzi Smyth's methods at the Pyramid justify me in saying so, though I do not believe it! and accordingly, through all the rest of his book, he frequently alludes to many of the stone circles, in thinly disguised contemptuous phrase, of the Pyramid really, as 100 *metre* circles.

Let us, however, enquire with the most naive simplicity, what are the foundations which Mr. Fergusson has for his 100 feet and 100 metre circles; and then compare them with the manner of proving anything at the Great Pyramid by the modern scientific theorists who are many, and I only one of them.

Turning up his pages from 51 to 256, I find Mr. Fergusson gives the diameters of 53 circles; and if these arrange themselves into two classes, one of 100 feet in diameter, and the other 100 metres,—328·09 English feet—of course I am defeated. But do they so arrange themselves?

Certainly not: for these are the numbers in the order of his pages—

Feet.	Feet.	Feet.	Feet.	Feet.
24	198	55	430 to 550	46
80	60	160	140	70
1200	50	102	110	100
350	330	80	75	50
325	167	63	333	80
150	261	57	116	
138 to 155	140	50	580	
45 to 51	70 to 80	40	340	
552	156 to 243	120	104	
102	345 to 378	80	60 to 100	
130	129	60	42	
238 to 269	96	40	60	

Whence it will be seen that, according to Mr. Fergusson's own numbers, the diameters of the circles vary from 24 to 1200 feet; only 1 in 50 is found to be of 100 feet; and not 1 in 50, or even 53, is found to be 100 metres—328·09 British feet. But if he thinks, and as indeed he does write it down at page 149, that an oval 345 feet in one direction and 378 in another, is rightfully to be called a circle of 100 metres in diameter, by all means let him exhibit himself and his school by the act of doing so, or tolerating such sin against mathematical equality; while I, in the meantime, give an example of the Pyramid work.

Exactness of Construction and Science implied in the Great Pyramid.

As there is only room here for a very little on this topic, just

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to give a taste of the whole—I take the plan of the small *ante-chamber* to the central King's Chamber, deep in the interior of the Great Pyramid. It is 41·5 inches broad, and 116·26 inches long. But there is the further peculiarity about the length, that part of it is in granite and part in lime-stone; and the granite portion which is, further, equal in length to the height of a thick granite wainscot on the East side of the room, is in length 103·03, or to go to greater refinement, very recently attained, 103·033 inches (these inches being of the Pyramid, which are larger than the British inches by one-thousandth part, or half a hair's-breadth.)

So far, the above numbers are merely the measure of the simple fact. But can any reason be assigned for the facts measuring these quantities of inches, down to a particular fraction in tenths, hundredths, and even thousandths, viz., just 116·26 and 103·033, neither less nor more by a hair's breadth; and certainly not by any large fraction of an inch, not to say anything of Mr. Fergusson's bigger and rougher unit of a foot?

A reason, as asked for, can be assigned. And in the exactness of the answer, even to thousandths of an inch, all men may see that we have here got hold of something very different from Mr. Fergusson's blundering 100 metre circles, 29, 30, 40 or more feet too large or too small.

It was long after I had published the measures from which the above numbers of 116·26, 103·033 are derived, but without my having the smallest idea what they meant, that Capt. Tracey, R.A., now at Gibraltar, was privileged to discern—

1. That one of the 103·033 measures being vertical, and the other horizontal, and both coming to and enclosing one rectangular corner, they typified the *area* of a square; of which square each side = 103·033 inches in length.

2. That the area of that square was precisely equal to the area of a circle having the length of the whole floor, or 116·26 inches for diameter. And

3. These two things together form an illustration, in the oldest building in the world, long, long before science began to be cultivated by mankind, of that notable problem, which subsequent men puzzled their brains over for full three thousand years before they approached the true answer to, viz., the squaring of the circle; and which is further illustrated in the external figure of the whole of the Great Pyramid, but of no other pyramid, whether in Egypt or anywhere else.

That was surely a very remarkable result to be able to draw out of merely three measures taken in the little ante-chamber of the ancient Great Pyramid; and it was drawn, too, out of their mere differences from, or proportions to, each other. But

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since then it has been found that other results as noteworthy for their high science (thousands of years before men had begun to seek for the same results elsewhere) follow from the absolute amount of space represented by these numbers; and also by such amount of space being represented in terms of these particular unit inches of the Great Pyramid, of which five hundred millions measure the length of the axis of rotation of the earth.

Thus, if 116·26 be multiplied by the quantity which the best of modern exact science has computed to be the particular fractional number for squaring the circle, viz., the proportion of the length of the diameter to the length of the circumference of a circle, or 3·14159, &c., the result is 365·24, or the number of solar days and parts of a day contained in a solar tropical year as ascertained by modern astronomy very exactly, but always egregiously blundered at by ancient astronomers even 2000 years after the day of the Great Pyramid.

Again, it has been found that that ante-chamber floor stands on the fiftieth course of masonry forming the whole Great Pyramid, from its base upwards; and if we multiply 116·26 inches by 50, we have for the result 5813·0 inches, or the ancient vertical height of the Great Pyramid as derived from the mean of all the direct measures of it.

And again, if we multiply 103·03 inches by 50, we have 5151·5 inches, or the length of the side of a square, which is exactly equal in area to a direct vertical section of the Great Pyramid; or again, to a circle having the vertical height of the Great Pyramid for a diameter; exhibiting, in fact, another form of the problem of squaring the circle, and a form which is essential to the computation of the power of every steam-engine presently working in Great Britain, but which the ancient profane and idolatrous Egyptians, Greeks, and Romans knew nothing, or next to nothing, about.

Of ordinary Architectural features in the Great Pyramid.

I will not attempt to comment upon those really most astonishing results for science and closeness, such as are found in no other building, and certainly not in any ancient rude stone monuments, under the sun, and were never suspected to be contained in the Great Pyramid until it came to be carefully and exactly measured by modern science; nor will I use any hard words on Mr. Fergusson for neither knowing those exactitudes nor appreciating them when made known, for the facts themselves are hard enough. But I pass on to things which he does know, and which all architects either do, or might, or should know likewise, touching the Great Pyramid; and then these, his own chosen, facts, clear to the commonest apprehension, will them-

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selves convict him of opposing both the Bible and the Great Pyramid at the same time, touching the manner of origin of man upon the earth, and the experiences of primeval human society—that is to say, whether it was left to itself, or was directly assisted by communications of Divine Inspiration to some chosen men; in fact, whether there was anything supra-natural, and therefore miraculous, seen on the earth at the time of the erection of the Great Pyramid.

Modern science eschews miracles; and because it has never seen any miracle performed before its eyes during its 300 years of existence and no more, therefore it seems proud of averring that it has never seen anything in the material world take place, except according to the ordinary laws and invariable order of Nature. Therefore, too, modern science disbelieves all the accounts of miracles in the Bible, and disbelieves the Bible on account of its relations of miracles performed in an earlier stage of history than the last 300 years only. But what says the Great Pyramid, which has looked on the progress of men for the last 4040 years?

In his page 31, Mr. Fergusson truly allows the Great Pyramid to be "the most perfect and gigantic specimen of masonry that the world has yet seen."

Mark that, if you please, all readers of this magazine; and mark, also, that he then goes on to conclude that according to what science has rigidly observed of the slow and only method of growth, of improvements in the arts, and of their successive developments by man—that *therefore* almost infinite myriads of years must have elapsed or intervened between the first rude attempts of the "prentice hand" of man in Egypt at stone building, and the erection of such a superlatively magnificent Pyramid as the Great Pyramid!

But in that case, *i.e.*, if through so many myriads of years men were going on with their own slow improvements of their own invented art of stone building; and if the mere 4000 years *since* the Great Pyramid have left thousands of monuments there decorating the land for evermore (for in that dry climate nothing decays), why, the three or four hundred thousands of years *before* the Great Pyramid should have left vastly more monuments still in the land of Egypt; and we ought to see interminably large series of buildings of a progressive character.

That is the simple, direct, inevitable logical conclusion, according to the premises and foundation of the rationalistic schools; but then comes the perfectly stunning answer, for both Mr. Fergusson and all the men who have been up and down Egypt to see what there is there—that there are actually no monuments whatever older than the Great Pyramid: that is the first and oldest monument that they can find in Egypt; and the Egyp-

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tian architecture is older than that of any other country in the world.

The Great Pyramid, therefore, according to these men's own showing, began or led off the whole art of architecture in Egypt and the world; but in a totally different manner from all human experience and scientific teaching of what always is and must be the mode when man works by his own mental and bodily powers alone; or unassisted by direct, miraculous, supra-natural Divine Inspiration.

A Supra-natural Interference in the Affairs of Primeval Man Proved to have Occurred.

Then in that case the Great Pyramid is really a most gigantic proof that that eventful beginning of stone architecture, by the highest and best built structure that has ever yet been erected in the world, shows that Divine Inspiration *must* have come to the assistance of the men concerned at that time, whoever they were. But does the leading architectural writer of London in the present age allow the necessity and truth of that legitimate conclusion?

Not a bit of it. He merely lets out, as it were, involuntarily, that the grand and almost appalling fact is so curious as almost to "justify Piazzi Smyth's wonderful theories on the subject;" and then, with a deadly grip, he wraps his cloak of prejudice more tightly around him than ever, and declares, in utter despite of the facts in view—he a practical man too, and in other things always attending to facts—"But there is no reason whatever to suppose that the progress of art in Egypt differed essentially from that elsewhere. The previous examples are lost, and that seems all."

That all, indeed! Why that is admitting everything, and implies, even on a rationalist's own showing, the destruction and total disappearance, without leaving a wreck behind, of more architecture than is standing on the surface of the whole globe; and may worthily include, what Mr. Fergusson nowhere allows (though the Great Pyramid scholars do), viz., the truth of the Noachic Deluge; the dispersion of mankind from Babel; and generally, from the proof of one, the possibility of all, the miracles of the Bible having really occurred. But more particularly the miracle of the erection of the ancient Great Pyramid in the manner which sets at naught all worldly wisdom to explain it; but with regard to which the inspired word said long ago, speaking in the name of God,—"I have declared the former things from the beginning; they went forth out of my mouth and I showed them; I did them *suddenly* and they came to pass" (Isa. xlviii. 3).

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In short, after modern science has been allowed by the Almighty to wax strong in the world; and has, like Jeshurun, grown fat and kicked against Biblical authority, declaring on its own fiat alone, that a miracle is impossible—lo! that very modern science is involuntarily the chief agent in proving, by the contemporary Great Pyramid, that a miracle did once occur in the early history of mankind. And if we live in times when this unexpected but clearly proved discovery has been made—of a something which has been kept secret, we might almost say, since the foundation of the world—may it not be to warn us of the time being near approaching when miraculous interference from on High will again take place on the surface of the earth for the accomplishment of the mysteries of God? when "all the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before him. For the Kingdom is the Lord's and he is the Governor among the nations" (Ps. xxii. 27-28).

SCRIPTURE AND COMMENTARY.

WE cannot be expected, in a monthly journal, having the grandest National interests in hand ever yet committed to journalism, to give consecutive chapters of Scripture, accompanied by a running commentary; that would be a work of many years; whereas we have faith to believe that our great object will be accomplished within half a dozen years. We shall therefore only select chapters, or parts of chapters, from separate Books, with the aim of showing to the reader how God addressed himself, almost throughout Scripture, to three classes of people —Israel, Judah, and the Gentiles; and that Scripture cannot be intelligently understood unless these distinctions are properly observed. The Scriptures applying to

Israel are printed in this type - - - (Israel).
Judah are printed in this type - - - (*Judah*).
THE GENTILES ARE PRINTED IN THIS TYPE - (THE GENTILES).

ISAIAH LXV., FROM VERSE 11.

11 *But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.*

12 *Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.*

I have half a dozen commentaries before me upon this chapter, in all of

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which the writers try to make out that the drift of the whole chapter refers to the calling of the Gentiles, and the rejection of the Jews. I differ from all these, my predecessors, and declare that there is not a single verse in the chapter having any reference to the Gentiles; that the whole chapter alone refers to Israel and Judah; that the nation referred to in the first verse as not called by God's name is the nation of Israel after their captivity, as Hosea plainly tells us; that the name Ammi, or my people, my nation, was to be taken away from Israel when captive, and that then they were to be named Lo-Ammi, *i.e.*, not called after God's name; they were then not to be known as God's people or God's nation; and, that notwithstanding the punishment of ejection from their land, and the withdrawal of God's name; or as told us through Hosea, "they shall no more be remembered by their name;" yet God would seek after them, that when in captivity it would not be so much Israel seeking after God as God seeking after Israel—"I am found of them that sought me not." This must have been Israel's case because Christ came to "redeem Israel;" as Christ himself tells us, "I am not SENT but unto the lost sheep of the house of Israel," thus the seeking was on His side. Hence He instructs His disciples "to go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather unto the lost sheep of the house of Israel;" and in obedience to this command, the apostles all *sought after* lost Israel, and not lost Israel after them. Therefore we respectfully beg to differ with Lowth, Schmidt, Fraser, Chandler, Boothroyd, and others, and say it was not a Gentile nation found of God, but the nation of Israel. It is evident if they were right—and it embraced the calling of the Gentiles—then nations, in the plural, would have been used, and not "unto a nation," simply mentioned. Besides, history has yet to furnish us with the reality of any single Gentile nation in its entirety being owned of God—such a thing is not as yet known to history, so that their interpretations would run in the teeth of facts; and any interpretation doing this would be worthless. Hence the former part of this chapter must be understood as referring to Israel, and referring to Israel after their captivity; because the date properly assigned to the issue of this prophecy is B.C. 698, whereas Israel had been carried into captivity B.C. 725; so that they were not then in the land, but Judah was. Though Israel was now a captive people, yet the Almighty never intended to forsake them—"These things will I do unto them, and NOT FORSAKE THEM." So that while they were taken away, and that in a sense on account of their sins, Judah was still left behind. We should have expected that Israel's punishment would have acted as a warning to Judah, but not so; Judah did not heed it. The example given was not received; Judah was unwilling to learn from mere example; she must go through the actual experience. Hence it is obvious that Judah, having been warned in so forcible a manner, yet refusing to heed it, their sin was far worse than that of their brethren of Israel; as God tells them, "Ye have done worse than your fathers;" then He tells them, "I will cast you out of my sight, as I have cast out all your brethren, the whole seed of Ephraim," *i.e.*, as God had already done to the Ten Tribes, so He would do to Judah. So that it becomes most important to see that it was when Israel had been actually cast out, and at the time when Judah still remained in the land, that the two verses we have quoted were addressed to Judah. These two verses only refer to Judah—"But ye (*i.e.*, Judah) are they which forsake the Lord," &c.; and because of this, Judah, or the Jews, were condemned to bow down to the slaughter.

13 Therefore thus saith the Lord God, Behold, my servants shall eat, *but ye shall be hungry:* behold, my servants shall drink,

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but ye shall be thirsty: behold, my servants shall rejoice, *but ye shall be ashamed:*

14 Behold, my servants shall sing for joy of heart, *but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.*

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:

I hold these to be very instructive verses, because they very beautifully give to us the distinction of Israel from Judah, and illustrate in a very marked way how single verses contain special addresses to two different and distinct peoples; and it is easy to see, that unless we have the intelligence to detect these distinctions—that is, if we receive them as being addressed to one people, they become absurd nonsense. I observe that some of the learned commentators before me apply them to the Godly and the wicked, but real reflection would prevent any thoughtful mind from entertaining such a notion. These, like most other men, when they foolishly try to give a spiritual twist to literal prophecy, get wide of the mark, and misrepresent truth: for instance, it is not true that the wicked necessarily, by their wickedness, come into the state of being hungry, and thirsty, and ashamed, or yet have to indulge in crying, sorrowing, and howling. It would be directly a falsehood to maintain this, because, contrary to fact, as also directly counter to the Scripture statement of what many of the wicked experience, we being told that their "eyes stand out in fatness;" who heap up treasure and grind the poor; who feed themselves and starve the flock. Neither is it true that the Godly, necessarily by being Godly, come into prosperity and comfort; but on the contrary, the vast masses of that class—the overwhelming majority—are among the poor, who are stinted, oppressed, and deprived of those things tending to make life enjoyable. Neither is it possible to apply these verses to the heavenly life, because it is simply an impiety to suppose that there, where every thing shall be perfect and pure, that we could have anything given to us "for a curse;" besides, the following verse declares that all the woes and the blessings pronounced in these Scriptures apply only to matters "in the earth." I maintain that these clear distinctions cannot be applied to Israel and the *Gentiles;* neither to the Godly and the wicked, in a spiritual sense. Then I meet with another version in a commentary from Henry and Scott, issued by the Religious Tract Society, which, for the reasons above given, amounts to unmitigated nonsense; nevertheless, for the sake of instructing, it is right to quote it. It says, ver. 11-16: "Here the different states of the Godly and the wicked, of the Jews who believed and of those who persisted in unbelief, are set against one another;" just as if a good Jew—and there are thousands of them—have thereby been exempted from the curses of their National decree. Scripture must be substantiated by facts. If we maintain that a given version must be received that is flatly and directly contradicted by every-day life, then Scripture would be rendered worthless; hence we are led to the question, if the versions named as given by our commentators are wrong, then, to whom would these distinctions apply? Who are they who are to eat, and to drink, and to rejoice; who are to sing for joy of heart; who are to lose all trace of their old name, and to be called "by another name" at the same and exact time that the other people are to be hungry, and thirsty, and ashamed, and are to cry, and to sorrow, and to howl for vexation of spirit, leaving their name unaltered "for a curse," and whom God would slay?

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These must be two different peoples; no man with a trained intellect could declare that they were the same. Here is a blessing and a curse to be put in operation at the same time—the blessing on one people, the curse on another; and the kingdom of God, the verification of Scripture, demands that this matter should be understood.

We declare that Israel and Judah only are concerned in these distinctions; and taking this view, we have history and Scripture in abundance to give testimony to the truth of these Scriptures; and that unless we take this natural view, there is no other history in the world to give us substantiating testimony. The very term "servants," as applied to the Almighty —*i.e.*, God's servants, IN A NATIONAL SENSE—is a copyright term; it belongs exclusively to Israel. There is not a Gentile nationality yet created that can claim for God the right to the title of being called "my servants." This is a most important point, and becomes the duty, not the mere choice, of every clergyman who may be able to correct me.. I repeat it, that the term "my servants," in a national sense, exclusively belongs to Israel, and that the one and only cursed people upon the face of the earth, according to the terms of this curse, are the Jews, or Judah; and in proof of the case for Israel, I bring forth the following Scriptures:—

"For unto ME the children of Israel are servants; they are MY SERVANTS" (Lev. xxv. 55). "O ye seed of Israel, HIS SERVANTS; ye children of Jacob, His chosen ones" (1 Chron. xvi. 13). "But thou, Israel, MY SERVANT, . . . thou art MY SERVANT; I have chosen thee, and not cast thee away" (Isa. xli. 8, 9). (Observe this was said after they were in captivity.) "Hear, O Jacob, MY SERVANT; Israel whom I have chosen. Fear not, O Jacob, MY SERVANT: the Lord will help thee; thou art MY SERVANT, O Israel, thou shalt not be forgotten of me" (Isa. xliv. 1-21). (Mark this was said to Israel when they were captive, and when Judah was still in the land.) "For Jacob, MY SERVANT'S sake; Israel, mine ELECT" (Isa. xlv. 4).

For the case of Judah, the cursed people, the following out of many hundreds of Scripture, are surely enough, remarking that their literal history supplies the corroborative testimony. "Now, therefore, go speak to the men of Judah. . . . Thus saith the Lord; Behold I frame evil against you" (Jer. xviii. 11). "I will make void the counsel of Judah. . . . I will cause them to fall by the sword before their enemies" (Jer. xix. 7). "The sin of Judah is written with a pen of iron, with the point of a diamond. . . . Thou, even thyself, shalt discontinue from thine heritage that I gave thee: and I will cause thee to serve thine enemies" (Jer. xviii. 1-4). "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" (Jer. xxiv. 9).

In connection with this, must be considered the most kind and compassionately considerate act of God. Both Israel and Judah had been known throughout the Gentile nations. The favours of God upon them had distinguished them beyond measure above all other nations. Israel had sinned, and was under punishment; Judah was now to be cursed before all the world. Israel, though under punishment, was not to be forsaken by God; they were yet to continue to act for Him as "His servants." Judah and Israel was known to be of one family. Judah was to be disgraced before the world. If Israel was known to be of the same family, they might share in the disgrace—this was not the will of God. It is patent to all that if God changed the name of Judah, they never could have been recognised among the nations as a cursed people—*i.e.*, it became a positive essential to associate their origin with their curse, before their curse could possibly be understood; hence God could not with reason change their name;

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but in order that Israel should not share their oblique, God did change the name of Israel, hence the declaration that He would "*call his servants by another name.*" They were no more to be known by the old name of Israel; they were ultimately to be called by "another name," which, on account of our almost innumerable Identities with the prophecies given to Israel after they became captive, more than justify us in declaring that the new name they were to bear was the BRITISH name; that instead of being called by the Israelitish name, they were to be known among the nations, with all the favours of God upon them, under the name of the BRITISH NATION. And taking this view, are we not led to see the tenderness and mercy of the Great Almighty toward us; does it not give us a new glimpse of His exceeding love? To all unto whom these amazing considerations apply, can you not see some new proofs why you should love Him with increased devotion?

I am sowing seed; it is impossible that these suggestions should be lost.

16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

Prophecy is made up of separate fragments, given forth at separate times, and frequently without any intention of conveying the idea that they are connected with the fragments that have preceded, although contained in the same chapter. Nevertheless, the verse we now quote does belong to, and is connected with, the verses we have been commenting upon; therefore we must notice it, without dwelling at any length upon it. The whole verse applies to Israel, not to Judah, and is most valuable as connecting the preceding verses with matters that were to take place "in the earth." There can be no doubt of this, because "in the earth" is twice mentioned in this one verse; therefore a man must be a bungler, or what is worse, a deceiver, who would distort this Scripture by giving it a spiritual twist. It simply means that Israel, under "another name," should be under blessings, and that their blessings should proceed from God, even "the God of truth;" and that in their transactions among men in the earth, in their legal proceedings with each other, they should swear in their courts of justice "by the God of truth." As a further, or as a minor, proof of our Identity with Israel, this is just what we do—no person in Britain can appear as a witness, in even our common Police Courts, without swearing in the name of God, fulfilling the Scripture given to Israel when in their captivity, that "he that sweareth in the earth shall swear by the God of truth." Then as to their troubles being forgotten and forgiven by the Lord, there is abundance of testimony to this effect, but one must suffice: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Isa. liv. 7, 8).

Note.—I intended to have connected certain passages of the New Testament with the foregoing Scriptures, but I received intimation that a certain minister, connected with Jewish Missions, wishes to have a tilt with me; I therefore reserve them until his manifesto has appeared.

EDWARD HINE.

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"SCOTS" SYNONYMOUS WITH "WANDERERS."

WITH A FEW TRADITIONS CONCERNING THEM AND THE CORONATION STONE.

By J. C. Gawler, *Colonel, Keeper of the Crown Jewels.*

Soon after my arrival at the Tower of London, I obtained the loan of a book printed in the reign of James II., from which I made some extracts. The book is entitled:—"The History of the Coronation of the most high, most mighty, and most excellent monarch James II., by the grace of God, &c. . . . with an exact account of the several preparations in order thereunto, &c. . . . by His Majesty's special command, by Francis Sandford, Esqre, Lancaster Herald of Arms."

Among the "several preparations" is, at p. 39, the following account of the Coronation Stone:—"King Edward's chair, commonly called Saint Edward's chair, is a very antient chair of solid hard wood, with back and sides of the same, variously painted, in which the Kings of Scotland were heretofore constantly crowned; but, being brought out of that kingdom by the victorious Prince, King Edward the first, in the 24th year of his reign, anno 1296, after he had totally overcome John Baliol, King of Scots, it hath ever since remained in the Abbey of Westminster, and has had the honour to be the Royal chair in which the succeeding Kings and Queens of this Realm have been inaugurated. . . . At nine inches from the ground there is a bottom board, supported at the four corners by four lyons; and, between the seat and the said bottom board, is enclosed a stone, commonly called Jacob's stone, or the fatal marble stone, being an oblong square about 22 inches long, 13 inches broad, and 11 inches deep, of a blewish steel like colour, mixed with some veins of red; whereof history relates, that it is the stone whereon the patriarch Jacob is said to have lain his head in the Plain of Luga; and that it was brought to Brigantia in the kingdom of Spain, in which place Gathol king of Scots sat on it as his throne. Thence it was brought into Ireland by Simon Brech, first king of Scots about 700 years before Christ's time, and from thence into Scotland by King Fergus about 330 years before Christ, and in A.D. 850, was placed in the Abbey of Scone in the sherifdom of Perth by King Kenneth, who caused it to be enclosed in this wooden chair, and this prophetical distich to be engraven on it:

> Ni fallat Fatum, Scoti hunc quocunque locatum,
> Inveniunt lapidem, regnare tenentur ibidem.
> If Fates go right, where'er this stone is found,
> The *Scots* shall monarchs of that realm be crowned."

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Besides the mention of the tradition of this Stone being Jacob's Stone, it struck me at the time as more curious, if not ludicrous, the idea of a Scotchman reigning in the kingdom of Spain! having superficially supposed that the Scots came from Scotland, instead of the converse, that the land took its name from the Scots.

My first clue to the solution was obtained from Sir Walter Scott's lines anglicised from the original ulto Irish, and which I saw quoted in the Jewish Chronicle in June, 1872.

> "Unless the Fates are faithless grown,
> And prophet's voice be vain,
> Where'er is found this sacred stone
> The *wanderers*' race shall reign."

Comparing these lines with the Latin inscription previously quoted, it is evident that the "*Scots*" there mentioned are identical with "*Wanderers*" named by Sir Walter Scott, and I thought it probable that they were synonymous terms. I have examined several legends and histories relative to the peopling of Ireland and Scotland, and all speak of the Scots and their Stone as coming to Ireland from Spain, and, previously to that, as being adventurers who were once (some legends say twice) in Egypt, and who were turned out of that country or fled during disturbances. None of the legends speak of them as Israelites, though some speak of the Stone as having belonged to Moses.

The dates of their arrival in batches in Ireland, correspond pretty well with the dates of the first invasion of Palestine by the Assyrians, and the invasion of Egypt by the same power in Jeremiah's time. Not much reliance can be placed on the details of oral traditions, but Irish, Scotch, and English, all give the general idea of odd shiploads of fugitives escaping from some great "*scare*" that had taken place Eastwards. "Why did Dan remain in ships?" (Judges v. 17) sang Deborah and Barak tauntingly many years before the Assyrian invasion; clearly because Dan thought that he was safer afloat than ashore on such an occasion!

The name of Scots is said by some of the legends to have been derived from one Scota, a daughter of Pharaoh, who was married to the leader of these adventurers. The Irish legend mentions two ladies of that name who, on two separate visits to Egypt of these wanderers, at wide intervals, married the leaders.

I will, however, now give the train of thought which led me to a reasonable, and, I think, probable solution as to why "*Scots*" and "*Wanderers*" should appear to be synonymous terms.

I was so far prejudiced as to go to the Hebrew at once, and I examined the apparently far fetched word "Succòth" סֻכּוֹת. Jacob, after the pursuit by Laban, and having got over his alarm about

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Esau (Genesis xxxiii. 17), comes to a place where he thinks he will rest awhile, and he "built him an house and made booths for his cattle;" *i.e.*, something more than tents, and yet exhibiting no intention of permanent occupation; "therefore the name of that place was called Succoth." Such were probably the places erected by ancient voyagers, when from the season of the year, sailing had become dangerous (Acts xxvii. 9), and it was necessary to choose some haven wherein to winter. Such encampments, like Jacob's, would by the Israelites be called סֻכּוֹת Succòth, and those who dwelt in them would be סֻכֹּתִי Succòthee, Succoth*ites*, or אַנְשֵׁי סֻכּוֹת anshay Succòth, men of Succoth (Judges viii. 16).

I was rewarded, however, by a discovery more conclusive (see Lev. xxiii. 33-44) "And the Lord spake unto Moses saying, speak unto the children of Israel saying, . . . And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God seven days. . . . Ye shall dwell (בַּסֻּכּוֹת *ba Succòth*) *in booths* seven days, all that are Israelites born shall dwell (בַּסֻּכּוֹת *ba Succòth*) *in booths*." Why? "That your generations may know that I made the children of Israel to dwell (בַּסֻּכּוֹת ba Succòth) *in booths when I brought them out of the land of Egypt:* I am the Lord your God." (See also Neh. viii. 14-18.)

Here the feast of tabernacles, or dwelling (בַּסֻּכּוֹת ba Succoth), in booths is established by God *as emblematical of their wanderings in the wilderness.* I submit that this shows something more than a strong probability why *Scots* (Succòthee, Succothites) and *wanderers* should be synonymous terms.

Proceeding from the fact just established, that (whether Scots or not) the children of Israel were at a certain season commanded to be Succòthee, or dwellers in booths, *to remind them of their wanderings,* I would call attention to the probable identity of the word σκυθης, skuthees, Scythian, with the Hebrew Succòthee, as applied also to a wandering people, so much so, that the term came to be applied to all wanderers of whom nothing detailed was known.

In the time of Alexander there was a large body of the Scythian nation in Asia, and another in Europe. (Arrian's Alexander, Cap. 1, Book iv.)

In my next I propose to give a few extracts from some of the legends alluded to above.

Tower, December 1, 1873.

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"WOE UNTO THE SHEPHERDS OF ISRAEL WHO FEED THEMSELVES AND NOT THE FLOCK."

By ROBERT KING, *author of Chronology of Sacred History, &c.*

WHAT are the professed religious teachers about in the present day that they persist in shutting their eyes to the "signs of the times," and leave their hearers to think and investigate without instruction, or to sink into formal routine, devotional exercises, and mere ritualism, instead of active and eager anticipations of the coming glories of Christ's kingdom, and earnest desire to become partakers of the same? While they (the professed teachers and leaders in the army) are "falling back to the rear," and "settling down upon their lees," their flocks are left alone to combat with ignorance and infidelity, and fighting the battle in small sections or single-handed. There are some happy exceptions, but few and far between.

Is it true or not that all Scripture is given by inspiration of God, and is profitable, &c.? Is it not true that prophetic revelations form a large portion of sacred Scripture, and are to be read diligently, and compared with the signs of the times?

Has it been proved to be a true doctrine that the evangelisation of the world is to be accomplished by mere human preaching, though blessed it is to many (as promised) by the influence of the Holy Spirit "for a witness"? But how small is the result as compared with the whole bulk of the human race. Is there not some great mistake?

Will any of those teachers who shun the explanation of the prophetic portion of Scripture as to the future, and try to persuade us that all prophecies were fulfilled in the destruction of Jerusalem by the Romans and the first advent of Christ, prove to us from Scripture that there is no second advent before the general judgment, no fierce trials with wars and rumours of wars before the promise is fulfilled that Christ shall come again before the general judgment and stand upon the Mount of Olives, &c., and that the promise is a mere myth or symbolical representation of some unknown indifferent revelation? Are the promises of the restoration of Judah and Israel to their own land all nothing, or symbolical representations of something of no consequence? Are the prophecies of Ezekiel, of Daniel, and the Revelation by our Lord through John, all symbolical of nothing particular? Or are not all these revelations of intense importance to every Christian who wishes to be a partaker of Christ's kingdom in time and in eternity? Do we not see here some explanation of the parable of the wise and foolish virgins?—while professed leaders are sleeping, the enemy is sowing tares.

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We have Jesuits and Ritualists in the "Church of England"; we have the Papacy rearing its head in England; and common sense as well as true devotional feeling outraged by the scheme of pilgrimages, in England as well as in France, to emasculate the minds of weak people who vainly think they can surrender their privilege and responsibility of the right of private judgment to a priest, that the priest may take the place of God's Holy Spirit for the purposes of his craft, and dictate what his victims should think, speak, read, and act.

The Romish priests are working hard now in Rome and England to reconquer Italy, France, Spain, and the world, by any means they can lay their hands to; but their cause is doomed by the Divine Decree, and so also is the Mahometan power; and God's ancient people must be restored to their own land when it has "accomplished its Sabbaths." Troubles are increasing: all "civilised" countries are arming with greater ingenuity than ever; the heathen are still unconverted as a mass; Antichrist (or Satan manifest in the flesh) has not yet appeared; but the signs of the times show the darkness, that it is night now, that midnight is near, when the Bridegroom is coming; and it behoves us to be ready with oil in our vessels with our lamps trimmed, and when the cry is made, "Behold! the Bridegroom cometh," we may be prepared to follow, and enter in, before the door is shut. Watchmen (true watchmen), What of the night?

28*th September*, 1873.

CANON KINGSLEY ON HISTORY.

On December 5, Canon Kingsley lectured at the Chelsea Vestry Hall on "History," the Rev. Gerald Blunt, M.A., rector of Chelsea, in the chair.

The Chairman, in introducing the lecturer, said that Canon Kingsley's name was known far and wide, he having attained fame in literature as well as in everything that he undertook.

Canon Kingsley, who was warmly received, commenced by saying that history was a subject of which he knew little, although he had read much. In the course of his remarks he would not touch upon any controversial point, either of religion or politics. The history of the British empire was one long-continued struggle between different nations—one of selfishness and cunning—and a continued record of human folly, weakness and crime. The history of England was really a large subject to talk upon, and full of interest; and, to use the old Scriptural words, they were a "favoured people," who had been helped strangely, and without apparent reason, for a higher Power had seen capacities in them which fitted them for great ends, and they must grow either upwards or downwards. Paradoxical as it might seem, he was of opinion that the Norman Conquest was the making of the English people—the free commons of England. Speaking of the attempted conquest of France, he said that the English were driven back to the boundary of the sea, a position which, he trusted, would always be invincible. They then settled down into their insular position, to which England owed

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its greatness, and became necessarily a sea-going people. In urging upon his audience that charity was wisdom and love was understanding, in judging of men's character in history, Canon Kingsley said that, as long as they were prejudiced against any human being, all the reading and reasoning in the world would not tell them really what that person's character was. In conclusion, he said that people were inclined to laugh at Macaulay's well-known New Zealander standing on a broken arch to sketch the ruins of St. Paul's; but Macaulay was not, he was of opinion, a man to be laughed at—he perfectly knew, he said, and firmly believed, this view to be true. England, the lecturer thought, would some day share the same fate as other countries; and from this they should learn the lesson of humility. The English nation had been built up very slowly. It was characteristic of the people that they never knew when they were beaten; they possessed a steady power of conquering all difficulties, and when making mistakes to try again. There were only two races, he thought, the English and the Jews, that this power of never knowing when they were beaten existed in.

A hearty vote of thanks was passed to the lecturer, and the meeting terminated.

[Being positively assured that the British Nation is identical with the Lost Ten Tribes of Israel, we have always held that the nation was not complete until the so-called Normans arrived, who composed the last of the Ten Tribes entering their "isles afar off." Therefore Canon Kingsley is perfectly correct in saying "that the Norman Conquest was the making of the English Nation," because we then became a consolidated nation, and it was necessary this Tribe should unite with the others, before the grander portions of our prophecies could gain fulfilment. We believe that these Normans represented the Tribe of Benjamin, and that having once more become a compact people, history was allowed to repeat itself. That just as Saul, a man from Benjamin, was the first king over Israel, so at the Conquest the Conqueror, a man from Benjamin, was the first king over the then re-united people of Israel; and that just as the dynasty of Saul had to succumb to that of David, so the dynasty of the Conqueror has merged also into that of David's—it being beyond the power of disproof that our glorious Queen Victoria is in direct hereditary descent from David. In reference to the Canon's prophecy as to the coming humility of our nation, of course, we beg to differ. If we are a Gentile Nation, nothing is easier than to prove from Scripture that such a calamity would befall us; but if we are Israel, the Canon's prophecy is simply IMPOSSIBLE. Being identical with Israel, the fall of our nation would shake and destroy every foundation the Scriptures stand upon; and if we are really Israel, this would be known to every intelligent student of the Bible. We say this, because we are aware that the Canon has the frequent use of the Prayer-Book—a Book that is *utterly impossible* to intelligently use unless we

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make a frank and unreserved avowal that we are the literal seed of Israel. Let me speak plainly. Our splendid Prayer-Book becomes an absurd Book if used with the impression that we are a Gentile people. Under this impression, the Book, in a large measure, conveys various and grievous misconceptions, and even direct falsehoods, notwithstanding the sublime fervour and tone of its prayers. On the other hand, if we are Israel, it then is second only to the Bible in the grandeur and sublimity of its conception.

If Canon Kingsley is able rightfully to depose me from this position, I will cheerfully submit.—EDWARD HINE.]

THE REV. R. A. PURDON.

WE extract the following, word for word, as it appears in the December number of the "Signs of the Times," edited by the Rev. M. Baxter. We do not know if it has the sanction of Mr. Purdon, but being now public property it cannot be wrong to insert it, remarking that a clergyman who has done so much in prompting the people to the study of prophecy, placing it before them as a matter of duty; yea, as a command from the Almighty to give heed to the "sure word of Prophecy" (2nd Peter i. 19); schooling them into the correct thing, and that at a time when a host of our clergy were too ignorant, and a host of them, too, shamefully disobedient, and the general body of them too indifferent to this divine injunction, at a time when they generally ignored Prophecy, or simply used it to distort it;—we do with emphasis say, that a clergyman like Mr. Purdon who would boldly come forward as an advanced man, ahead of his times, and would endeavour honestly and consistently, and what's more, persistently to pioneer the church to a proper understanding of the Scriptures, deserves the sympathy of every soul trained for heaven. We declare it would be a shame to the Church to neglect this man, he having been for 28 years in this grand work given to him from God. It becomes the duty of the Church to see that in his declining days he should be plenteously rewarded apart from the cant of stint or the dole of wealth. We do trust that this may not be merely read and the purse-strings untouched, but that showers of substantial comfort may result from this notice:—

"ILLNESS OF THE REV. R. A. PURDON.

"The Eminent Clergyman and Student of Prophecy, the Rev. R. A. Purdon, of Torquay, has been dangerously ill during October, and very near the doors of death. He is, however, now

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slowly recovering. His celebrated monthly pamphlet on Prophecy, the *Last Vials*, which has been regularly published every month since 1845, has been suspended for this past November, for the first time in the 28 years of its existence, as he was too ill to write, but it is (D.V.) to re-appear by February 1, 1874. Its circulation at the small price of 2d. is not large enough to be remunerative, and we happen to know that he has been considerably out of pocket by it from first to last, entailing upon him a pecuniary loss, which from adverse circumstances and the financial failure of others, falls heavily upon him. Much as he would shrink from this being known, yet we feel sure that it would be fair for other Students of Prophecy to help by transmitting to him their mite (whether it be as little as 1s. or as much as £1), in lightening the burden of pecuniary loss which he, as an honoured veteran in the field of prophetic authorship and literature, has too long been left to bear single handed. We hope his recovery will be permanent, and that he will yet live until the Advent of Christ, and escape the grasp of the King of Terrors by being translated like Enoch so as never to experience death. He is profoundly impressed with the conviction that we now stand on the eve of the last crisis of this dispensation, and that a fearful storm is gathering in France, Spain, and other parts of Europe, the like of which has never hitherto been witnessed."

[NOTE.—In a brief letter to Mr. Stevenson, the late publisher of the *Vials*, date Dec. 16, Mr. Purdon says he is somewhat better in health, and hopes to begin writing again "about February next;" so it may be March or April before the *Vials* again are published.]

TWILIGHT.

By J. B. BARNETT.

IT is somewhat remarkable that your correspondent, Captain Nichols, should have noticed the peculiarity of the long time that "Twilight," or the light between heaven and earth, at Eve and Morning continues, which is in fact of longer duration in England and the British Isles than in any other part of the world, even when in the same degrees of latitude, &c. Twilight is, indeed, a heavenly gift, and was beautifully and poetically described as "*The time when the Spirit, the loving Father of all, seems to descend towards His faithful children on earth.*" The Twilight was the first light given by God to bless this world. At the mighty word of the Almighty Creator, "*Let there*

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be Light," Twilight sprung forth, and it was the Twilight of Eve, *and it was the* EVENING *and the Morning—the first day.*

The Evening first and Morning afterwards. Hence the whole of the Mosaic forms, times, and festivals, were calculated from the *Evening.* The Jews of the present day always count and commence their Sabbaths, festivals, and moons from the Evening preceding those times. Thus they commence the Sabbath, which is on the Saturday, or seventh day, on the Eve of the Friday; and so all festivals.

The Evening, or Twilight and Morning Twilight, is remarkable with us; and being the first great boon and command of our Heavenly Father, must indeed be as it is, a sacred, solemn time. Twilight or Evening *(Arav)* means preparation, in the Sacred Language. The Almighty had prepared light for the glorious splendour of his works—for the coming forth of the perfect day. Hitherto there was no perfect day—there were only the two Twilights, Evening and Morning, which formed the day. When, in the mighty power of His will he gave the *Sun* to rule by day and the Moon by night, then had this globe the brilliant lights which divided light from darkness. Still there remained to mankind, as a special gift for a time of thought, prayer, and communion with his Heavenly Father, the beautiful, calm, soul-soothing Twilight, when the gracious Spirit of the merciful God seems to descend from heaven in answer to our prayers of his earthly children.

ISRAELITISH SURNAMES OF BRITISH PEOPLE.

Collected by CAPTAIN HENRY EDGCUMBE NICOLLS.

[As promised in our last number we give the first, of many lists, of British people bearing Israelitish names:—Captain Nicolls calculates that the names he has already collected, giving a fair average for each family, would represent thirty-five millions of people. The deduction is, that the people of Israel being lost, and it being essential to the interests of the Scriptures and the welfare of the Church to find them, that if you discover a nation with her colonies, having thirty-five millions of her people bearing the Lost Nation's names, that surely you have found the people wanted.—EDWARD HINE.]

Abihail, Arah, Andrew Addy, Adey, Adie, Aden, Ater, Athil, Anidjah, Abdy, Abdi, Adecy, Adnan, Adnam, Amaron, Abda, Anan, Anns, Ayes, Ahaz, Adlam, Agar, Ascher, Agar Agg, Amon, Ahiken, Aiken, Akam, Assor, Aikam, Aschen, Assor, Asser.

Boos, Bowes, Binnie, Binnie Beby, Banham, Bebai, Becher, Baptist, Bartholomew, Bartholomu, Bezze, Bezai, Bale, Bussy, Bazley, Bessie, Bane, Bunny, Bunni, Bani, Buyne,

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Budd, Bud, Basham, Bezzi, Bessy, Bussey, Buzi, Barnaby, by, Barabas, Bernes, Beladan, Bela, Bejas, Bernice, Buhey.
Ceasar, Carme, Cosby, Chilion, Caleb, Careah.
Delahay, Delaiah, Dorkis, Dorkes, Dorkas.
Esther, Hester, Elicom, Eliakum, Elia, Elay.
Gibbon, Gibeon, Gabb, Gaba, Gahair.
Hen, Henn, Hose, Haman, Hanan, Harrin, Harim, Harrer, Hanam, Haram, Hatch, Hatash, Hannan, Hammon, Amon.
Imrie, Imlech, Imlach, Isac, Ido, Ivah, Ive, Isack.
Jalla, Julia, Julius, Julian, Jove, Jarram, Jerrom, Jephson, Jehcil, Jeal, Jehl, Jair, Jayer, Jeula, Jarrame, James, Judge.
Kerie, Keilli, Ker, Kaiser, Kohath, Kain, Kishon, Keran.
Leban, Loton, Lucies, Leah, Lea, Lydia.
Malluch, Michau, Meres, Mico, Mathias, Malcham, Mica, Mordecai, Massic, Mashia.
Nicholas, Nebe, Nebo, Nee, Nott, Not.
Peter, Pelahi, Pechard, Peckah, Palles.
Ramic, Ramiah, Ramie, Reson, Rezin, Raab, Remus, Ramuz, Rahil, Rahel, Ruth, Ramm.
Simon, Shilton, Shilham, Sotty, Siera, Sheil, Sheal, Salla, Shethar, Segar, Seger, Sargon, Shapton, Shebna, Satton, Sherar, Shebear, Sampson.
Thomas, Tobiah, Tobit, Thame, Terah.
Ure, Unna, Unni, Urea, Uria, Ullins.

REVIEW.

THE TEN TRIBES OF ISRAEL. Where may they certainly be Found? A brief Scriptural Reply to the "Twenty-Seven Identifications of the Lost Ten Tribes with the English Nation." By the Author of "The Bible and Slavery," etc. London: Stock, 1872.

THE above is the title of one of several pamphlets put forth to endeavour to prove a *negative*, viz.: that the English are *not* the descendants of the Israelites. The arguments and reasons adopted in these brochures bear a great similarity, so that in a considerable measure, in answering one, we answer all; in exposing the errors and fallacies of a specimen, we do so for the class.

The title certainly displays no lack of confidence, according to the anonymous writer; the Ten Tribes may certainly be found somewhere, and he is able to tell us where; how surprised then, and if in earnest on the subject, disappointed will the reader be, after wading through 15 not very lively pages, to learn that the Ten Tribes are certainly nowhere to be found, at least not by our Author, they are indeed hopelessly lost. If again, they "may be certainly found" with so much ease and sureness, one naturally

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asks why more erudite and laborious investigators have not found them, and thus settle the question once for all. The writer next professes to "reply" to the Identifications. What will again be the disappointment of the reader, to find that he does not even "reply" to seven, much less twenty-seven of the proofs put forward by Mr. Hine. What, it may be asked then, does he do? These pages are merely the desultory, unconnected, rambling, and unfounded and unproved observations of a would-be author.

On page 3 we read thus:—"Attempts have been made to discover the (so-called) lost Ten Tribes." From the expression "so-called," the Author evidently implies that Israel was not lost, yet this is the exact expression used by our Saviour Himself, when he commissioned his apostles to "go rather to the lost sheep of the house of Israel" (Matthew x. 6), as they were in due time to be His messengers of mercy to the lost world.

In the next paragraph we are informed that the Scriptures furnish "sufficient evidence" as to where the Ten Tribes are to be found. If this is so, why should so many "attempts" have been made—as he says have—by learned and pious Christians to find them, when we have only to turn to Scripture for the information? All our learned commentators and writers have failed to find this very clear information. The Author next remarks that "a far wilder theory" than that the Mohammedans are Israelites, is that the Anglo-Saxons are yet the only evidence of the former being such, in that they practice circumcision, while one only of the branches of evidence in favour of the Anglo-Saxons being Israelites is, that God's promises to Israel have been fulfilled in them. As is well known many Eastern nations have practised that rite, and yet the Author maintains that this isolated, unimportant contradicting (for Israel was to be "divorced" from the law) fact is of more weight than the evidence derived from the fulfilment of God's promises to Israel, in a certain modern nation, for the purpose of identification. Such a conclusion "certainly" shows considerable lack of two necessary qualifications for a "Master in Israel"—logic and scriptural knowledge.

This "far wilder theory" the writer tells us has been "lately" put forth. Here we find an equal amount of ignorance upon recent facts, as the words imply, put forth now for the first time, yet Mr. Wilson lectured publicly on the subject in 1839, and wrote on it in 1840.

But to pass on to page 2, we are told this theory is "utterly unfounded," and yet, one work alone contains twenty-seven proofs. Dr. Carpenter's work contains a series of historical proofs; and 300 Scripture proofs (if they have any weight with the author) can be brought forward, and all remain *unanswered*. This is blindness and thick darkness of mind truly!

But we are requested to learn what "infallible truth really teaches," and then we have *seven* passages of Scripture brought forward more or less irrelevant, while no notice is taken of *three hundred!*

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The convincing proof brought forward why the English cannot be the heirs of the covenant made with Abraham is, that they do not practise circumcision. Now the question whether the English are descended from Abraham, is an historical one, (in one phase of it) whether they practise circumcision or not would not alter the fact one iota, any more than practising the rite would make them his descendants if they were not. But the author says it was the seal of a covenant with God, and if the seal is broken the covenant is useless, disannulled. This covenant was made by God, and if God chose to annul that old covenant, and give in its place a new, a better covenant, he could do so, as the Sovereign of Israel. Now this is exactly what God has done, and what he promised he would do, that that they should have a new and better covenant, and that it should no more have that outward sign affixed to it, but be written in their hearts, this was not promised to Judah, who still therefore remains under the old sign and covenant, till their lost brethren are found. How useless then to seek among those who practise this rite, for the house of Israel! But the author remarks that by thus neglecting the sign "even if they had sprung from the captive tribes," they would forfeit the blessings belonging to literal Israel: that is, when the Israelite or when the Jew becomes a true believer, he is in a less advantageous position in reference to God's blessings and promises, than if he had remained a careless Israelite, or unbelieving Jew all his life, in a worse position than a believing Gentile who is promised to share in the Abrahamic blessings, if he believes and worships the God of Abraham. In fact the devout Hebrew is thus cut off from the blessings pertaining to the *unbelieving Hebrew*, and the *believing* Gentile, because when he entered by faith into the new covenant, he and his children, henceforth neglect the sign of the old! This view seems unsupported by either, reason, logic, or justice. On p. 5 we are told Israel (that is Judah) has a mission of "mercy" to the world: it would be difficult for the author to say, and so he wisely does not attempt it, what this mission of "mercy" is or ever has been. That a poor, despised, down-trodden outcast race, as the Jews have been, few in number, without land or rulers, could have "mercy" on the great nations in which they have lived on bare sufferance, is beyond conception: the opposite being the truth; some of these nations have had mercy on Judah, and treat the Jews better now than formerly.

We are next informed that Israel "need not for a moment be supposed to be lost," yet Christ applies this very word when He declares He was only sent to *lost* Israel, and in another passage when He commissions his apostles likewise only to go unto *lost* Israel. In confirmation of this statement by the author in opposition to our Saviour's declaration, he assures us that a "brief survey" of the Old and New Testaments will show it. It is these "brief surveys" of Scripture that have oftentimes done great injury to the cause of truth. As well might one take a brief survey of London from St. Paul's, and then vainly think to compile a correct map of the mighty metropolis; whereas, we know it to be the work of skilled

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men for many weeks; so, while a "brief survey" in this matter may show that the Ten Tribes were not lost, a deep study of Scripture and History show conclusively that they were lost most completely to their brethren the Jews, to the Gentiles, and themselves, so that only the Good Shepherd knew where to send His messengers after the lost sheep and find them. A confirmatory remark by the writer is, that Israel was never completely severed from Judah. This is a more astonishingly ignorant statement still. If two kingdoms which had separate lines of kings, diverse religion, different prophets, a different history lasting an unequal period, were often at war together, formed different alliances whose whole system of internal polity was distinct and different, and who were only united under their two first kings, were not "completely severed," it is difficult to know how any two kingdoms could be; and even during the first seven years of their best-beloved king they were not united, only Judah serving David. And we are told they "became one nation" "after the captivity;" it is to be presumed that of Judah is meant, from Babylon; but in the same way all other points are confused and jumbled together; the language implies there was only one captivity. To support this, 2 Chronicles xi. 13, 14, 16, is quoted, which simply shows that Levi cast in its lot with Judah, and that others from Israel came to Jerusalem before the captivity "to sacrifice—not to reside in Jerusalem. The next passage is xv. 9, which merely says the Jews and Benjamites were gathered out of Israel. The inference drawn (p. 6,) is that the kingdom of Judah consisted of the tribes of Judah, Levi and Benjamin, and the "best men out of all the other tribes." Even if this latter be a fair inference, "the very best" out of idolatrous Israel would not be a large number; these we are told would probably be the "poor of the land" left by the king of Babylon, who thus for their reward in leaving Israel escaped the captivity of both, yet on p. 7 we learn "those of the other tribes who had cast in their lot" with Judah were captives in Babylonia.

A great historical point is then brought forward that the roll for the return was laid up, not at Babylon where Judah was, but at Acmetha in Media where Israel was. As Cyrus was not a Babylonian but a Persian, of course his public records and rolls were preserved in his own capital. After all this we only get to the point—"It is reasonable to conclude that many (of Israel) did return," though on p. 8 it is admitted that probably many of Israel found themselves too comfortable to return with Judah to desolate Palestine.

About 50,000, we are told, returned; so that the two kingdoms of Judah and Israel, after about 200 years for increase, since Israel was carried captive, could only muster 50,000—that is about the population of a single third class town in England—the population of the 12 tribes could have been comfortably housed in say Greenwich and Deptford. If there was no other proof that the two kingdoms did not return these figures might show it. When Moses numbered the Hebrews, Judah contained 74,600 men of war, alone. So that

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the millions of the Hebrews were reduced, B.C. 536, to less than one tribe was, B.C. 1490, though a period of 954 years had elapsed for their natural increase; 50,000 is a small number even for the one kingdom of Judah, and shows how they must have suffered by war, famine, and pestilence to be so reduced from their natural numbers. Josephus is then quoted, and in this very passage says that great numbers of the Jews returned with Ezra, but adds that the "Israelites chose rather to continue where they were," exactly agreeing with Scripture.

On p. 10 we are told that Nehemiah (xi. 3, 4) contains as complete an enumeration as Solomon could have made; yet only the tribes of Levi, Benjamin, and Judah are mentioned. The word Israel is mentioned, as Benjamin was of Israel, but a remnant of that tribe returned with Judah. The enumeration of these tribes is full and complete in the chapter, but of no other tribes, only applying to the kingdom of Judah.

On p. 11 we are told there is conclusive evidence that the twelve tribes were represented by those who returned, which was no doubt the case by a few from each at Jerusalem, as the English counties are represented by their members in London, but only Judah as a kingdom nevertheless returned.

On p. 12 we learn that the Hebrews were called Jews by the Gentiles, but Israelites by themselves; for this purpose passages are referred to, which mention Israel (the ten tribes) or members of those ten, as Anna (Luke ii. 36) who was of Asher, Zacharias who was of Levi, Nathaniel whose tribe is not specified, but our Lord calls him an Israelite; the logical if not devout inference is that he was not of Judah, but of Israel. Peter addressing the Hebrews of various tribes who had come from abroad to the passover at Jerusalem, as "Men of Israel, (Acts ii. 22): and Paul, among the dispersed ten tribes at Antioch saying, "Ye men of Israel," are (p. 13) produced as further instances of Jews calling themselves Israelites! while as a climax of unreasoning, the apostle James writing to the Israelites "scattered abroad," is held to be a convincing proof that the two houses of Israel and Judah were then one! Consistently with the whole series of errors here exposed, we are reminded on p. 14, that the Romans for the "second" time uprooted them; if this refers to Hebrews, it was the third time, as the Bible itself mentions two captivities; if only to the kingdom of Judah, it establishes the distinction of kingdoms the author so persistently ignores. But we find ourselves at p. 15, and there finally notice that Israel is four times mentioned, and each time confounded with Judah, thus evidently shewing the necessity there is for carrying out, much more than is generally done, the Divine injunction "to prove all things" by the Word, "comparing Scripture with Scripture," and thus more truly and with better results, obey our Lord's command to "search diligently" those divine writings which are alone able to make us wise unto salvation, or explain God's dealings with his long lost, soon to be discovered, people Israel.

REV. A. B. GRIMALDI, M.A.

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Correspondence.

Ballyconnell, Nov. 29, 1873.

DEAR SIR,—I have read your works with much pleasure, and believe you have been instrumental in opening up and throwing light on a large portion of Bible prophecy which has hitherto been to us as a sealed book, and in which, as that highly-favoured nation, we are, or should be, most deeply interested.

J. L., *Gardener.*

DEAR SIR,— . . . Did you ever notice the small *coincidence* of the popular name for England as a nation being "*John Bull*," which *Ephraim*, as a tribe, bore on its tribal *banner* the second sign of the zodiac, that is *Taurus?*

A. B. G.

P.S.—A short time since I was giving a course of three lectures in a large country village. One evening the subject fairly admitted reference to *our* subject. I was surprised and delighted to find so many people approve *our* view of the case, and that your pamphlets—some or all—had been so widely read. I name this by way of encouragement; the seed-sowing must always precede the reaping-time.

G. W.

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40 Aden Grove, South,
Stoke Newington, N., Nov. 24, 1873.

SIR,—Will you kindly place my name on your list of subscribers for twelve months to your Magazine, entitled, *Life from the Dead.*

I wish also to add my testimony to the many you have received as to my firm belief in your arguments, based, as they are, on the certain Word of God. And to give you an idea of the gratification they afford me, I wish to mention that, as a child when reading the Scriptures, I was so impressed with the special benefits that the Jews of old derived from the circumstance of themselves being selected by God as his own peculiar people, and although undergoing punishment now, are nevertheless his own peculiar people whom he will yet acknowledge, that there arose in my heart a wish and longing, that did not leave me, that I had been born a Jew: you can imagine with what heartfelt satisfaction I read your work when I found that I was an Israelite in truth. In your works you ask for the prayers of your readers. A thought has occurred to me which I think might be carried out. I will pray as you ask, and am certain that I am praying to a God that will not only hear prayer, but will also answer it. But why cannot we, your readers—we Israelites, meet in a body and thank our God for showing us that we are his people—his ancient people—whom he brought up out of Egypt, and of whom he has said (Jer. xxiii. 7-8), "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt: but the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land." Let us meet in a body and ask our Father to bring it to pass, and to acknowledge us himself to be his children. When he acknowledges us, then shall be the glory, and all flesh shall see it. I feel certain that if a meeting for the purpose were arranged in London many would eagerly and joyously attend, and would rejoice to meet the expense incurred of calling themselves together for the glorious purpose. Cannot you, Mr. Hine, do it—you who have done so much—call us together and we will come?—Yours sincerely,

W. T. GREEN.

*** The suggestion of Mr. Green is a very admirable one, but it would involve an organisation that would

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be attended with expenses, and could not very well be carried out without subscriptions; and as personally I have an innate dislike to have public monies passing through my hands, I must say, that while I would readily take a part in any such meetings, attending as many as my time at disposal would allow, yet I would decline to have any connection or any responsibility attached to the monetary department. Therefore, if Mr. Green's suggestion commends itself to the judgment of our readers, they could not, perhaps, do better than communicate with him, when the result might be that a preliminary meeting would be called that might lead to an organisation being formed, with a committee of management and executive elected. All this might be done and attended with considerable advantages to the great cause, noting, that should anything be done, it must be perfectly unsectarian, and standing upon neutral ground. EDWARD HINE.

PHYSIOGNOMY OF THE JEWS.

Paternoster Row, London,
December 12, 1873.

SIR,—A correspondent in your last issue, signing himself "William Gillespie," challenges your remarks on the question of the facial type of the Jews, and says, "I shall show them to be a falsity." His argument he bases on some drawing supposed to represent the Captive Israelites in Egypt, "when the Pyramids were a building," which Israelites are said to have the same facial type as the Jews of to-day.

Permit me to ask Mr. Gillespie a few questions.

1st. Were the Pyramids built before or during the 400 years' captivity of Israel in Egypt?

2nd. If before the captivity, which history seems to affirm, of what value are these drawings?

3rd. Who made the drawings referred to—and were they made in Egypt, or in London at the expense of a London publisher?

4th. If the latter can be proved, of what value are those drawings in the question under consideration?

5th. Will Mr. Gillespie produce a properly authenticated photograph of any Pyramid painting which is supposed to represent captive Israelites?

6th. As drawings made in London from Jews living in our midst cannot be accepted as evidence in this matter, how can we be assured of the truth of Mr. Gillespie's statement about mummy tomb drawings?

7th. Supposing it true that on these drawings there should be a type of face like the Jews of to-day, how does that account for the fact that all Jews of our time possess a distinctive facial type alike in all countries?

8th. Of the large number of Identifications of the English nation with lost Israel, on what ground does Mr. Gillespie prove that the question of the facial type of the Jews is the "mainstay" of Mr. Hine's system?

9th. Supposing this one point removed altogether, do not the other points of Identity demonstrate abundantly the correctness of Mr. Hine's statements?

10th. Will Mr. Gillespie supply satisfactory evidence that the curse which the Jews asked might fall on them and their children after the crucifixion of our Lord, did not do so, and that no facial change has really marked them from all other people for nearly two thousand years?

Those scholars best acquainted with mummy lore and pyramid paintings simply smile at the argument put forth by your correspondent: they arrive at a totally different conclusion, from the same evidence, to that of your Scotch correspondent last month. Pyramid lore, as it will appear in the issues of this magazine during the year, will fully satisfy your readers (who will give the matter fair consideration) that, from their structure and other characteristics, the Identifications are likely to receive convincing support.

G. J. STEVENSON.

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LIFE FROM THE DEAD.

Romans xi. 15.

FEBRUARY, 1874.

THE TEN COMMANDMENTS—AN IDENTITY.

IN making the Identity of Lost Israel a life study, I am prepared to maintain, that immediately we have found a nation whose national laws are based upon the Ten Commandments, that there is no need to go further in the search: the finding of such a nation becomes identical with the finding of the "NATION" of Israel. If the Scriptures are intelligently studied there can be no doubt about this, because the Ten Commandments are standing covenants between God and the Children of Israel only. The Ten Commandments belong exclusively to the nation of Israel; they are inseparable and perpetually binding upon Israel, and in a national sense (I only write in a national and not in a *personal* sense) have only been given to Israel. I take this to be an incontrovertible point, and if I am right in this, then the Identity of Israel lies in a nutshell.

It must never be forgotten that the Ten Commandments from the very first were only given to the Children of Israel. When Moses went up Mount Sinai to stand before the Lord, he went on behalf of the tribes of Israel; he did not go on behalf of any Gentile peoples. Moses had nothing to do with Gentiles, excepting so far as a few of them chose to incorporate themselves with Israel, and so became in whole or in part naturalised with their nation. He was never commanded to enforce these Commandments upon the foreign nationalities around him; they constituted a covenant with Israel only. "And he wrote upon the table the words of the COVENANT, the Ten Commandments" (Exo. xxxiv. 28). "He declared unto you His COVENANT, which He commanded YOU TO PERFORM, the Ten Commandments" (Deut. iv. 13). Hence, being embodied in a "Covenant," they become perpetually binding, because all God's Covenants with Israel are everlasting; or as God himself says—"Observe and hear all these words which

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I command thee, that it may go well with thee, and with thy children after thee FOR EVER" (Deut. xii. 28). "All the commandments which I command thee this day SHALL YE OBSERVE TO DO" (Deut. viii. 1). "That thou mightest fear the Lord thy God, to keep all His Statutes and Commandments which I command thee, thou, and thy son, and thy son's son, all the days of thy life. . . . Hear, therefore, O Israel, and observe to do them. . . . And thou shalt teach them diligently to thy children. . . . And thou shalt bind them for a SIGN upon thine hand, and they SHALL BE as frontlets between thine eyes" (Deut. vi. 1-8). "It shall be for a SIGN unto thee" (Exo. xiii. 9). "Therefore shall ye bind them for a SIGN upon your hand" (Deut. xi. 18). So that not only do we learn that the Commandments are a covenant binding "for ever," but that they also constitute "a sign" between God and Israel, exactly in the same way as we proved that the Sabbath was a sign; they were given as a sign to their nation, and they remain a national sign to this day.

A sign is a distinguishing mark; but if the same sign was borne by all, there could not be anything to distinguish; hence, to affirm that the Gentile nations should be expected to hold to the Ten Commandments, would be equivalent to saying that they are not "a sign," and to say this would be to reflect upon Scripture.

In investing the Ten Commandments with the importance of a clue by which Lost Israel may be found, I boldly assert that the British nation is the only nation upon the earth whose constitution is founded upon them, not simply in part, but in their entirety; therefore we claim these Commandments as furnishing us with a powerful and conclusive Identity with Israel. They were to be a "sign" to Israel only, and the "sign" only exists in our nation, therefore we must be Israel. I am not versed in legal matters, but it would be exceedingly interesting and valuable if some gentlemen in the profession would take up this matter and tersely illustrate through the pages of this journal, specifying reign, and act, and cap., &c., how certain of our laws are based upon the Commandments given by God to Israel. That such is the case is universally allowed, but it would be doing good service to the great cause of our Identity if this point was practically illustrated by a few examples. The late Mr. John Wilson, with great taste, collected many most pointed testimonies from celebrated writers that this was the case, and, among other testimonies, gave the following:—

"Mr. Ingram, in writing of the *Saxon Chronicle*, says—'If we accept the sacred annals of the Jews, contained in the Old Testament, there is no other work extant ancient or modern,' &c. Millar, in his 'Historical View

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of the English Government,' says—'In the distribution of persons or of things, which fell under the regulation of the Christian clergy, it appears that conformity to the customs of the Jewish nation was more frequently employed than any other. By the Mosaic institutions the people were placed under rulers,' &c., &c. In a work entitled 'Historical and Political Discourse of the Laws and Government of England,' page 70, we have this passage—'All of them being founded on the wisdom of the Greeks and judicials of Moses. Thus, the Saxons became somewhat like the Jews, distinct from all other people,' &c., &c. Rapin, a French author, in his work on the 'Anglo-Saxons,' speaking of their laws, page 151, says—'They who made such laws, imitated, in some measure, the laws of God without knowing it.'"

THE NATIONAL CHURCH OF ENGLAND—No. II.

THE TEN COMMANDMENTS.

THE Identity of the British nation with Lost Israel is most forcibly seen in the fact of the Ten Commandments occupying so prominent a place in the morning service of the Church of England. To the devout Christian, anxious to go to the house of the Lord with the intent of worship, nothing can be more refreshing than that part of the Church service where the Ten Commandments are rehearsed, when we willingly unite ourselves in one great compact, forming a large family circle, with hand in hand and heart to heart, pleading solemnly and earnestly with collective voice after each Commandment as it is read out, that grand petition, "Lord have mercy upon us, and incline our hearts to keep this law." We have sometimes asked which was the most refreshing portion of the service, this or the Litany? When we remember that much of the Litany is the framework of man, and the Commandments are given to us in the very words of God, it does not become difficult for us to decide in favour of the latter. Indeed, our forefathers and the national will must have seen these as the more important; because the Commandments are invariably used, can never be omitted, whereas the Litany is frequently dispensed with. Nay more, we are not content with simply having them rehearsed every Sunday morning, but we write them upon the posts of our Churches. By the law of our land it is required that all the Churches of the Establishment should have the Ten Commandments written upon the walls. This is a National requirement; let us thank God for it, for it is a most valuable safeguard. It ever points the Church to her Moral Law; and should there be any Church where these writings are not displayed, it can never be attributed to an oversight of the officials, but would at once point to absolute neglect of a Divine Command. It is needful to lay these thoughts before the people, because we are told that in these times "needy" men would

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arise, who are nevertheless to be avoided by God's people; and it is only such men who would resist the Commandments from being written up. In all such cases the duty incumbent upon the people—a duty due to God and to the nation—is to insist upon the law being respected.

With much thankfulness we avow that the great body of our Clergy are honourable men. We can only complain of a few half boys, who have managed to enter the Church with inventive innovations. The tone of the people's will is too strongly marked ever to suffer the Commandments to fall into disuse. Until the time comes when "a new Commandment" and a "new Covenant" be given to us, the British people will ever have delight in rehearsing every Sunday the Ten, giving fervour to the responses, and in writing them upon the gates of God's House, because all this is embodied in the "SIGN." This is just what our forefathers were instructed to do, and what they delighted in doing. The whole thing originated in Israel, was to continue in Israel, and is alone found in us. We diligently teach them to our children: there is not a National School in the land in which the children are not taught the words of this "Sign." Literally, most literally, do we *nationally* comply with this Scripture—"Ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up; and thou shalt write them upon the door-posts of thine house, and upon thy gates." When they were issued to our forefathers under Moses, we are told that "All the people answered together, and said, All that the Lord hath spoken we will do;" and surely this is the equivalent of the response adopted by the Church of England when we say to each, "Incline our hearts to keep this law;" and again, "Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee;" so that it becomes most interesting to observe that in these ways, by the rehearsing of them continually, and by the writing of them upon our national posts—the gates of God's House—we render the service of the Church of England very similar to that of our fathers in Israel.

I have said that this part of the service is most refreshing; but how much more intensely would it become so, if the people were taught to see that they were the descendants of God's ancient, though lost, people. Then the whole thing would come to us with new power; now, under the false impression that we are a Gentile people, the intelligent among us cannot help seeing that the Commandments come to us in a sort of second-hand way, by which much of their lustre becomes lost to our appreciation; besides, most of us know there are considerable difficulties sur-

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rounding the Commandments under the Gentile theory, which the Clergy have shirked. Under the Gentile theory they never would be able to render a satisfactory explanation; but only bring to our doors the fact that we are identical with Israel, and all the difficulties, meeting with a ready explanation, vanish away. We would then be brought to see every Sunday morning when rehearsing the law that we were but perpetuating *our* "Covenant," with all its importance, in the sight of our God. Just as we might imagine the heart of a downcast freemason leaping for very joy when, in a dreary foreign part, he meets with "*the sign*" from an influential brother craftsman; so surely we, if we saw our Heirship, would as a people, in our masses, flow towards God's House to display our "SIGN" before the Almighty, with the power of such faith that could only bring down the special blessings alone attached to the passing of the "sign." If the Clergy could only see their duty to take up this work, the morning service of our Church would be the best attended of all her services. Once teach the people the nature of this sign that we are holding in all its purity, and our morning services would everywhere be overflowing, when, and mark, not until then, shall we obtain Israel's blessings, the very special blessings, that the display of the "Sign" would cause to issue from the "Covenant." The result would be new life to the Church and new life to the nation—life that will be as Life from the Dead.

THE DISSENTING CHURCH.

AND THE TEN COMMANDMENTS.

THANK God we have no sympathy with bigotry. We sincerely detest the narrow and ungodly assumption that all are in a wrong road who are not walking in our road. There are children of God in all the denominations of the Christian Church, and that a man simply unchristianises himself by pretending to hold the opinion that it ill becomes him to shake hands with a brother holding different religious opinions to his own. God who overules the universe, foresaw that there would be Dissenters in Israel, therefore we are bound to believe that in this imperfect age of the Church's history, dissent is an essential to the complete carrying out of God's arrangements in dealing with his chosen ones, so that a man would be lamentably deficient in Christian duty who would seek to ignore, or speak uncharitably of those who differ from him; thus, with these opinions, though I profess to be a Churchman, yet I avow, that it is no part of my duty,

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and that it is very far from my wish, to studiously endeavour to make proselytes for the Church from the ranks of the Dissenters; but I do wish to suggest to the Dissenting Church, that because they differ from the Establishment upon certain grounds, that that is no reason why they should reject all the usages of the Church. For instance, because they object to a State Church, that is no reason why they should reject the rehearsing time after time of the Ten Commandments. I do not speak without some experience as to the forms and usages of the different denominations, and I am sure I could be corroborated in this statement that if there were no other agencies at work, many of these churches might be attended for years without the people being brought to any acquaintance with the commandments at all; and this I also say, that some of their Sunday schools might be visited in order to examine the children upon these commandments, when it would be found that they would distinguish themselves by knowing nothing about them. Brethren, if these statements are right, ought these things so to be? It is manifest that the people of Britain, are literally the seed of Lost Israel, so that the "Sign" and the "Covenant" of the Ten Commandments belong to us all; the duty of rehearsing, and the duty of teaching them is required by God from us all. And I venture to say, from my knowledge of the churches, that the people would accept their introduction in the public service with gratitude and pleasure; and if the introduction was made from the desire of showing to God the Sign of His own Covenant with us, then the paternal heart of the Almighty would open, and He would be moved from the bowels of His own compassion to shower down the richest tokens of His love; not only would be touched in a direct and tangible way the sympathies of God towards us, so as to bring down His blessings, but the very introduction, including the responses, would in some measure remove what has been considered somewhat of a reproach upon the Dissenting Churches, of the almost entire service being confined to the minister in the pulpit. It is the minister only that reads aloud from the Scriptures, the minister only prays aloud, he preaches aloud; that as far as audible worship is concerned the people are only suffered to engage in the singing of two or three hymns; beyond this, the entire service is monopolised by the pulpit; all the praise put together might occupy 10 or 15 minutes. So that out of an average service of one hour and three-quarters in duration, the minister's voice alone is heard for one hour and a-half, and the question is worthy of being asked, Is this the worship of the congregation? So that if my suggestion was acted upon, two great objects would be secured. The sign that could not fail to secure favour would

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be continually used, and the people would be afforded a new opportunity for active and audible worship.

TWENTY-SEVEN REASONS WHY THE EUROPEAN NATIONS CANNOT BE PARTS OF ISRAEL.

REASON NO. 2.—THE SIGN OF THE TEN COMMANDMENTS.

THE consideration of the Ten Commandments being a perpetual national sign given by God to Israel, leads us to bring forward this point as another reason why the present continental Teutonic races cannot be parts of Israel. The Commandments have not had a permanent and prominent place in the services of the National Churches of these nations; they have been kept much in the background; there has been no national enforcing of them upon the notice of the people. It is true that in some of these countries national education has been matured to greater perfection than in past days has been the case in England, and that the Bible has been taught to the children of their schools, yet it has only been used as a school-book. The Commandments have been taught more as a matter of history, with no more importance attached to them than would be attached to the history of the Pharaohs, so that it is impossible to say that they have constituted any sort of national sign to these countries; and as the sign of this "Covenant" was to exist with ALL the tribes of Israel, and not simply with one or two tribes to the exclusion of the rest, it certainly follows that these nations not having this sign cannot be any part of the lost tribes of Israel.

I do not advance this as a strong reason. There are dozens of others much stronger, and very conclusive, which shall be stated in due course.

THE LATIN NATIONS CANNOT BREAK THE TEN COMMANDMENTS.

MY argument in support of the statement that the Latin nations cannot break the Ten Commandments is based upon the same consideration that I advanced to prove that they could not break the Sabbath, namely, That the Ten Commandments never have been given to them as a Covenant and Sign. I stoutly maintain that we cannot be guilty of disobeying a law that is not made binding upon us. It is right to allow, that before

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the Commandments were issued as Divine Laws, a moral influence carrying with it the principle of the Law from Sinai was at work; and I also think that before the fall of Adam and Eve it was the desire of God to surround His people by the motive power contained in them; but for all that they were delivered by the direct act of God expressly to one particular race specially taken out and separated from all the other nations, and issued to them alone, made binding upon them—not in the sense of a mere moral influence or dictation of conscience that the people could hold or shake off according to their will or pleasure—but in the sense of their possessing an inseparable clinging power that could not be shaken off. Nay more, they were invested with the power perpetually to cling to this people, but to assume the dignity of a Covenant with them, a perpetual Covenant, because the Sabbath being this, and it being one of the ten, it follows that the whole ten were commandments that were binding "for ever," or "throughout the generations" of this particular people. If this were not so; if the Sabbath only was to be kept for ever and not the others, then we must remember that we are taught by another Scripture, that immediately one is broken then the whole are broken; so that we get at the fact that the Ten Commandments were formed and made into a Covenant expressly with Israel, so binding upon them that they could not divest themselves of them; and, moreover, that they were to constitute a "Sign" between themselves and God. Israel must have this Sign, and, thank God, they are found with it clinging to them in a direct and national way to this day; but if we say that it is equally binding upon the Gentiles from the fact that they are not found with them, that they have not got them, why, then, to insist upon the point would be to reflect upon the omnipotence of the Almighty. God has declared that by His own power they should perpetually cling to Israel; and we being identical with Israel, and being found with our nation standing upon them, the fact goes to support the omnipotence of God. So that I am justified in earnestly contending that they are Commandments to Israel, but not to the Gentile nationalities, therefore the Gentile nations cannot break them.

We arrive at the same conclusions when we approach these considerations in the light of a SIGN. A sign is useless unless given to distinguish one thing from another. The white, blue, and pink tickets of a railway company distinguish the first, second, and third class passengers from each other. The inspector, by merely standing outside the door and asking to be shown all the tickets within the first class compartment, could immediately detect by the "sign" of the *colour* if any third class peo-

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ple were travelling with the first; but if all the tickets were of the same kind, then the "sign" would be immediately destroyed, So, if the Ten Commandments were equally binding upon all the nations, then the Almighty would lose the mark of His sign; and to suppose Him capable of creating a sign that would fail to distinguish, would be to reflect upon His infinite wisdom. I would not herd my sheep among a stranger's flock unless I had my own mark upon them. So God would not allow His chosen people to be about other nations without His marks. Thus He has fastened the mark of the Ten Commandments upon them. Praise the Lord, we bear His mark.

The reader must now see that a flippant and superficial study of this subject can lead to many dangers to, and reflections upon, religion. The entire system of the Bible is one of supreme intelligence, and a foolish clamouring for having things as we happen to imagine they ought to be, notwithstanding our notions are violently contradicted by facts, proves a want of intelligence on our part. This degraded status is acquired by spiritualising everything in Scripture, by which means many grand truths are so distorted, that our desires to do good end simply in the creation of infidels. Many of our infidels of the present day are by no means men wanting mental efficiency; on the contrary, their brain power is of high order, but, like most of us in matters concerning religion, they have trusted to the study of their teachers, and it is because these have so widely departed from the real and the tangible—setting up their puny, private interpretations in place of standing upon the sure and literal Word of God in all its integrity—that they have, against their will, been forced to swell the throng of the infidels.

For the benefit of those who acknowledge that the Ten Commandments were specially given to Israel, but who by some stretch of inconsistency nevertheless maintain that by the power of some moral law in existence *before* the Fall—that that moral law is binding upon the Gentiles—for the benefit of these, let us examine if there is any moral law fastened upon the Latin nations. If this law has any influence, it certainly has not bound them, and I hold for a thing to be binding, it must bind. There is nothing obligatory if left to our choice; to be enabled to use our pleasure is a different thing to the case of a felon between two policemen saying he will not go to the station, when every step is taking him there; here he is bound to go; so if the Latin nations really are bound to the moral law, they would be found with it; but the fact is, they neither possess the Ten Commandments or morality of any sort. The Roman Church is not in possession of the Ten Commandments, she entirely ignores them; she has done this

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by throwing overboard the first Commandment prohibiting us from bowing down to, or worshipping images. The Roman Church is determined to do both; therefore she draws her pen through the Command and destroys it. What follows? Why, if you destroy one, you destroy all. Therefore the Roman Church destroys all morality; and if their nations stand upon this Church, morality is destroyed to them nationally. What does the Roman Catholic Church sanction? There is nothing to fear in speaking the truth; she sanctions murder, killing, theft, lying, prostitution; there is not a vice upon the face of the earth but what she sanctions. A man commits a murder, makes his confession to a priest, and the priest, *i.e.*, the Church, protects him, screens him. A man embezzles, justice offers a large reward for his apprehension, the man makes confession to a priest, the Church holds the secret, screens the man—oftentimes passing him underhandedly to a place of safety. The convents are mostly only brothels under a pious name, wherein the lusts of the priests are ministered unto; so that we are perfectly justified in maintaining that nationally the Latin nations are destitute of morality. The fact of there being nothing bound, proves there was nothing that could bind.

THE TEN COMMANDMENTS *VERSUS* ENTERING HEAVEN IMMEDIATELY AFTER DEATH.

ENTRANCE into heaven immediately after death, is a favourite dogma of the priests, but one that I conceive to be contrary to Holy Writ. I may be wrong, I would not wish to speak dogmatically upon this subject, but believing that I can approach it upon Scriptural grounds, and in the interest of truth, I offer a thought or two.

I am led to it, by reading an article in a recent number of *Signs of our Times*, edited by the Rev. M. Baxter, in which this editor takes notice of some poor man who died at a Spiritual seance, and gives vent to the following expressions, "Such is the 'strong delusion' by which the Devil holds captive these deceived and mis-guided Spiritualists, that he has persuaded them that the wretched blasphemer (alluding to the man who died), who is at the present moment 'lifting up his eyes in hell, being in torment and crying for a drop of water to cool his tongue,' is actually in heaven," &c. I have no sympathy with the Spiritualists, I take them all to be deceivers. I want to protest against Mr. Baxter's notion of this man being now actually in hell. I take it, that if the wicked upon death immediately go to

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hell, that the righteous upon death would as soon go to heaven. We must take the Ten Commandments as a whole, there are special promises to be inherited by the keeping of these commandments; to one of them there is the local attachment of the promise of long life in the land of Palestine, "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." What land? God has never given any land to any nation, excepting the land of Palestine to the nation of Israel. "And the Lord appeared unto Abraham and said, Unto thy seed will I give this land," Gen. xii. 7. "For all the land which thou seest, to thee will I give it, and to thy seed FOR EVER," Gen. xiii. 15. "And I will give unto thee and to thy seed after thee . . . . all the land of Canaan for an EVERLASTING POSSESSION," Gen. xvii. 8. The very boundaries of the land are specified: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," Gen. xv. 18. "And confirmed the same unto Jacob for A LAW, to ISRAEL for an EVERLASTING COVENANT. Saying, Unto thee will I give the land of Canaan, the lot of your inheritance," Psalms cv. 10. And as this extension of boundary has never yet been in the possession of Israel, it follows that the possession is yet to come, and that a Godly honouring of our parents will secure for us long life in this land that God has only given to Israel. Well, just by the way, if we insist that the Commandments were equally binding upon the Gentiles, it would follow that they too, by honouring their fathers and mothers, would be heirs to long life in a land never given to them; it would give them a right to claim an inheritance in Palestine. If Mr. Baxter was right in his statement, that upon death we immediately entered heaven, then, however much the Godly among Israel may have honoured their parents, it follows that they could then never have any inheritance in the promised land, because the land belongs to earth, and surely we could never quit the eternal heavenly state to take a part upon the earth again. The very supposition would be absurd; therefore if upon death we enter heaven, and never, through our obedience, have long life in the land, then this promise of God is made of none effect.

It is very important to remember that not only is the promise of long life in the land tied to the keeping of the Fifth Commandment. but the same promise is attached to the keeping of them all, *i.e.*, upon the keeping of the Ten Commandments by Israel is inseparably attached the promise of long-life in Canaan. God said to Israel, keep them "That your days may be multiplied, and the days of your children, in the land which the Lord

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swore unto your fathers to give them, as the days of Heaven UPON EARTH; for if ye diligently keep all these Commandments which I command you, to do them, to love the Lord your God, to walk in all His ways, and to cleave unto Him, then every-place whereon the soles of your feet shall tread shall be yours, from the Wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be," Deut. xi. 21-24. Hence we come logically to the conclusion that the Almighty could have had no object in attaching the promise of multiplied days in the local land of Canaan to the keeping of the law if heaven was entered immediately after death. If this is so, then this connection of events would be absurd and false.

For ourselves we maintain that this Scripture referring to the rich man and Lazarus was never intended to be received as actual history, but is only a parable, merely given to illustrate a truth our Saviour had an express purpose in speaking in parables. He used this mode of speech chiefly when He was in the presence of Jews; and His great object was not to be understood by the Jews. He did not wish *them* to understand Him, therefore He spoke before them in parables. His disciples were not Jews, but were men of Israel, and, as I believe, belonged to the tribe of Benjamin, as explained in some parts of my bound volume. "And the disciples came and said unto him, Why speakest thou *unto them* (*i.e.*, the Jews) in parables? He answered and said unto them, Because it is given unto you (*i.e.*, to Israel) to know the mysteries of the kingdom of heaven, but to them (*i.e.*, the Jews) it is not given. Therefore spake I unto them in parables: because they seeing see not; and hearing they hear not; neither do they understand," Matt. xiii. 10-17. He then went on to state in substance that if they did understand Him, the prophets would have been rendered false, and His mission was to substantiate the prophets; hence He did not desire that the Jews should receive Him. Therefore these parables are simply illustrations, and are not to be understood as giving the testimony of actual present experience; and Mr. Baxter is not justified in founding upon this parable the dogma of entrance into Heaven or Hell directly after death. If this were so, not only would the promise of long life in the land be forfeited to Israel, but Lazarus would have taken no part in the judgment. Because, if in heaven, it would be absurd to suppose that he would leave eternity to hear judgment upon earth; and if he were not present, then the Day of Judgment would not be a general judgment. Hence we arrive at the conclusion, supported by many Scriptures, that an entrance into Heaven cannot be obtained until after the thousand years of the Millennial age

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upon the earth has been enjoyed—an age that the righteous alone can have part in, and an age which only can present the time that Israel could realise their promise, faithfully given by God, of long life in the Land which He has given them. So that the Identity of our British Nation with Lost Israel leads very beautifully to the harmonising of Scripture upon this vital point.

EDWARD HINE.

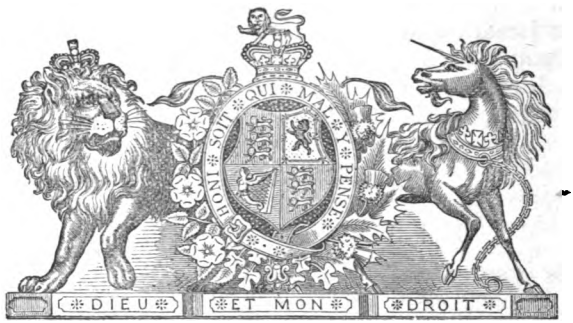
OLD SAYINGS AND WORDS

Used by the Israelites, and used daily in the West and North of England, and not Common in any other Country.

Collected by Captain HENRY EDGCUMBE NICOLLS.

"I am in straits."
"It is a sign and a proverb."
"Settle"—A long seat with a high back, in use now in the West of England, and called by the Scripture name.
"Twilight"—I explain this (to me a wonder) in my article in the first number of this magazine.
"Cow's Dung"—This is used to this day, in all baking, by the farmers in the West of England, as described by the Prophet. (Ezek. iv. 12.)
"To Wit"—A term in our law courts.
"Children Washed and Salted," as described by the Prophet—Done in the West of England; not done in any other country that I know of. The Greeks, and other Eastern countries, never wash until the child is two years old.
"Put him in Ward."
"Fire of the Head."
"Stirs"—Full of Stirs.
"Couching place for Flocks."
"Standard and Ensign."
"Post for Letters"—The Post has gone out.
"Dandled on the Knee."
"Silver, *reprobate*"—Never say counterfeit.
"Pen," made of iron with diamond points—Made here.
"Stocks"—In use in the West of England to this day.
"Broidered Work"—Never say *embroidered*.
"Four fingers"—A measure used here to this day.
"Cords"—Under the cords.
"I am shut up."
"Right forth."
"Like mother, like daughter."
"Like people, like priests."
"Spur"— Spur of the moment.
"River Tamer"—In Cornwall. No doubt named by the Lost Tribes.

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THE HOUSE OF ISRAEL AND THE ROYAL STANDARD OF ENGLAND.

By Major R. W. D. Nickle.

"Thou hast given a banner to them that fear thee; that it may be *displayed because of the truth.* Selah."—Psa. ~~lx. 4~~ 60 - 4

(Continued.)

The Standard under which our army and navy serve has many emblems to arrest our attention, indicating that the Anglo-Saxon Triune Kingdom is the *Head Quarters* of the Saxon people, who have emigrated in various directions—to America, Australia, Canada, and other places, verifying the Word of God, who said to Israel—"A nation, and a company of nations shall be of thee, and kings shall come out of thy loins."

I know not to what other nation this verse can apply at the present time but the Saxon race, looking at the many other verses regarding Israel. They all are in harmony with this prophecy, and point the finger to Great Britain as the nation from whence the others have sprung. Let us observe, that it is very remarkable, and at the same time quite in accordance with God's Word that, unknown to themselves, the Anglo-Saxon nations—guided by the influence of the unseen hand of God—has embroidered symbols upon their standard, which, taken with numerous other signs, testify to their identification as the lost tribes of the house of Israel.

Is this a startling assertion? No doubt it is, to every one at first who has not been aware of his own identity, and who is made aware of it, as lost Israel must be *previous* to the return of the Jews to their own land, which is to take place through the instrumentality of Israel, when Judah will at last believe and accept the Lord Jesus Christ as their Redeemer and Saviour,

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and when they will mourn and lament for all the hard things they have said against Him, and for their terrible enmity when they crucified him.

Let us observe the quarterings upon the Royal Standard which present the primary colours, and, according to heraldry, are called azure-blue, gules-red, or yellow; the latter has a rim of orange or jeune, one of the secondary colours, green or vert. Purple, or purpure, are presented in the Rose, Thistle, and Trefoil, or Shamrock. On the first quarter are three lions—counterpassant; on the second quarter is one lion rampant; on the third quarter is a stringed-harp with an angel's head, argent, white; on the fourth quarter are three lions, counterpassant.

In connection with the above there is a scroll, or, as it is called, the Garters, with the motto—"*Honi soit qui mal y pense;*" and another scroll with the motto, "*Dieu et mon droit.*" Attached to the collar is Saint George and the Dragon; the supporters being a *Crowned Lion* rampant combatant, and an Unicorn rampant combatant; and above all, *a Lion, crowned passant, gardant, standing upon the Crown.*

Now this appears to be the interpretation of this beautiful standard so rich in harmony of its design:—

First—Blue, red, and yellow are the primary colours which appear from and retire into light: the Trinity in Unity—one light—God is light—the Holy One—the Light of the World. (John i. 5; viii. 12.)

Second—Orange signifies fire, heat, love: God is love. Green signifies, the doctrine of Christ the Lord. Purple signifies, Royalty and Redemption. These secondary colours being derived from the primary, as well as every other hue and tint, intimate that all other things were made by Him, and that without Him was not anything made that was made; the source of all things being light which proceeds from the Lord and Saviour, who is light. (John i. 3; Col. i. 16.)

Third—The Angelic Harp, with *white strings*, signifies the purity of the sound; the purity of His word; praise, harmony.* (Psa. lxiii. 4; xxxiii. 2, 3.)

Fourth—The Six Young Lions signify the colonies of Great Britain. (Ezek. xxxviii. 13.) 1st Lion—India and her settlements; 2nd Lion—Ceylon; 3rd Lion—Burmah; 4th Lion—North American settlements; 5th Lion—Australia and New Zealand; 6th Lion—West Indies with her African settlements.†

The Lion Rampant on the yellow quarter signifies vigour and

* See Note B at end. † Note C at end.

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courage through the Holy Spirit to defend. It is also the Lion of Scotia.*

The emblematic flowers signify the Rose of Sharon. (Song of Solomon ii. 1.)

The Shamrock signifies the Triune (the Trinity).

The form of the Thistle suggests to the mind the Cup of Salvation. (Psa. cxvi. 13.) From its elegance and utility of form, I am led to believe that the thistle was chosen as a model for vessels for holding wine when in the act of drinking. Taking the form and the colour of the flower, purple, together, it seems a very fit emblem. The Eastern thistle is of great size and beauty.†

The Scroll, with the motto, "Evil be to him who evil thinks," may be considered thus—"Be not judges of evil thoughts, but overcome evil with good." (Rom. xii. 21.)

The Scroll with the motto, "God and my Right," may be considered thus—"I am justified through the merits of my Saviour, who is God."

Saint George and the Dragon signifies the victory of the Lord over the dragon of Scripture.‡ (Rev. xii. 9.)

The Crowned Lion Rampant signifies vigour and courage, which *supports,* the Lion signifying the Divine truth of the Word and its power.

The Unicorn Rampant, which supports, signifies strength, exaltation, as may be understood from the following passages: "He shall exalt the horn of his people." "Whose horn shall be exalted." For thou art the glory of their strength, and in thy favour our horn shall be exalted." "But my horn shalt thou exalt like the horn of an unicorn." (Psa. cxlviii. 13; lxxxix. 17, 18; xcii. 10; Deut. xxxiii. 17; Psa. cxlviii. 14.)

The Lion Crowned gardant passant, standing upon the Crown above all, is most significant. The meaning is, that He who is called the Lion of the tribe of Judah guards the Crown of this nation and those who are attached to it—that he is King of Kings and Lord of Lords. (Rev. xix. 16.)

The Standard of Israel is mentioned several times in Scripture, but without entering into particulars as to what devices were then upon it: in these latter days it seems to be fully unfurled for us to observe and reflect upon the various meanings attached to it. As ages have rolled on, new symbols have been added to it from time to time, until now it appears to want nothing more. It may be said to be complete in its richness of the evidence of the truth for which it was designed.

The Standard, as it spreads its graceful folds to the winds of

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* See Note D at end. † Note F at end. ‡ Note G at end.

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heaven, having its triumphal emblazonry of the truth of God's promises over the House of Israel and of our Queen Victoria (a name also significant), let us proceed to examine the sacred Book, which is our only guide and light in the midst of much darkness and ignorance, and remember that in doing so we must take its literal, as well as spiritual meaning together, for this reason, that we find the prophecies regarding various nations were all literally fulfilled,* and most minutely so, and more particularly the prophecies relating to our Saviour, which, in the times they were delivered, might have been very naturally considered as only bearing some mysterious spiritual meaning regarding the coming of the Great Messiah, but which were literally fulfilled in the minutest manner. Are we now to presume to say, that what remains to be fulfilled is only to be considered as having a spiritual meaning, when all that has taken place has been literal, even to his value being put down at thirty pieces of silver, and the casting lots for his vesture, and that those coming events will only be spiritually understood? To those who think thus, the statements of much that is contained in the prophecies are misunderstood. It becomes a mystery unintelligible, often ending in unbelief of the reality of the historical records. But if we wish to understand the Bible, we must take *both together;* the statements then become clear and deeply interesting; for are not the houses of Israel and Judah, and what was said of them, at this very moment being literally fulfilled? At the same time, that which is symbolical and figurative is evident in most cases, and may be understood as such without much difficulty when reading some of the grand poetical descriptions of Isaiah.

Let us now consider what the Royal Standard has to do with the name of *Tarshish,* and to what country does that name refer?

The prophecies regarding Babylon have been literally fulfilled —she is nothing now but mounds and heaps of rubbish, the miserable remains of her former greatness; still, the name survives, and is mentioned in the Book of Revelation as applied to a Babylon at the present time—the Papal system answering to the description. In a somewhat similar manner the ancient city of Tarshish, with its mercantile navy, has passed away, and yet we find that the name of Tarshish is applied to a great naval power about the present time.

The city of Tarshish—or Tarsus, which St. Paul mentions—situated on the Mediterranean coast of Cilicia, was at one time a great commercial city, trading with many nations. Judah, for

* See "Keith on the Prophecies," Porter's "Great Cities of Bashan," and Layard's "Nineveh."

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instance, is mentioned as sending her merchants to trade with Tyrus; and with reference to Tyrus it is written, "Tarshish was thy merchant; the ships of Tarshish did sing of thee in thy market" (Ezek. xxvii.); and the prophet Ezekiel speaks of Tarshish and her ships as existing under that name at the present time, and which is called upon to fulfil a prophecy as yet unfulfilled, namely, in aiding the Jews to return to their own land.

Six hundred and ninety-eight years before the birth of our Saviour, the prophet, moved by the Spirit of the Lord, gazed along the vista of ages to come, and uttered this prophecy applicable to the times in which we live—"Who are these people that flee as a cloud, and as the doves to their windows? 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."

If we examine the map of the world, and consider what *Isles* are most likely to answer this description, we cannot help looking to the British Isles, and those many great and small ones connected with her. "Surely the Isles shall wait for me," expressing, as we are led to suppose—until the inhabitants of Great Britain are aware of the name they bear—as being the people to whom the promises were made. The British mercantile navy answers to the description of the ships of Tarshish first—that is, as the first naval Power of these latter days, the leading Power of the Saxon race. Those of Tarshish first are to find out who they are, and that have been *lost* for many ages, whilst to those who have *waited* until the fulfilment of the times God will make it known who they are.

Great Britain has many identifications besides her Standard, which every one must be aware of, if they consider the subject. First of all, her Bible Societies, circulating the Word of God to every nation in their own language; her active evangelical missions to heathen nations, shedding light on the dark places of the earth; her numerous and vast colonial possessions, upon which the sun never sets; her increasing population flowing into the waste heritage, and pushing their way against every obstruction that lies in their path; her marvellous network of wires of communication, and her astonishing wires under the Atlantic; her immense wealth; her vast mercantile fleet ploughing the sea in every direction; her formidable iron-clad navy for defence; her many brilliant victories by land and sea in all quarters of the globe; her freedom and intelligence; her explorations and discoveries in search of the truth—are all evidences to the world of the true meaning of her Crowned Lion and Unicorn.

England is a land of liberty and free speech, where all

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are allowed to hold their opinions and worship as they please. The wheat and the tares are permitted by the Lord of the soil to grow up together until the time of the harvest. It is also a land of refuge for strangers from every country. The enemy of mankind, ever ready for attack, takes advantage of this liberty. The contest is between light and darkness. (Gal. v. 1; Rom. viii. 12.) *Now, where the light of Divine truth is strongest, there we shall find the darkness of contrast in opposition to it.* The bats and moles of the Papacy, the owls of Ritualism, the moths that have long fed on the Pagan garments of priestly superstition, are disturbed by the increasing light, as the day approaches when the Sun of Righteousness shall arise upon this earth, and finish the contest which has raged for so many ages. May Israel's eyes be soon opened, and may the trumpet of the gospel be blown clearly, so that all may hear the warning sound and understand its meaning, "for if the trumpet give an uncertain sound, who shall prepare himself for the battle" (Cor. xiv. 8). This reminds me of what has still to take place—when the armies of Israel and Judah are to stand shoulder to shoulder upon the mountains round about Jerusalem, when the enemy shall advance like a flood from the north to attack it, but who will be repulsed with a terrible slaughter by the hand of the Lord of Hosts. That day will surely come, in spite of all the scoffs which have been made against the sure and certain word of prophecy; and it may be much nearer its fulfilment than the world has any idea of. This we are led to believe from the many strange signs which are taking place throughout the earth at present, from a certain *Eastern question*, which is every now and then being put forward by the *Chief Prince of Meshech and Tubal* (Ezek. xxxviii. 2), who is ever watching his opportunity, and who was driven back at the time of the Crimean war, when he attempted to proceed before his time, with the final intention of seizing upon the Holy Sepulchre; which ought to be a warning of what is coming to pass. In the meantime, may Israel's army and navy now consider in whose service they are enlisted; and the *colours*—the Royal Standard they have to defend, may they ever hold them unfurled, with strong arms and stout hearts, loyal and devoted to the Lion of the tribe of Judah, the King of Kings and Lord of Lords: for all who do not rally round the Standard of the Lion are the enemies of Israel; for it is written—"The nation and the kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted." (Isa. lx. 12; Matt. xii. 30; Ezek. xxxvii. 16, 17.)

NOTE B.—*The Harp.*

The purity of the sound of His word. King David sung praises to the Lord, accompanying himself on the harp. It is the emblem, according to heraldry,

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as well as the trefoil—which latter signifies the Trinity—attached to Ireland; but these bear a fuller meaning when we look upon them displayed upon the Standard of the United Kingdom.

NOTE C.—*The Six Lions.*

I am led to believe that the Lions are to be viewed according to the historical events which have taken place. Some of them as they appear on the ancient Standard of Great Britain may be considered as having borne a prophetic meaning of what Great Britain's possessions would be in the times in which we live. It may be asked, Why the Six Lions on the two quarters of the shield should mean the colonies of Great Britain? By referring to the 23rd chapter of Numbers, we find that the Lord commanded Balaam to bless Israel contrary to the wish of Balak; and regarding them Balaam said, "Behold the people shall rise up as a *great lion*, and lift up himself as *a young lion*." Now, it is remarkable that, at the 22nd verse of the same chapter the *Unicorn** is mentioned *in connection* with the people who were, and who have in these latter days risen up as a great lion, and whose colonies have lifted themselves, or risen up as young lions. In the 24th chapter of Numbers, it is thus written—"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? Blessed is he that blesseth thee, and cursed is he that curseth thee." When we consider these passages, connected as they are with many others on the same subject, they appear to be applied to the Anglo-Saxon race. Their past and present history is quite in accordance with these verses, for they have been peculiarly and marvellously favoured far above those nations who have risen up as eagles, birds of prey, and visible signs of ill-omen, sooner or later to all those who have them upon their standards, for they will prey upon each other until nothing but their feathers will be left.

Let us now turn to the 13th verse of the 38th chapter of Ezekiel, in connection with the above description of the young lion, and we find it thus mentioned—"And the merchants of Tarshish, with all the *young lions thereof*, shall say unto thee, Art thou come to take a spoil?" These merchants of Tarshish signify the great mercantile and naval power and her colonies, who are to ask this question, On a future occasion, this EASTERN QUESTION will be asked by the Anglo-Saxon people—who have risen up as a great lion, with the *pushing* strength of the Unicorn—whose colonies are represented by the Six Young Lions, all of which are displayed upon the Royal Standard of Great Britain, the monarchial House of Israel, at this present moment, for the purpose of attracting our attention to find out the true meanings that are attached to them.

NOTE D.—*The Lion of Scotland.*

The Lion of Scotia, on the yellow quarter, is to be considered in considered in connection with the Thistle, the formidable leaves of that flower having the motto attached to them—"Nemo me impune lacessit," which refers to the question, "Who shall stir him up?" or, "Who shall touch me with impunity?" It is also to be applied, not to Scotia alone, but to the Triune Kingdom, from the flower with its leaves being upon the Royal Standard of the United Kingdom.

It is to be observed that the Unicorn, which supports the arms on the proper left, has round the neck a collar, shaped like the form of a crown;

* *Vide* Biblical Cyclopœdia. By John Eadie, D.D., LL.D.

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and in some of the designs this collar takes the form of a *tower*, with battlements or embrasures. Ancient crowns were sometimes formed in this manner, denoting strength and safety. This collar, then, appears to allude to the 10th verse of the 18th chapter of Proverbs—"The name of the Lord is a strong tower; the righteous runneth into it and is safe." And the chain attached to the collar of the Unicorn *binds* it firmly to the shield with its devices, indicating the chain of events regarding Israel, and the sure and certain fulfilment of God's promises to his people.

The *Helmet*, with the *Breastplate* RESTING upon the Shield, also being suggestive of the figurative Helmet of Salvation RESTING upon the SHIELD OF FAITH, mentioned by St. Paul. (Ephesians vi. 14, 16, 17.)

N.B.—The precious stones in the Crown refer to light and colour, which has been already mentioned in connection with the Standard.

NOTE E.—*Regarding the Thistle.*

Thorns and thistles formed a portion of the original curse. The figurative use of these terms denotes desolation. The earth was to bring them forth. (Gen. iii. 18; Hosea ii. 6; ix. 6; x. 8; Matt. xxvii. 29.)

The fecundity of some of these proofs of the curse is very extraordinary. Dr. Adam Clarke, in his "Commentary" has made the following curious calculation:—"Another species called the Acanthum Vulgare, produces above 100 heads, each containing from 300 to 400 seeds. Suppose we say that these thistles produce, at a medium, only 80 heads, and that each contains only 300 seeds, the first crop from these would amount to 24,000. Let these be sown, and their crop will amount to 576,000,000. Sow these and their produce will be 13,824,000,000,000, or thirteen billions eight hundred and twenty-four thousand millions; and a single cross crop from them, which is the third year's growth, would amount to 331,776,000,000,000,000, or three hundred and thirty-one thousand seven hundred and seventy-six billions; and the fourth year's will amount to 7,962,624,000,000,000,000,000, or seven thousand nine hundred and sixty-two trillions six hundred and twenty-four thousand billions—a progeny more than sufficient to stock not only the surface of the whole world, but of all the planets in the solar system, so that no other plant or vegetable could possibly grow, allowing but the space of one square foot for each plant."

It seems most probable that the form of the Thistle was taken as a model for drinking-cups, it being one of the most graceful and useful forms for that purpose; and as most inventions are borrowed from what we perceive in nature—for, according to the saying of the wise king, "there is nothing new under the sun"—in a work on the Jewish nation, containing an account of their manners and customs, rites and worship, there is an engraving of several of these ancient forms of cups, two of which bear a remarkable resemblance of outline to the thistle; so that the form of the flowers may be significant from these ancient cups of the cup mentioned in Scripture, and which, at the same time, was often used figuratively, similarly to the helmet, which is called the Helmet of Salvation; so the cup has been mentioned as the Cup of Salvation.

NOTE F.—*Saint George and the Dragon.*

"The origin of Saint George and the Dragon is to be found in the Annals of the Order of Malta; and the details may be seen in Vertot's History; the date assigned to the conquest of the dragon is 1342. Helion de Villeneuve was the name of the Grand Master at the time—that of the Knight (Saint George) Dieu Doué de Gozon. Thevenot declares that the head of the monster (to whatever species it really belonged), or its effigy, was still placed over one of the gates of the city in his time. Dieu Doué succeeded

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De Villeneuve as Grand Master, and on his gravestone were inscribed the words, 'Draconis Extinctor.'"

Particulars regarding Saint George.

"George, from his parents or his education, surnamed the Cappadocian, was of mean origin; and having a lucrative contract to supply the army with bacon, he accumulated wealth by the basest arts of fraud and corruption; but his malversations were so notorious, that George was compelled to escape from the pursuit of justice. After this disgrace, he embraced with real or affected zeal, the profession of Arianism. He was elected the successor of Athanasius in A.D. 356. Each moment of his reign was polluted by cruelty and avarice; and he oppressed with an impartial hand the various inhabitants of his extensive diocese. Under the reign of Constantius he was expelled by the fury, or, rather, by the justice of the people; and it was not without a violent struggle that the civil and military powers of the State could restore his authority, and gratify his revenge. The messenger, who proclaimed at Alexandria the accession of Julian, announced the downfall of the Archbishop. George was ignominiously dragged in chains to the public prison, and, at the end of 24 days, was torn to pieces by the fury of the multitude, who, impatient of the tedious forms of judicial proceedings, forced open the prison (December 24, A.D. 361). The meritorious death of the archbishop obliterated the memory of his life. The rival of Athanasius was dear and sacred to the Arians, and the seeming conversion of those sectaries introduced his worship into the bosom of the Catholic Church. The odious stranger, disguising every circumstance of time and place, assumed the mask of a martyr, a saint, and a Christian hero; and the famous George of Cappadocia has been transformed into the renowned Saint George of England, the patron of arms, of chivalry, and of the garter."—Vide *The Student's Gibbon, by W. Smith. LL.D.*; chap. xii., p. 172.

NOTE G.—*The Garter.*

"In the year 1349, the King instituted the Order of the Garter. Its origin is lost in obscurity, but, according to the received story, was as follows:—At a Court ball, Edward's mistress—commonly supposed to be the Countess of Salisbury, dropped her garter; and the King, taking it up, observed some of the courtiers to smile, as if they thought that he had not obtained this favour merely by accident, upon which he called out, 'Honi soit qui mal y pense' (Evil be to him that evil thinks); and gave these words as the motto of the Order."

THE BIBLE AND THE "FOOT-RULE." *

BY W. A. TRACY, CAPT. R.A.

AMONG our readers there must be thousands who have occasion to use "Scale" in their professional avocations. Engineers of every branch, constructive, conservative, and destructive, working by sea or land, civil, military, or naval; all are familiar with it.

Smiths, from the "Gold" to the "Black" smiths, carpenters, masons; every sailor who can use a chart, or soldier who can use

* We have adopted the expression "Foot-rule" in the heading of this article, because to British ears it is a familiar measure of length.

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a map, are all familiar with one branch of our subject. In the other, *none* of us are too well versed.

In those portions of the Bible where constructive details are given, the proportions are expressed in cubits, not in feet or inches; and the question naturally arises in the student's mind, "What is a cubit?"

Constructions of wood, stone, metal, or textile fabrics, remarkable for their size, purpose, beauty, or material, are all described in cubits, with the "hand" breadth as a sub-division.

In the list of authorities who have striven to throw light upon the subject, are the names of men celebrated as classical scholars or divines, and these are the men quoted in most popular works, and indeed in most bibles where tables of (professedly) Hebrew weights and measures are given as a preface.

It was reserved for the late John Taylor of London, and the Astronomer Royal of Scotland, to rescue from an oblivion undeserved, equally for the author, the subject and its treatment, a "Dissertation on the length of the Sacred Cubit of the Jews" (Hebrews), by Sir Isaac Newton.

This great and gifted man narrows the limits of length within which the sacred cubit must lie, through successive stages, which are discussed by the Astronomer Royal for Scotland, and finally left at 25·07 ± ·1 British inches; *i.e.* that on the margin of our bibles where the word cubit occurs, we may write that it is 25 inches and $\frac{7}{100}$ of an inch in length, and feel confident that we are right within $\frac{1}{100}$ of an inch one way or the other.

Within these narrow limits, there lies the standard from which were built up ancient Hebrew measures of length, weight, and capacity. Let us now consult another great authority on a kindred subject.

Sir J. Herschel in an essay read before the Leeds Philosophic Society in 1863, entitled, "The yard, the metre, and the pendulum," points out that the ten-millionth part of the earth's semi axis of rotation (or 25·025 B.I.) forms both scientifically and practically, a better standard of length than the metre, or the seconds pendulum. This particular length of 25·025 inches, he terms a "geometrical cubit." And he states deliberately, that were our British inch increased by the almost inappreciable quantity of its one-thousandth part, so that the geometrical cubit should consist of exactly 25 geometrical inches, then says he:—"We should be in possession of a system of linear measure, the purest and most ideally perfect imaginable." (The logical details on which he affirmed and supported this dictum, we must refer our readers to the original lecture for.) He then points out that on using such a standard, the clumsy and awkward numerical connection now existing between our measures of length, weight,

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and capacity, disappears at once, and one of great simplicity becomes apparent.

But something exceedingly like that result of Sir John Herschel's had already been produced by the late John Taylor, four years previously, from his study of English history, and the Great Pyramid; and since then, the Astronomer Royal for Scotland, following in John Taylor's track, has very fully worked out the details of a system of measures of weight and capacity, founded on a standard of this ideally perfect length, when used in conjunction with the mean specific gravity of the earth; and the final result is a very striking one, for we learn that our old Saxon measures, the chaldron, the quarter, the old wine pint, the pound, and the acre, all practically—nay, some even positively—are identical with measures derived from the *ne plus ultra* of modern science, viz., Sir John Herschel's "Geometrical cubit." Also, that our ancient "pint" and "pound" solve beautifully and simply a most complex scientific problem; for the old pint of 28·5 cubit geometrical inches, when divided by the figures representing earth's specific gravity in terms of water (viz., 5·7), leaves us the simple and convenient number of 5 cubic inches of earth's mass, to represent the "pound" or weight of the aforesaid "pint" of water.

Now, if we grant the propriety of Sir I. Newton's deductions, Sir J. Herschel's scientific investigations, and the historical and pyramidical facts of John Taylor, and the Astronomer Royal for Scotland, we arrive at the following very remarkable results, which, for sake of clearness we give in a tabular form.

	B. Inches.
The "sacred cubit" of the Israelites, lying as it does within the limits of 25·07 + ·1, B. I., is very close on	25·025
The very best modern linear standard, answering the most advanced requirements of science is, on the authority of Sir J. Herschel,	= 25·025
There is good reason for believing that our old chaldron, quarter, pound, pint, inch, and acre, were all evolved from a standard of	25·025

So closely do they adhere thereto.

With what diffidence must suggestions here be offered, and even though (in the present state of our knowledge), unstable, how solemn is the ground we tread on. Nevertheless, the following question forces itself upon us:—

Can the Anglo-Saxon race (whose Indo-Germanic origin we may take as proved), be any relic of the Assyrian captivity of the Israelites?

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If so, the most powerful of the great tribes there transplanted, should be the one to leave the longest the marks of its individuality.

Ephraim should leave, not only by number, but by force of character, some of its peculiar good and bad qualities imprinted on its descendants.

Do we then look in vain for a nation whose besetting *individual* sin is drunkenness, whose self-reliance never deserts it; a nation of marksmen skilled from youth throughout its history in the use of arms of precision, given to colonising, and the absorption of weaker neighbouring states as their rapidly increasing progeny cause want of elbow-room at home?

And, if in addition to this, we should find the same nation bearing a "unicorn" on its arms, and keeping up a "bull" either in name or figure, or both, as its representative emblem; and in addition to such *family* remains we should find national ones, such as a marked Hebrew propensity to lend (as a nation), at interest; and an aptitude for commerce, barter, and trade in every branch:—

If—we say—*if* such a people can be found, why then:—it behoves us to think how important it is that every step of an argument that rather hurries us away with it, should be critically examined and proved.

And the enquiry is a solemn one, and worthy the application of man's noblest efforts; not indeed without diffidence, and perhaps recalling for admonition that eventful night in the history of the early exemplars of the very standard we were first led to discuss—when their misapplication to base and sensual purposes, appears as the crowning sin of a great dynasty, that with the stern criticism—

"*Number, Number, Weight, Division,*"

was that very night swept away.

Gibraltar, 14th July, 1872.

WEEK OF UNITED PRAYER.

ANTIQUARY sends us the following advertisement, extracted from some newspaper:—

> WEEK OF UNITED PRAYER.—Would it not be advisable also in this to plead for the Downfall of Rome and Mahomet, the Lifting up of Jerusalem and Judah, and the Removal of the Veil that hides the Ten Tribes? These events in concurrence will be like "Life from the dead to the world."
>
> ANGLICANUS.

And says: "In their programme they pray for everything else—but these."

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JACOB'S STONE.

By REV. F. R. A. GLOVER, M.A.

INTRODUCTORY.

THE PROOF desired of the Queen's assumed descent from the Line of David, King of Israel, has already been exhibited in a publication entitled, *England, the Remnant of Judah and the Ephraim of Israel,* printed now some ten years since, in which, these words following, are to be read in the 130th page, in Ch. xiv., headed—THE HEBRAICAL COINCIDENCES AT TARA.

"There appears to have been a complete Hebrew Revolution at Tara, effected at the time that The Stone, The Seed Royal, and The Standard of Judah were set up" (cir. B.C. 580).

"For it is not alone in the name of the Stone, Lia Fail, leag לֵא in the *changed* name of the place, Tara, from Lothair Grofinn; in the Title of the Fortress; and the Standard itself—"the Lion of Judah,"—that we have Hebrew Words and Indications, but the Jodhan Moran, יהן מראן; the Ollam Fola, עילם Fola; and the School of the Ollams, Mur-ollamin; and the Rectaire רתא, the Judge, were not only Hebrew Names or Things, but they were, as all existing on the same spot, indicative of the introduction of an ENTIRE HEBREW SYSTEM, and of the unhesitating confidence and obedience with which all these Things, Persons, and Offices, *with Strange Names,* were accepted and allowed to *supplant,* the National Institutions and Nomenclature."—p. 131.

And again in page 133—

"These Hebrew Words, Things, and Institutions, therefore, clustered at Tara (cir. B.C. 580) constitute full evidence, that the whole Institution, as remodelled by the Hebrew Innovator, was, in a sort, a Transplanted Jerusalem: and that the people who submitted to, and acknowledged the authority of him, who brought them from the East, must have believed that he was, to them, a messenger sent from God. And so, no doubt, he was; for it was Jeremiah the prophet, the priest of Anathoth, "consecrated the Prophet to the Nations when in his mother's womb." —Jer. i. 5.

I desire to call attention to these words, thus written—no matter, just now, on what authority or grounds for supposition—and *printed* in the year 1860. They are evidence, as they stand, that somebody thought, or at least then *imagined,* such a state of things as the words allude to, *possible,* and also, to have actually been realized.

The idea that was the base of the assumption is, that, on the overthrow of the Polity and State of the Kingdom of Judah, the

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Prophet Jeremiah had led "the King's Daughters" (Jer xli. 10-16, xliii. 6) from Jerusalem to Ireland (notified, xliv. 4, as disposable), for the purpose of rehabilitating a "Judah of the West" (p. 23, ed., 1860): that he there instituted the Office of a Chief Justice of Ireland, under the title of Jodhan Moran (Chap. V. p. 45); and was accepted as a Prophet, as Ollam Fola (Chap. III. p. 27), with assent and desire of the Reigning Monarch; who, *at once*, adopted for himself and successors a Stone (p. 58) from Judæa, as the Throne Seat of the Empire; and also accepted the Law of The Two Tables as the Law of the Land, as "the conditions"* of being allowed to marry one of "the King's Daughters;" by whom, together with The Stone and various verifications of Office, *including the Breast Plate of the High Priest* (as will be seen hereafter), the Prophet was accompanied.

At the time that these assumptions were made—and I desire particularly to call the attention of the reader to the phrases (p. 131), 1, "An ENTIRE HEBREW SYSTEM," and 2, (in p. 133), "*in* a *sort*, a Transplanted Jerusalem," and 3, "the dislodged Royalty of Jerusalem (in p. 23), and the rehabilitated "Judah of the West;"† I had seen no *direct* Scriptural Evidence by which to maintain the position assumed. There was, however, nothing in H. S. that I knew of *against* the conclusion: for there is no Scripture account of the death either of the King's daughters or of the Prophet Jeremiah. On the other hand, circumstantial evidence and logical consequence were more than sufficient, as I deemed, to justify, by rational induction, the assumption of certainty, which I felt was to be fairly drawn from the accumulation of probabilities, and sustain the case, as stated by me, in both.

Since that time, much has turned up, Traditionally and Circumstantially, and (as I conceive) Scripturally also, to strengthen the conviction declared as the just issue of induction, as will be seen below.‡ But, it is only within the last few weeks, since I have been asked for proof of the descent of the Queen of England from the Kings of Judah, to justify and illustrate the assertions of Mr. Hine, in his "Flashes of Light," referring to me, that,

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* "And all his promises he faithfully fulfilled."—*Celtic Poem.*

† Or to quote more correctly, according to the past, only "Judah (then) to be re-habilitated in the West."

‡S The meaning of the word Mergech.
S The Naomta—נעם.
S Joshua's Stone—אבן חואת.
S The Wilderness Migrations, the Irons, &c.
S The right apprehension of the Stone that was rejected of Builders.
T The Eben Schethia—אבן שתיה.
T The Mergech—מרנעה.
T Tephi—תפיא.
T The Stone carried by *Two* Men on ship-board.
T Simon and Baruch.
C Scud for Scota—סיד.
C גדל for Gathelus.

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what I deem to be a direct *scriptural* authority, in addition to the items in the foregoing list, to justify *in full* the assumption of 1861, viz.: the junction of "The Two Families" through the daughter of the late King of Judah, both as to the means used, and the resultant issue assumed and now asserted, has presented itself to the eyes of the Faithful, in the xvii. chapter of the Prophet Ezekiel.

It is then to be borne in mind, that in 1861 the assertion was *in print*, that in Ireland in the Royal Precinct of Tara, cir. B.C. 582 or 3, there was 1. a "HEBREW SYSTEM," and "transplanted Jerusalem," set up "*in a sort*," in abeyance, "in Sanctuary"; actual, operative, but *unknown;* real, but, for some wise purpose kept out of sight (p. 84), Is. xlv. 15: 2. a Throne set up by a *Hebrew* Prophet—re-set "in sanctuary" (p. 53): 3. a Sceptre wielded by the progeny of the Race, ultimately to become actual, (and national, in an Israelitish sense,) in the hands of a great paramount Power on the Earth; to be held until the time come for its delivery on its return to the East:—whence the Stone "Wonderful": 5. brought to "the Islands of the West," by Jeremiah the Prophet (p. 75), came: 6. and from where, ultimately, the small out-of-sight beginnings, waxed into The Great Empire that now surrounds the whole earth: and 7. under the sway of whose Sceptre are those who speak the language of all nations, Russian excepted: 8. the Sceptre is to be restored at Jerusalem by Representative Judah, ruling over the body of Ephraim: Ephraim the founder, and ruler, by Vice-Roys, of Nations, of every tongue and language under the sun: 9. from the Throne Seat of Israel, in *avowed* plentitude, until "He comes whose Right it is," and is to Him, to be delivered.

This, it is to be observed, was said, not as being *revealed*, but as justified by legitimate induction, from premises then published and accessible to all the world.

Let us then, now, see what the actual words of Scripture are, that under an Enigma show all this in prediction; and which, shame to me though it be to confess that their aptitude to the case was not seen by me before, is now, happily, a self-evident fact.*

* It is a remarkable circumstance that the two perhaps most political Chapters in Holy Scriptures, viz., the xvii. and xxi. of Ezekiel, and most clearly indicative as they are of the then and yet future fortune of the Church, are amongst those which the Church Lectionary, as well the New as the Old, absolutely, practically, not as by decision of judicial sentence, or by any intention of disrespect, but actually, proscribe.

Hence, as they have *never* formed part of the Church Service, all such common-place, ordinary, good, obedient servants of the Church as have read the Bible through, as by order of the Calendar, may have led a long life without having read those particular Chapters. I am glad to think that this may be the means of unearthing such very profitable and practical reading: remembering

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Why this? Because, it is evident, that, had I seen that aptitude, or known of their existence, I should *most certainly*, have quoted and applied them to the very incidents to suit which the verses seem written, in verification of the assertion which the mere exercise of Reason—without any direct intimation from Revelation, or from the Written Word of Prophecy—induced the Writer of this Book, *all but authoritatively*, to proclaim.

Consequently, while men may, *thence*, well-understand, that the Theory then put forth, was not a forced construction, not a mere accommodation of facts of History, or assertions of Legend, collated to suit a pre-conceived story—nor an ingenious fabrication, contrived, like a pious fraud,* to meet the exigency of a supposed scriptural prediction, they may be disposed to admit, that the previously-printed-declaration of a state of things long existing —accordant with the terms of a later discovered enigmatical prophecy, *as interpreted by the key provided by the internal evidence of the passage of Scripture itself*, is a strong presumption, if not a proof, of fulfilment of a prophecy found already existing, before such fulfilment was discovered, or discoverable.

This then is a case of Holy Scripture justifying the conception —however arrived at—in a point so important, as the acting-out of the fore-determined mind of Divine Providence, involving the *Issue* of the Full Development of the Purpose of God, with respect to the ONENESS of the Act of the First Promise to Abraham WITH the Consummating Scene of the Abrahamic Dispensation—(Matthew xxiv. 34, John viii. 58)—when, "not one tittle shall be found to fail" in demonstration of that gracious declaration—"In thee shall all the Families of the Earth be blessed." Genesis xii. 3.; Ps. lxxii. 17, Acts iii. 25, Gal. iii. 8.

Why?

Because it is the already achieved initiation of the *Promised* Union of the TWO FAMILIES (Jer. xxii. 24) UNDER ONE HEAD. One Family of Ten Tribes already scattered to the winds, for 129 years (B.C. 720), never since seen: the Other Family then about to be judicially, utterly, "rooted out," (according to the sentence of ejection announced (B.C. 591) by Ezekiel) in the promised and long-expected presence of Him "ON EARTH," Who is to make manifest, *by that Sign*, the Redemption, wrought out and effected by the sacrifice at Calvary, of MEN and of CREATION (Rom. xiii. 22, 18, 19); according to the promises of the 23rd Chapter of Jeremiah and the 11th of Isaiah, and that

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that the story to which they point was written and published from facts of his tory, asserting, ten years before they were known to be capable of any such illustration, as the history of Ireland, and even England, shows to be producible.

* "A *pious* fraud"—more properly, "an *im*pious fraud."

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Gracious Appearance (the Jodhan Moran), the Messiah to come, which the Church for 2,500 years from B.C. 713 has been led to expect; by anticipation in foretaste, to realize, and, by faith, to rejoice in. (Is. xi. 12, 13—16.)

Up to the time of this discovery of the aptitude of Ezekiel xvii. 22, 23, 24 (with xxi. 25. 26, 27 interwoven with the circumstances of the case, as laid down by induction), the conclusions given were deduced from the combined view of the following passages of Holy Writ; from which verification of the theme may be educed. These the reader may read *in sequence*, as they stand, at his discretion. But as the subject cannot be treated under less than 400 pages of letter-press, it is not to be expected that that can be compressed within the limits of two or three pages of a penny tract.

To those, however, who have a knowledge of the story, the subjoined sequence of texts seems to afford a verification of the main assumption; and, as a proof, that the descent of the Royal Family of England is from King David, stands by induction from the combined effect of these passages of Holy Writ, they are here set forth, *ad interim*, in a sort of order of sequence.

Gen. xlix., { Judah 8, 12, / Joseph 22, 26, } Deut. xxx. iii., { 7. / 13, 17.

Gen. xlviii., Ephraim and Manasseh.
1 Chron. v. 2; Jer. xxxi. 9-20.
Gen. xlviii. 17, 18, 19.

David—2 Sam. vii. 16; 2 Kings xix. 34; Is. ix. 7.
Jer. i. 10—19, xv. 11—16, xlv. 5; Is. xxxiii. 17; Ezek. xi. 16; Jer. xli. 10-16, xliii. 6, xlii. 10, xliv. 12.

Gen. xxviii. 13, 18, 22, xxxv. 1, 14, 15, xlix. 24; Jos. xxiv. 27, 28; Ps. cxviii. 22.
Is. ix. 6, "Wonderful," name of the Stone.
Is. xi. 3; Jer. xxiii. 5, Jodhan Moran, Irish Judge's Title.
Is. vii. 14, Offspring of Glory. Emmanuel, Gin-Naomta.

The Two Families, Jer. xxxii.
Jer. xxxiii.; Is. xi. 12, 13; Hos. i. 10, 11; Is. xix. 24, 25; Jer. l. 20; Zech. viii. 6.

In combination with the foregoing passages, a consideration of Ezek. xxi. 25, 6, 7, with Ezek. xvii. 15, 21, 22, 24, and with xi. 16, and Jeremiah xlii. 9, 10, i. 10, xv. 11, 12, 15, 16, 21, seems to achieve the working out of that Problem, the descent of the Royal Family of Great Britain from Judah: from the elements of which, the ultimate Picture was composed: viz., The Coronation Scene of the Queen of England in the National Temple of "the

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goodly Cedar" of Ezek. xvii. 23, as set forth in Ch. xxiv. p. 187 of "ENGLAND THE REMNANT OF JUDAH, AND THE ISRAEL OF EPHRAIM" —the Chapter being entitled, "THE TWO FAMILIES": a Picture which would, were it so intended, exactly fit and solve two other altogether independent and apparently-contradictory predictions —viz., the Promise of Over-Domination to Judah (Gen. xlix. 8, 12), with the Promise of Universal-Dominion to Joseph (Gen. xlix. 22, 26)—promises apparently incompatible, save in the JUNCTION and INCORPORATION of the Two Powers, *i.e.*, "The Two Families under one Head." I shall, therefore, endeavour to make the reader see what I feel these passages, rightly apprehended, make clear. First, that the re-edification of the Kingdom of Judah (after the Glory had lifted itself up and departed) was *intended* to be effected by the out "plant"-ing of a "daughter," the youngest of the dethroned King, *by proper authority*, in some way indicated by a parable: for this seems to find its fulfilment in facts of Irish History, which, *if unrecorded* in writing, we still have means of judging of ourselves at this day, by the indisputable evidence of matter lying 2,000 years under disguise, from which the mask is only now taken off, in order, as it were, to reveal to us what may have occurred then. And Secondly, that the ISRAEL lost for an even greater length of time, "the high and eminent Mountain" (on which the "plant"-ing was to take effect, and in due time did), is now, also, but just discovered, without, however, any one knowing aught of the matter, or so to speak, caring about it at all. And yet, multitudinous proof surrounds us, and is abroad everywhere on the face of the Earth; and St. Peter warns, in 2 Peter iii. 3, that the last days are upon us; and at last, when first seen under an aspect indicative of some almost immediate action, the view is so staggering as to make men feel, who think of these things, all but in the very presence of the Hand-Writing on the Wall. (Mal. iii. 16.)

LOST ISRAEL AND THE BRITISH PEOPLE.

By EDWIN J. ROBERTS.

AT the outset of our inquiries into the subject of the English nation being identified with the lost tribes, it would be well to call to the minds of our friends one or two broad facts which appear to stand out as leading points to encourage us in our search. The first thing that must strike any one awakening to the subject is the mere speck in the map of the world which England presents. When we look at the space of the countries around us, possessed physically with every facility (humanly speaking) to place them above us, with skies of Italian purity

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and soils enriched with plenty, with every charm (save one), how amazing it is that this little island should have achieved what it has, and should have been the instrument in God's hand of carrying blessings to all nations. We cannot help calling to mind the beginning of Israel of old, when God called *one man* and promised him that in his seed should all the nations of the earth be blessed. The promise to carnal reason appeared impossible when Abraham was told that his children should be innumerable as the sand on the sea-shore. Yet it was so; and seeing how all that was accomplished by the arm of Jehovah which was promised to Abraham, we can only repeat the words, "Is anything too hard for the Lord?" and when we see England carrying out the promises to God's ancient people, we are lost in wonder, and must accept in silent adoration the work of an Omnipotent hand whose ways are past finding out.

This little speck in the map has been chosen unquestionably to be the depository of His truth, to shine as the sun among the lesser luminaries, to give forth the glorious tidings of a finished salvation by Jesus, the Redeemer of His people, to all the world —to be, in so doing, as was foretold, a blessing to all nations, to herald in a time when the "year of His redeemed" shall come, and when "His rest shall be glorious!" Truly, in the contemplation of all this, may we say, in the language of Moses, "The eternal God is thy refuge, and underneath are the everlasting arms. . . . Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord!"

Another point which presents itself to our mind is the fact of the multitude of promises having been given to Israel prior to the Assyrian captivity, to a people then in close communion with the Almighty. It would be totally impossible for promises uttered by the voice of Eternal Truth to fail of their fullest accomplishment, and if we believe that they were uttered, where are the people to whom they were given? Some will say "scattered"—"lost;" yes, *lost*, but *not lost sight of;* we should be laying forgetfulness and failure at the door of Omniscience if *the people* could nowhere be traced. If, then, this be the case, that before the Assyrian captivity certain promises were given to Israel, and after the Assyrian captivity (and be it remembered *before* the Babylonish captivity was thought of) other promises of blessings to them *as a scattered people*, we repeat the question, "Where is Israel?" *A* people *must* be somewhere to receive these blessings or we must let go the whole Bible. *Surely* His eye is upon them —most assuredly His every word will be fulfilled—"Heaven and earth shall pass away, but my words shall not pass away." And where but to England can the blessings be proved to have been carried out?

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And lastly, we cannot help noticing what appears to have been the purpose of God, in the allusions to Israel in the various parts of the Church of England service. The fact of a *national* assembly of the people in worship has been proved by Mr. Hine to be an Identity. In that worship we are struck with the remarkable retention in the *Christian* Church of the Ten Commandments given to Israel, as if the intention had been that the Law of God should be ever before the eyes of His people. And here it is necessary to touch upon an objection which will be at once raised by many of our friends dissenting from the service of the Established Church. The commandments are not before us to take us back to *legal* service—not that we should be trusting to Moses rather than to Christ. Those who differ from us and find fault with our asking God to incline our hearts to keep each command, can see no difference between the Christian delivered from the ceremonial law by faith in Christ, the end of the law; they see no difference, we say, between "Lord incline our hearts to keep this law" and "All that the Lord hath spoken we will do" (Exod. xix. 8). One is the approach of faith in looking to Christ as the fulfiller of the law—the other is the arrogant declaration of power supposed by Israel of old to be inherent in fallen man to keep the law. So that the charge that the English Church is held in bondage by the law of Moses is in no way correct. Her service is perfect freedom, and she acknowledges the Atonement of Christ and the priesthood of Christ in purging his people from their sins and from the beggarly elements of the Law, to serve him in New Testament light. The "Ritual" has been abolished by the "Spiritual." Christians are delivered from the law of *ordinances* (Ephes. ii. 15), but can never be delivered from the *moral* obligations of the law. God's dictates are as much in "Thou shalt" as in "Come unto me"; the Christian in obeying one, obeys also the voice of Him who said, "If ye love me keep my commandments." With this view before us we can see the hand of God in "HEAR, O ISRAEL" addressed to *Christians*, and we wait the day when the Law-Giver and the Redeemer shall be manifested in the person of ONE GLORIOUS CHRIST, when He shall come to Zion, and the ransomed of the Lord shall also return and come to Zion with "songs and everlasting joy upon their heads."

JOHN WILKINSON *versus* EDWARD HINE.

A SHILLING pamphlet has just been issued, entitled "Englishmen not Israelites." The entire contents, set up in the manner and type used in my works, would occupy about sixteen pages. It portends to be written "by John Wilkinson, a friend of

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Israel," the general public being left to find out who and what he may be.

The pamphlet pretends to be an answer to my work, up to page 134 only, but unhappily contains so many misrepresentations, really of so gross a kind that it is difficult to suppose that they are not made with the studied design of being deceitful and dishonest. Thus, the preface states, "The pamphlets assert that the Jews are not Israelites;" whereas, on page 5 of my work, I distinctly state, "Israel was never Judah, but Judah was of Israel, and will eventually be one with Israel;" and on page 187 I give a whole chapter under the title of "The Jews called Israelites;" and on page 254 I declare, "Our Identity leads to fraternity with the Jews: it throws the bond of brotherhood over us. We shall then each be brought to see our kindred to the same family." Indeed the same thought runs throughout my book

The question suggested to my mind is, Can a man be said to be honest who will only deal with the first hundred pages of a book, calling into question points that are only introduced in these pages, whereas, the points are fully taken up and clear instruction given upon them, in the two hundred pages that follow; the book containing three hundred pages in all?

The reason for this publication seems to be, that Mr. Hine's book has had the effect of imparting much instruction to the public as to the wisdom, or not, of directing the contributions of the charitable to the aid of personal efforts for the conversion of the Jews to Christianity. It is said that the result of these instructions is the decrease in Jewish conversion contributions by thousands of pounds. I don't know if this be correct or not.

Who is the writer of this opposing pamphlet? John Wilkinson is known as the Rev. John Wilkinson, a sort of country traveller for some agency seeking the Conversion of the Jews; in a general way he attends as "the deputation." The real object of a deputation is to obtain funds. If the traveller of any mercantile house did not succeed in increasing business he would be sent to *durance vile.* We need not say more; the logical mind can see the position and trace the results.

To test the value of any author, it is necessary to find out his mainstays, because if the mainstay falls the whole building falls. What is John Wilkinson's mainstay? Why, he says that the prophecies God has given to Israel will not begin to take effect until *after* Israel has been restored to her land. They are to have actual possession of Palestine before the prophecies will take effect. And he vehemently declares, more than once, that

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the increase to their seed will not be given to them until they have been restored: and, moreover, that when they return they must return entire. These points we have treated upon at length; but I suppose it did not answer our friend's purpose to refer to the argument. He refers us to Jeremiah xxxiii. 14-22, dexterously linking the 14th verse with the 15th, though it is not connected; and the promise of increase in the 22nd verse only applies to Judah. Surely all Bible students know that the seed of Judah can only receive a tangible increase *after* their return, but that the material increase to Israel's seed must be given to them *before* their return. It is unfortunate for a man, going through the country begging cash to assist in making efforts for converting Jews, to refer to these verses, because the 17th verse says—"Neither shall the priests, the Levites, want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." Surely this is by the will and declaration of the Almighty, the full perpetuation of the Mosaic services, as far as the Jews are concerned, *after* their return to their land. Then I properly ask myself the question, If God wills the Jews to remain under the Mosaic Law *after* their return, should I be honest in going against God by seeking their conversion? and I answer, that I think not. Moreover, I should be inclined to consider myself somewhat roguish if I sought to impose upon the unwary by dishonestly quoting Scripture for the sake of inducing them to part with their substance in the form of subscriptions; especially when I found the Scripture supported by many others to the same effect. Thus, in God's instruction to the Jews to rebuild their Temple upon their return, He says, "And thou shalt give to the priests, the Levites, that be of the seed of Zadok, ... a young bullock for a sin offering, and thou shalt take of the blood thereof, &c. . . . . thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary, and on the second day thou shalt offer a kid of the goats without blemish for a sin offering . . . . and they shall offer them for a burnt offering unto the Lord" (Ezek. xliii. 19-27). The following chapters give Judah plain instructions about "sin offerings," "meat offerings," "trespass offerings," "burnt offerings," "blood offerings," "fat offerings," "peace offerings," "drink offerings," about "oblations," "homers of wheat," "homers of barley," "bath of oil," "the settle of the altar," "seven bullocks," "seven rams," "six lambs," &c., &c., the whole of which things can only belong to the Mosaic dispensation. Why, I ask, if it be the will of God that they should remain under this law after they return, what right have we to interfere? If this is the position—and mark, John Wilkinson positively has the

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courage to declare that it is, for he says, "The *seeking* of the Lord and *fearing* of the Lord are to *follow* the return of Israel," by which he, of course, means that the Jews are not to be converted until after they have returned, until after the rebuilding of their Temple, and the re-establishment of the Mosaic covenants within that Temple—then no wonder the great newspaper was amazed at every so-called conversion costing £2000; no wonder that an income of £10,000 only effected two conversions in the year; no wonder the conversions were hid by ——, the converted ashamed to have their names printed; no wonder that the conversions generally run bad; that much nonsense has to be talked; that much deception has to be used: for what is it but imposture to quote, for the sake of extorting money, passages of Scripture as applying to Judah that God has only given to Israel?

We will clearly show in our next that Israel's increase of seed was to be given them outside their land, before their return, and not so much inside, when the "mischievous notions will be destroyed and the superstructure become a heap of rubbish," which John Wilkinson desires to build.

ORIGIN OF NATIONS.

Illustrating some of the Vicissitudes of Jacob's Stone.

More than a century ago a work was published in London, in which will be found details of an extremely interesting character, supplying, as they do, historical and biographical notices of the public life and actions of the members of the Family of the Brigantes or Douglas, which extend back as far as the times of Moses and the Pharaohs; and include within their scope the origin of several cities and nations, more particularly in Spain, Portugal, France, Ireland, and Scotland. The presence of a remarkable Stone amongst them may greatly assist the inquiry now so generally awakened as to the former owners of Jacob's Stone.

We shall first give the title of the work, literally copied, to which a translation into English immediately follows; our readers will then have the substance of the first and second chapters of the book, and in a future issue such other portions as are necessary to elucidate the marvellous narrative.

Title of the Work.

Synopsis de la Genalogia de la Antiquissima y Nobilissama Familia Brigantina o Douglas. Por Pedro Pineda. El qual presenta dicha obra a toda la sobredicha Familia.—Londres: Ano. MDCCLIV.

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ENGLISH TRANSLATION OF THE TITLE.

A Synopsis of the Genealogy of the Most Ancient and Most Noble Family of the Brigantes or Douglas. By Peter Pineda. Who presents this work to the above-mentioned family.—London: M.D.CC.LIV.

CHAPTER I.—A.M. 2408.

Of Gathelus's first coming into Portugal and Gallicia.

My intention is not to write a history of Scotland, &c. I only propose to excerpt out of its annals, and elucidate the origin and beginning of the most antient and noble family in the world, the only one that has been preserved to this day, by an uninterrupted lineal succession from father to son during the space of three thousand and eight or ten years—a singularity which will be looked upon as miraculous by such as on all occasions call in the Divine Power to account for such events as deviate never so little from the common course of nature.

Hector Boethius, followed in this by Polydore, Virgil, Mariana, F. Juan de Pineda, and all the native chroniclers of Scotland, found the origin of the Scotchish kings so far removed in antiquity that they trace it back as far as Cecrops, first king of Athens, who was originally an Egyptian of the city of Say-as, and whose first year falls in with the two thousand four hundred and eighth year since the creation (2408).

This Cecrops, king of the Athenians, had a son named Gathelus, who was of so turbulent and unruly a temper, and paid so little deference to his father's and other good men's advice and reproof, that, gathering together a gang of men of his own cast, he abandoned his country, father, and relations, and fled from Greece into Egypt. Upon his arrival at Say-as, meeting with such another chieftain as he was, at the head of a like band of adventurers, they joined company, and went together to make a tender of their services to Pharaoh, who was then at war with the Ethiopians. This Pharaoh's true name was Achoris, and was father to Pharaoh Chencres, who, pursuing Moses in his flight from Egypt, was drowned in the Red Sea. Achoris received Gathelus and his companions with kindness; and Moses, Pharaoh's general, having abandoned the command of his army and fled the country, to avoid the punishment he justly deserved for murdering an Egyptian, as my author says, the king appointed Gathelus to be his general against the Ethiopians, and Say-as his lieutenant. This latter was the same adventurer who had joined Gathelus in the city of the same name, from which his followers were then called Say-as. Gathelus marched into Ethiopia with the Egyptian army, and

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was so successful in his expedition, that Pharaoh rewarded him at his return with the marriage of his daughter Scota, whereby these strangers grew into great consideration, and acquired considerable possessions in Egypt. But Moses returning to Egypt, invested with a wonder-working power, Gathelus assembled his wife and friends, and a great number of Egyptians (and it is credible many of the Jews did join them, and chose to run any risk with them to free themselves from the tyrannical yoke of Pharaoh), with whom, committing his fortune to the sea in what ships they could get together, he set sail from Egypt, and shaping his course westward, and leaving part of Africa on his left hand, he set his people ashore in Numidia for the first time, where they were repulsed, and prevented to settle by the natives. Upon this disappointment, Gathelus, resuming his navigation, passed the *Streights*, nor stopt till he made the western coast of Spain, which from him was called Portus Gatheli, or Portugal, according to the conjecture of Hector Boethius. Gathelus landed in Portugal with his men in as bad a plight as may be imagined; and to such distress were they reduced, that it was found necessary to invade the property of the Spaniards to relieve their wants. This soon occasioned quarrels and blows between them and the old inhabitants, in which the new comers came off victorious, which procured them some intervals of peace, and gave them time to begin a town for their future habitation.

The Spaniards, distrustful of their new guests, would fain have renewed the war against them; but fearing to meet with no better success than in their former attempt, tried to obtain by gentle means what they could not by force, and insinuated to Gathelus that, in order to get a quiet settlement, he should leave them in the peaceable possession of their own lands and go to Gallicia, which was but thinly inhabited at that time, where he might build towns and cultivate lands at his own choice, promising at the same time to favour him with their assistance in case he should want it. The French, according to their natural presumption, make it a question whether the Gallicians had their name from Gathelus, or Gallia, the antient name of France; as if the name Gallia had existed in that age. But why should they not falsify the names of cities and their founders, who do not scruple to falsify the most glaring truth in history?

Gathelus, agreeing to this proposal, re-embarked his troops and put into Gallicia, where he founded the city of Brigantia, the first in Spain that was thus named, and is now called Compostella, or S. Jago. There he assumed the title of king, and enacted laws for the good government of his people. It was his order that the whole nation should thenceforth be called Scots, from his wife Scota. This he intended as an alleviation

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of the forlorn state she must think herself in at that distance from her father, country, and relations, as well as to prevent a diversity of names amongst his subjects, which seldom fails to be a spring of feuds and dissention between the inhabitants of the same country. He ordered also that a new city should be built on the frontiers of the kingdom of Gallicia, towards Biscay. Crantzius says that Scotland was thus named from a king called Scotus; but Hector Boethius has not recorded the name of any such prince, nor do I think there ever was one of that name. Berosus, the first historian in the world, and the most true and intelligent that ever took a pen, is entirely silent about him, as is Herodotus, who was called the father of history, but should have been more properly called the father of lies, so great is the number of fables interspersed in his works.

When the Gallicians saw part of their country occupied by these strangers, they took arms against them, but being inferior to them in discipline and experience, were beaten in a great battle, which cost both parties the best of their warriors.

These Gallacians were the posterity of Jubal, who had peopled Spain about a thousand years before, according to Berosus and F. Juan de Mariana in his general history of Spain. A peace ensued upon a reciprocal promise that neither nation should give any further molestation to the other. Gathelus had sent his lieutenant (the same who had joined him at Say-as in Egypt) towards Biscay, there to lay the foundations of a new city, which received then the name of Say-as, but is now called Segura, and is a league distant from Villafranca. This was effected to his satisfaction, perhaps because no inhabitants were then in those parts; or if any there were, they did not attempt to disturb their settlement. Gathelus had two sons, by Scota his wife, whom he called Hiberus and Hemecus.

A memorable stone was placed by him in his court of justice, and this he used as a chair to sit in when he administered justice to the people of his new kingdom and city. This was looked upon as a monument to perpetuate the Scotish name wherever it should remain; and in this chair the kings of Scotland were seated at their coronation, as will be related in the course of this history.

Say-as, who was from that time called Scotus by an edict of Gathelus, having completed his new city, and settled his colony under the same laws which Gathelus had established in his capital city of Bragancia, or Compostella, went back to the king.

As the Scots daily multiplied, and but an inconsiderable share of lands was allotted them by the Gallicians, Gathelus, who had heard of an island half desert laying to the northward, sent part of his Scots thither, under the conduct of his son Hiberus, an

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hundred and ten years after their first landing in Gallacia. For to place this event as some do soon after his arrival there is not the least ground, as the number of his people could not yet be so far increased as to oblige them to seek for new habitations; besides, that a sufficient time must be allowed to regulate the affairs of their new government. It is no less inconsistent with reason to say that the same men Gathelus had brought with him from Egypt were sent to the new colony, for Gathelus was then an hundred and thirty years old, so that such as came with him were then borne down with age, and, besides, had been too much thinned by diseases, and wars against the Spaniards, to allow of such a transportation. From all these circumstances it may be gathered that the colony Hiberus carried into Hibernia consisted of such Scots as were born in Spain. Having happily landed, after five days' navigation, they easily brought about an union with the natives. The island lies betwixt 51 deg. 16 min., and 55 deg. 20 min. north latitude. (NOTE—Boethius removes it as far as 57 deg.) Hiberus called it Hibernia to eternise his name in this world; and after leaving the greatest part of his people with his brother Hemecus to command them, he went back to Spain, where, after his father's decease, he succeeded to the dominions they had conquered in Gallicia. Hiberus proved of a more martial temper than his father, and paying little regard to the conventions formerly made with the Gallicians, took several towns from them. A reconciliation ensuing, the two nations united in friendship, manners, and laws, till by success of time the Scotish name was lost, and the posterity of Tubul, the Grecians, Egyptians, Hebrews, and Sclavi, blended into one nation, which took the name of the natives.

CAHPTER II.—2048.

Of Hemecus's Success in his new Kingdom of Hibernia.

Let us return to Hemecus who ruled in Hibernia, thus called from his brother's name (to whom probably was the name Hiberus given by his father from Hiberia, one of the antient names of Spain, or as some will have it from the river Hebro). Let this be how it will, Hemecus's government proved no less agreeable to the barbarous Islanders than to his own Scots; but on his dying without male children, both Hibernians and Scots desired to have a king of their own nation, and finding no ways to agree, each people chose themselves chiefs, and began to carry war and destruction into the other's territories. Arms were taken up and laid down at different times and with different success, for a great number of years, without either party submitting to acknowledge the other for their superiors. The Scots

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fearing at length to be overpowered, sent to Metellius, a descendant of Hiberus, who then reigned over the Gallician Scots, intreating him not to suffer, that a nation, which was of the same blood with his, should be utterly extirpated in Hibernia. Metellius sent them powerful succours, headed by his three sons, Hermoneus, Ptolemeus, and Hibertus, who subdued the whole island, and reduced the Islanders to such extremities, that they were never after able to hold up their heads, and sunk into a slavish subjection, a common fate to conquered nations; a melancholy example of which may be seen in the present state of the Mexicans, Peruvians, and other nations of America, whom the Spaniards, with all their pretensions to Christianity, use worse than slaves, and with a tyranny worthy of their ancestors, the Hispano-Scotish conquerors of Hibernia. After securing the government of their nation, Ptolemeus and Hibertus were chosen to rule over the Scots in Hibernia; and Hermoneus, no less honored than pleased with the success of his expedition, returned into Spain, where he succeeded his father, Metellius, in his Gallician kingdom. Hence it appears how the ancestors of the Irish and Scots came originally from Spain.

The Scots of Hibernia increased very fast, both in numbers and extent of dominions. New towns were built, new lands were cultivated, and good laws enacted. Priests were also dedicated to the worship of their deities, according to the Egyptian rites which still prevailed amongst them. Thus they prospered on, till the posterity of Say-as thinking themselves of greater worth than the rest of the nation, turned their thoughts to the introduction of novelties, and changed their ancient name Scoti into that of Brigantes, borrowing that appellation from the royal city, which Gathelus had founded in the kingdom of Gallicia. These we will therefore call in future, the Brigantine family.

The reason alleged by authors to account for this family distinguishing themselves by a new name, is taken from the great privacy and familiarity that passed between Say-as and King Gathelus, who invested this favourite with the royal authority in his absence. As ambition was no more a stranger to the hearts of men in those times than it is at present, the descendants of a man whom his prince had so far distinguished from the rest of his subjects, thought themselves entitled to an honourable distinction, on account of their superior merit, no less than their nobility; which pretension they justified by all accounts by their military exploits which would appear almost incredible if the like examples of hereditary valor were not preserved in the records of other families.

(To be continued in our next.)

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THE LEARNED DR. ABBADIE,

WHO FIRST STARTED THE IDEA THAT THE SAXONS WERE OF ISRAELITISH ORIGIN.

From SMILES' "*Lives of the Huguenots.*"

"THE most eminent of the refugees were unquestionably the pastors, some of whom were highly distinguished for their piety, learning, and eloquence. Such were Abbadie, considered one of the ablest defenders of Christianity in his day; Saurin, one of the most eloquent of preachers; Allix, the learned philologist and historian; and Delange, his colleague; Pineton, author of 'Les Larmes de Chambrun,' characterised by Michelet as 'that beautiful, but terrible recital;' Du Moulin, Drelincourt, Marmet, and many more.

"Jacques Abbadie was the scion of a distinguished Bernese family. After completing his studies at Sedan and Saumur, he took his doctor's degrees at the age of seventeen. While still a young man, he was invited to take charge of the French Church at Berlin, to which he acceded; and his reputation served to attract large numbers of refugees to that city. His 'Treatise on the Truth of the Christian Religion' greatly enhanced his fame, not only at Berlin, but in France, and throughout Europe. Madame de Sevigné, though she rejoiced at the banishment of the Huguenots, spoke of it in a high strain of panegyric, as the most divine of all books: 'I do not believe,' she said, 'that any one ever spoke of religion like this man!' Even Bussy Rabutin, who scarce passed for a believer, said of it, 'We are reading it now, and we think it the only book in the world worth reading.' A few years later, Abbadie published his 'Treatise on the Divinity of Jesus Christ.' It is so entirely free from controversial animus, that the Roman Catholics of France even hoped to win him over to their faith, and they held out their hand to help him within their pale. But they only deceived themselves. For on the death of the Elector, Abbadie, instead of returning to France, accompanied his friend Marshal Schomberg to Holland, and afterwards to England, in the capacity of chaplain. He was with the Marshal during his campaigns in Ireland, and suffered the grief of seeing his benefactor fall mortally wounded at the Battle of the Boyne. Returning to London, Abaddie became attached as minister to the Church of the Savoy, where crowds flocked to his preaching. While holding this position, he wrote his 'Art of Knowing Oneself,' in which he powerfully illustrated the relations of the human conscience to the duties inculcated by the gospel. He also devoted his pen to the cause of William III., and published his 'Defence of the British Nation,' in which he justified the deposition of James II., and the Revolution of 1688, on the ground of right and morality. In 1694, he was selected to pronounce the funeral oration of Queen Mary, wife of William III.—a sermon containing many passages of great eloquence; shortly after which he entered the English Church, and was appointed to the deanery of Killaloe, in which office he ended his days."

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Correspondence.

"THE HEBREW CHRISTIAN WITNESS."

DEAR SIR,—The above monthly I have purchased from the commencement, and hope I have benefited from it. I have ever looked on Dr. Margolionth as one of our most eminent scholars, a most energetic worker in the cause of Christ, and an earnest, faithful Christian; and I was grieved to read his notice in the above periodical for January of a pamphlet styled, "Englishmen not Israelites," wherein he asserts that the author of that pamphlet has *utterly refuted* your "Identifications" and "Flashes of Light."

From Doctor Margolionth himself, I know he has a will of his own and is determined to exercise it, he having duly announced the same in the numbers of the past year; but I must confess I was unprepared for such an unbounded assertion. I instantly sent for the pamphlet and found it was not then out. So this *modest* assertion is simply the Doctor's own. Is he, indeed, infallible? Is he going to rival Pio Nono if we should happen to differ from him and say we are Israelites? If so, we shall be driven to call ourselves "Old Israelites," which may occasion him as much vexation as Pio Nono receives by the designation—"Old Catholics." Being myself a firm believer in "Our Israelitish Origin," I do not anticipate aught but a further confirmation instead of a refutation; and I think you may say what Ahab said to Benhadad—"Let not him that girdeth on *his harness* boast himself as he that putteth it off."

The Doctor truthfully declares he has always *particularly disliked* your pamphlets. With such an animus, is he qualified to utter such a dogmatic judgment? I trow not, as his notice shows; for, were you an unbeliever and opponent of Christianity such terms as "miserable burlesques, parodies and flippancy," would be inapplicable and reprehensible. How much more so when reverence to "the Word of God" is stamped on every page, and (as I firmly believe) brought more sound and *readable* knowledge of the "Word of God" to the people than any other modern works,—their immense circulation is a proof of this.

I have much Christian love for both Dr. Margolionth and yourself, and I venture to hope you will follow our Lord's example and not revile again. Let us ever be tender of the errors of a brother and pray for him, then we may safely trust there being no further irritation. Self-examination will lead to sentiments worthy of Christianity.

COMMANDER IN THE NAVY.

London, Dec. 5, 1874.

Dec. 31, 1873.

DEAR SIR,—I have just a few minutes to ask you to kindly send me two copies of your interesting magazine, and one to Rev. ——.

I trust you will not get overworked with the great exertion which must be required to carry forward all the numerous calls pressing upon your time and attention. The subject is of thrilling importance, and I have no doubt will rapidly make its way, and that God will strengthen your hand for its advance. But still you should spare yourself *when you can.*

P. M.

Lichfield, Dec. 31, 1873.

DEAR SIR,—I intend to become a subscriber to your magazine. Myself and many friends have read your "Twenty-seven Identifications" with the most *intense interest;* also "Flashes of Light" and "Oxford Wrong." I am now reading your "Coming Glories."

I have circulated several, and shall continue to do so, feeling it a duty *as well as pleasure* to do my

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part towards publishing the *joyful news*. J. S.

Highfield, Jan. 1, 1874.

DEAR SIR,—For many years past I have been asking where the lost tribes are. I have also argued with ministers and private Christians that missionary effort was as nothing compared with what would be done when the Jews were brought to believe in Jesus as their long expected but neglected Messiah, and have used your noble motto, "Life from the Dead," never once dreaming that the British nation were the descendants of the lost tribes of Israel.

J. G.

Liverpool, Dec. 9, 1873.

DEAR SIR,—I have been very much struck with your books on the Identification, and think your conclusions are most correct. What an interest the subject creates in the perusal of the Prophets.

In his history of the Anglo-Saxons, Sharon Turner states that the Cimmerians, including the Celtic race, were the first immigrants into Europe. Before the arrival of the Anglo-Saxons they inhabited England, and when the latter arrived, were by them driven into Wales, Cornwall, &c. This is confirmed by the Welsh and Cornish men speaking a language more nearly approaching to the Hebrew than ours; indeed, I have heard it remarked that the Hebrews and the Welsh understand one another's language. The affinity of the English language to the Hebrew is less obvious than the Welsh, which is accounted for by the latter people being an earlier wave from the Parent sea, and therefore speaking in a tongue more approaching their ancestral one.

I think you would find a very large and willing auditory at Southport, where I reside, and where the subject of your books is widely discussed, and is most acceptable to many. H. C.

DEAR SIR,—We have this evening had a most interesting meeting, at the house of a friend, for the purpose of looking into the subject brought forward in "Identifications," "Flashes of Light," "Lecture," "Life from the Dead," W. Carpenter's "Israelites Found," &c., looking out the texts confirmatory, &c. It was a delightful meeting, likely to be followed by others.

Mr. C. would be much pleased if Mr. Hine would kindly send him the names of any books likely to strengthen—if need were—the evidence of our Identity with Israel. With very earnest hope that this truth may find wide acceptance, I am, &c., A. C.

SIR,— . . . 1. With regard to the facial type of distinction among the Jews, I think those drawings referred to by Mr. Gillespie are only *supposed* to be those of Jews by their resemblance to those of the present day. 2. We know from Bible history that Abraham was a Syrian. I would, therefore, ask of those who understand it, whether the facial type agrees with the origin of the race; and if not, *why* do they in all countries differ from the original? 3. We know, also, that our Lord sprang from Judah; and yet the personal description of him, as found not long since in the old wall at Rome, differs immensely from those of the present day—corresponding far more with our Dane. H. W.

Jan. 12, 1874.

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LIFE FROM THE DEAD.

Romans xi. 15.

MARCH, 1874.

CHAMBERED TUMULI VERSUS THE GREAT PYRAMID.

By PIAZZI SMYTH, *Astronomer Royal for Scotland.*

Chambered Tumuli.

ALTHOUGH the rude stone, and stone-and-earth, and other supposed Druidical monuments of Great Britain, and even of the more immediately adjacent countries as well, may have been limited in date by recent professional and particular architectural researches to centuries within the Christian era, as indicated in my last paper, yet in the east and south of Europe and Asia there are undoubted examples of the same kind of structure descended from far earlier ages.

Thus, in Asia Minor, the great earthen mound of Alyattes, King of Lydia, partly supported on and partly decorated with masonry, as well as furnished in the interior with a stone-built chamber and a similar passage, was considered and allowed by all the world of that age to be more than a century and a half old when Herodotus visited it about 445 B.C.

A somewhat similar style of building, though with perhaps rather a different object, and with the central chamber much larger as well as the earthen mound far smaller, is the so-called Treasury of Atreus at Mycenæ, described long ago by the classic Greek geographer, Pausanias. It is still, moreover, to be seen, and is considered to date as high as 1200 B.C.

Similarly, too, at Tantalais, near Smyrna, as also on the plains of Troy, and especially in the Etruscan portions of ancient Italy, examples of that same kind of building are numerous; and extend through all sizes, from a grave of moderate dimensions to stately though buried halls, and regal and even national monuments; but always illustrating in chief the general type of an earthen or loose stone mound, with a chamber more or less solidly built of large blocks in the interior, and a portion of a

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passage, or covered way, leading to it. The dates usually assigned to these structures are anywhere between 1300 B.C. and 500 B.C.; and the purposes were evidently, by the contents occasionally found, sometimes sepulchral, sometimes treasurial, sometimes a combination of both.

Here, then, we have, from the long-since approved researches of general archæology and architecture, contemporary testimony of the best and even only available kind to prove the continued prevalence among men, for 3000 years and more, of a special kind of building; indeed, of a very peculiar and definite kind, and which has acquired or preserved to itself a traditional credit of having been commenced in times so much more archaic still than any here quoted, that few writers are ever found verging to the side of assigning too low a date to any given example; and there are some men who soar so high as to claim for certain of the specimens even an *anti-diluvian* epoch of foundation.

Of Diluvian Antiquity.

But to make such an attribution of date as that, is passing something far more serious than a *Rubicon* or a *Red Sea* either, and ought not to be entertained by any Christian man for a moment; because—

1st, No building now known to exist and actually examined in modern times, and whose date is thereby in any way clearly and independently proveable, has ever been found to be older than, if it is so old as, the Dispersion of Mankind *after* the Deluge; and

2nd, It was so directly the Divine purpose in the Deluge, according to the Bible, to destroy all material trace of the sinful men before the Flood, that we need not expect to find a particle of their architecture surviving.

Yet it does not therefore follow that there were no buildings before the Flood. On the contrary, Scripture says that building began very early indeed, even with Cain when he went into the land of Nod.

What he built there we shall never see with our bodily eyes, simply because the Flood has intervened. But we may speculate upon what was its style and character, and perhaps with not a little success, owing to the remarkable light which a strange passage in Josephus' beginning of human history, aided by recent researches, both literal and practical, throw on the very few words which the Bible appropriates to this matter.

Of the Primitive "Oer."

Old words of a dead language are, by themselves, dangerous

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leaders in the extreme, as a recent author, Mr. Henry Tomkins,* abundantly, or both directly and indirectly, and involuntarily, too, succeeds in showing. For, while the authorised translation of the Bible says (Gen. iv. 17) that Cain, in the land of Nod, "builded a city, and called the name of the city after the name of his son Enoch," Mr. Tomkins shows at some length that the original word "oer" does not express a city; that it means rather, in all its older applications at least, a chambered tumulus, an artificially raised heap or hill of earth and loose stones, with a strong room inside, built after the manner of the independently and actually so-called "Treasury of Atreus," and for precisely such a treasure stronghold purpose. Like, also, the great mound called New Grange, on the Boyne in Ireland, and its neighbouring large mounds; or like any one of those partly subterranean partly stone-built-up and earth-covered structures, of very much more moderate size, known as Picts' houses, in both Ireland and Scotland. Such a work, therefore, namely in the Hebrew, an "oer," which word we must now attempt to naturalise, was much more likely and possible for one man, in the beginning of society, to execute single-handed, or nearly so, for his own special benefit, and then call after his son's name,† than to erect a whole city; and in that day, for whose use or habitation?

Mr. Tomkins also shows that an "oer" of some size was quite a necessary beginning of any Cainite society; for wherever men are gathered together, and equally whether before or after the Deluge, a necessary law or condition of their remaining a band or community, and not scattering, is—that they shall have something approaching to a treasure-house, a bank, or a stronghold amongst them; and the "oer" or chambered tumulus, or circular bank, with a strong room in the middle, was the easiest and

* "The Pyramids and the Pentateuch." By Henry Tomkins, of 2 Augusta Place, Lansdowne Road, Clapham Road, London.

† At the Dublin meeting of the British Association, one of the excursion parties went off, under the lead of a noted local archæologist, to make acquaintance with certain "Picts' houses" in the neighbouring country. Arrived at last on the ground, they found, after much toiling about, one of these structures far more perfect than the rest: whereupon their leader kindly mounted upon it, and from that rostrum explained to the assembled savants that this was evidently not one of the most ancient of these very primeval structures, but being singularly complete at all points, formed on the whole the best basis they could have there and then for an archæological discourse. Such a discourse, too, he proceeded to give, ascending to very early antiquity indeed, much to the astonishment of a Hibernian peasant who was also looking on, and who presently inquired "what the gintlemen were wanting with his house; his to be sure, for didn't he build it only three years ago!" This account was related to me by an eye-witness, chiefly to show the tendency of modern archæologists to magnify the dates of the strange wares they deal in; but it also shows a remarkable native aptitude still in Ireland, the land of round towers, standing beside Christian churches, like Cain by Abel, for a specially Cainite form of structure, as will gradually appear in the course of the present paper.

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cheapest form of it they could erect; perfectly secure from wind, rain, and fire, and easily defended by a few hands against any number of enemies; for the owners of an "oer" had, in truth, with Eliphaz in Job, "made a league," a most useful "alliance, with the stones of the field."

Josephus' Testimony to Cain's Requirements.

That Cain himself should be the first recorded builder of an "oer," seems easily to follow from both principle and tradition; for while social science theory says that every community of men requires an "oer," or its equivalent, in their midst to keep them together, and all the more if they be a community, commune, or band of robbers, rather than honest men,—the traditions related by Josephus as antediluvian history do record of Cain, at the very Scripture date of his building the first "oer," that he became a robber and plunderer; heaping up to himself by rapacity such enormous amounts of the goods and property of other men, that he must needs go on from one wickedness to another, until at last he invented *weights and measures* forsooth, whereby to take stock, and knowingly gloat over the amount of his unjust appropriations—appropriations becoming soon so vast that he would have, before long, to build an "oer," and both a large and strong one, to keep them in safely.

Wherever the Cainite principle of life prevailed, the same or nearly similar results surely followed; so that the "oer" rapidly became a Cainite institution, and Cainite men may be traced in history by them. And this applies to times after as well as before the Deluge; for though it is wonderful how the innate tendency to iniquity in man contrived to recover the old ideas, when they had been necessarily so wire-drawn by having to come down through the eight persons only who were saved with Noah in the ark, yet Cainites did not only appear among his descendants after the flood, but they have continued to crop up in every generation throughout history up to our own days: showing us even still, and perhaps never more distinctly than now, men who —rebel against the God of Revelation and Scripture; will not listen to what is therein written for their instruction; assert their own righteousness; scorn the propitiatory sacrifice of a Messianic mediator for their sins; enrich themselves with plunder gained from other men by their own right hand; defensibly and plausibly, if possible, but enrich themselves; and finally incline to a particular kind of weights and measures.

Cainites at Babel.

Such post-diluvian Cainites first gathered in great numbers at Babel; and with what purpose?

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Why, almost the very same as that of their spiritual father Cain, when he went into the land of Nod; for their cry was (Gen. xi. 4): "Let us build us an 'oer' and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

When the last-named purpose to be obtained was so precisely that which would have been secured by an "oer," I have had no compunction in following Mr. Tomkins so far, and inserting that peculiar and most-expressive ancient word in place of the authorized version's "city." But when, not content with such original word itself, he would next suggest, as a better English *translation* of "oer" than "city," to call it "a pyramid," he makes a far worse mistake than that which he corrects; because the one chief example of a pyramid in all the wide world is not only not an "oer," not only of totally different mechanical construction therefrom, not only based on different weights and measures from the Cainite, but is of an utterly antagonistic signification, spiritually as well.

Now these matters are surely worth a little discussion, and may call for our best efforts to clear them up.

What is a Pyramid?

For the last 2300 years, or ever since the word pyramid has been known in its entirety to European nations, its meaning has been most distinct; no word whatever has its sense so circumscribed and defined; all the progressive development of that modern mathematical science—which began among the Greeks when the record of sacred prophecy closed in the Temple of Jerusalem, and has never since then ceased to grow symmetrically and continuously on the same one and sure foundation—has been employed to keep that word "pyramid" ever true to its original purpose—viz., to imply a form of a solid, whose base is a regular rectilinear plane figure (in masonry preferably and almost necessarily a square), and whose sloping sides are plain triangles, meeting in a point above the centre of the base.

Did the Cainites, then, at Babel, in their "oer," realize, or attempt to realize, anything that may be properly and truly called a "pyramid"?

Certainly not, is the inevitable answer. For though what they did erect has disappeared, the oldest structures of that Mesopotamian country (some of which, too, as recently disentombed by Layard, Loftus, Botta, and others, are very nearly of the Babel age) are all of a common type, and point to an antetype of the same leading character as themselves, and that does not incline to a pyramid at all. Their shape was indeed invariably a dentated and excentrically piled collection of separate angular

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masses, or a series of earthen mounds or brick-faced terraces placed with a noted excentricity in each, one upon the other, and terminated at the top by a flat-roofed building. Call them, therefore, "oers" if you like, for that is rather an elastic term; but never venture to speak of them as "pyramids," for that word can yield nothing whatever from the world-and-time-honoured strictness of its rigid mathematical definition.

Pyramids in History and Geography.

Pyramids, in fact, are found in no country of the earth except in Egypt; and there only in an exceptional manner. Thus there is the one primeval Great Pyramid, the first and oldest example known of all stone architecture, standing at the crown of the Delta; at the centre of physical origination of the whole lower Egyptian land; at the centre also of the land surface of the whole world, as the moderns know it now; and with a series of scientific features in its design such as no Egyptian ever invented or even comprehended. And then there is a series of smaller, later, and merely sepulchral pyramids away to the south of the Great one. These smaller and later pyramids were very ignorant attempts indeed at copies of that Great one, by native Egyptians during a few following centuries, and not more, under the reigns and in the ages of Pharaonic Egyptians; for those men gradually found out that a true pyramid was not a Cainite institution, and could not appropriately suit or usefully serve them, the most thoroughly Cainite men, self-righteous professors, and perverse theotechnists under the sun, throughout all history.

Such pyramids, too, as those Egyptians did build, although externally to vulgar observation so nearly resembling the Great Pyramid in mere general figure, as to have led Cainites of all complexions through 4000 years to think that it, the Great Pyramid, was of Cainite construction also, and intended for Cainite purposes, in place of being really Sethite—a fact which, had it come out earlier, would in all probability have led to its destruction before the accomplishment of its prophetic purposes; such miserable imitation pyramids, I therefore say, as the Cainite Egyptians did later build for themselves, are now found, on close scientific examination, not only to be totally incapable of fulfilling any of the higher physical and spiritual purposes of the Great Pyramid, but to be invariably built or even simply put together throughout all their component stones in the unmistakeable manner of the veriest Cainite oer that was ever erected; or in the only manner in which Cainite men apparently could build any great work—*i.e.*, on the *Epimethean*, as opposed to the *Promethean*, principle.

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The Two opposing Systems through all Antiquity.

Promethean (taken apart from the Greeks' fable, which is after all a deceitful parody for their idolatry's credit of a primeval tradition of the Messiah—see W. Osburn's Religions of the World) signifies thought *before* the act: and rises to its highest expression in the works of the Omniscient Creator, who foresaw at the creation all the future of what was then created, and arranged for it all in the beginning of time; for He then actually meted out everything for the fall of man, the heavenly atonement, the second coming of the Messiah in glory and power. And though the proofs of these separate acts and schemes of preparation were not unrolled and published then, but only long subsequently in history, yet they did unerringly come out one by one, *as they were wanted*, and in proportion as each event that was referred to drew nigh. And, just as each of them that has passed did, on its eve, receive its preparation proof, so those which are still to come have theirs in the act of springing forth now before man's astonished gaze.

Similarly, also, so far as there can be said to be anything similar when the scale is so utterly different from the above as in a mere building, the testimony of the earliest profane historian, Herodotus, joins both to many passages in the Bible, now only acquiring their full meaning, and to modern practical examinations at the place, in proving that that first of all the pyramids, the Great Pyramid, was founded, built, finished, on the true Promethean plan. For the whole of its design was thought out before hand—*i.e.*, the size and shape of the whole monument, as well as the size and place of every component stone; and then, in the fulness of understanding, it was rapidly, almost suddenly, put together, perfect and complete, requiring no correction, no improvement, no alteration ever afterwards. While all the parties in power at the time of, and aiding in, its erection, and who controlled the Egyptian labourers in a work they did not understand, and did not work willingly in, lived long, successful, and honoured lives afterwards: Cheops (though indeed reviled by the trebly vile idolaters of after times, because opposed to them) dying on the throne and only eventually after a long and undisturbed reign, and Melchizedek (the Shepherd Prince of Herodotus at the building of the Great Pyramid, and named by him Philitis) conducted safely back from Egypt by Almighty power to Palestine, building there no less a strong and favoured city than Jerusalem for his own place of abode, and for those who were with him at the erection of the Great Pyramid, and surviving to be honoured even by Abraham.

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The Cainite Method.

But when the Cainite Egyptians subsequently thought that they must build pyramids too, and began by and for themselves, their method of performing the work was wholly different from the above, or was *Epimethean—i.e.*, indicative of no power of forethought, but only urged on by a thriftless, wilful, ephemeral working from hand to mouth, as the occasion visibly prompted; followed often enough by a late conviction of having been wrong, but too late to be of use, because *after* the act.

Nothing, too, of archæological discovery is more certain than this Epimetheanism of the false pyramid building of the idolatrous Egyptians; for it was first made out unexceptionally, not from any of the counter-researches of the Great Pyramid sacred theorists, but from the very admirers of, and apologists for, the idolatrous Egyptians themselves—viz., the modern hieroglyphic scholars, the keepers of museums filled with idols of Pharaonic Egypt, and all that obscurely learned class of scholars in Coptic language and Egypt's gods, who are known in the present day as Egyptologists, or in French, *Egyptologues*. Chief among these men is the erudite Prussian Dr. Lepsius, the very "hope of Egyptology," according to the celebrated M. Letronne. And it is this very Dr. Lepsius who has published a theory of *Egyptian* pyramid building which explains and applies to every case of a pyramid in Egypt, except the Great, and original, and non-Egyptian one, though it be standing *in* Egypt. So perfectly true and successful is this Lepsius theory of and for *Egyptian* pyramid building, that the other and rival Egyptologists of the present day, whatever else they may dispute about, are so far from denying this theory, that they are rather only quarrelling as to whether Lepsius is to be allowed all the credit of having invented it; strong claims being put in by some of them for the English architect, Mr. Wilde (who accompanied Lepsius to Egypt, and taught the purely literary scholar there something of the force of practical mechanics), being the chief author.

Be that, however, as it may, what this theory (by whomsoever it was invented, and by whosesoever name it should now be rightly known) lays down for the universal Pharaonic, *i.e.*, the Cainite and idolatrous Egyptian pyramid building method, is as follows, viz.—that those men built their pyramids solely to be king's tombs; that each king, in the first year of his reign, began his own pyramid by sinking a subterranean shaft, cutting out a chamber in the rock at the lower end of it, and putting a small heap of stones on the surface of the ground vertically above it. Each successive year he added a few more

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stones to the heap above ground, and continued to do so until he died, when his successor buried him in the subterranean apartment, and cased the stone heap above ground with cut masonry, so as to give it the shape of a pyramid—whose size then represented the number of years that its king had chanced to live, say five, twenty, sixty-six, or any other number.

Selfishness was thus a leading motive; and the building beginning from a central point, grew gradually outwards to an unknown boundary, until death came, an unintended, unlooked-for termination, and probably Epimethean repentance—all of them characteristic of Cainites, and totally contrary to what took place at the decidedly not Cainite Great Pyramid.

Seth and the Sethites, according to Josephus.

But for the Great Pyramid to be merely *not* Cainite, is not enough. It must be shown to be positively Sethite; and this, too, can be done without trenching on our store of Scripture proofs of Messianic allusions, which are kept for yet greater things than merely methods of the building art. But what is Sethite?

Seth, says Josephus, was the son who was born to Adam after the death of Abel, to comfort Adam's latter years: and this Seth, walked in all the righteousness of his untimely lost brother. So, too, did Seth's descendants after him, until, in their complete adoption of the principles of Abel, they became the great opposing party in the earth to the descendants and followers of Cain.

Finding themselves oppressed, moreover, by those very acts of rapacity and plunder of the Cainites, the very culmination of which wickedness Josephus so curiously connects with Cain's particular invention of weights and measures, and which must have required an "oer" to keep them in, the erection of which even Scripture commemorates—the Sethites did what? Here the account of Josephus is rather imperfect, though it is yet rich in invaluable fragments of some of the most characteristic, most unexpected, and most highly scientific of the things that were done by them. When bad men conspire good men must combine, is what all the ages of history testify; and, therefore, if the Cainites oppressed the Sethites by the superior power acquired, first of all through having specially systematised weights and measures, Sethites must defend themselves by acquiring better weights and measures.

But how were they to be better?

Characteristically, by being founded on Promethean principles, while the Cainite inventions were Epimethean. The Cainite were, indeed, only accidental measures, formed in a moment's

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impulse for a pressing though passing want; on no particular principle, too; and having no special recommendation to any one, not even to themselves, except that father Cain chose one day to make them so, out of his own imperious will; and at that length or size which he then settled, they must ever afterwards be kept by all his followers.

But the Sethites immediately saw the importance of *their* weights and measures being made harmonious and consentaneous with the grand measures of size and weight which Almighty God has distributed through the universe, in the shape of the size and distances of his marvellous handiworks, the earth, sun, and stars. Wherefore, with truest Promethean tendencies, Josephus describes (though he certainly does not use that word) how the Sethites, as their first step, devoted themselves perseveringly to the study of *astronomy:* evidently that they might ascertain for themselves practically what were the lengths and weights which God had established in the earth beneath and the heavens above them; and then, by evenly and decimally subdividing those grand revealed works of Kosmic creation, produce therefrom their own earthly sets of weights and measures for all Sethite communities; enabling heir practical works ever afterwards on earth to be in perfect and religious harmony with those of their Lord and Master, even Christ, in heaven.

Josephus, too, even goes to the length of telling us that God was so well pleased with the endeavours of the Sethites to ascertain the appropriate facts of astronomy in number, weight, and measure, before beginning their practical metrology, that He even *lengthened their lives,* that they might prosecute their studies more effectively.* And finally, when they had acquired the full amount of astronomic knowledge that was necessary, Josephus asserts that the Sethites next went down into the land of Siriad (which is Egypt), and erected two monuments there, one in stone and one in brick, on which they inscribed their scientific discoveries.

The Sethite Monument shown to be the Great Pyramid.

A first reading of the Jewish historian might lead to the idea of his Sethite architectural erections in Egypt having taken place *before* the Deluge, in which case we need not expect to find any trace of those buildings still in existence above ground. But further readings seem to show that literal and Scriptural exactness does not belong to Josephus; as, indeed, why should it, for he is not acknowledged by either New or Old Testament pro-

* This passage has a remarkable bearing on the manner in which, in Scripture, inspiration gifts descended from time to time on certain men. A noble subject, well discussed, in a new work, entitled "Deity and Nature: who is He, and what is it." By W Petrie. Published by W. H. Dalton, Cockspur Street, London.

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phecies! Yet he was destined in a mere ordinary human way, and greatly privileged also thereby, to collect and then hand over for another 2000 years, many important fragments of primeval tradition—fragments seldom fully understood by him, and often much misplaced in point of time.

Hence, while *some* parts of Josephus' account of the Sethites are before, others are as decidedly after, the Deluge, and even certainly long after; and this architectural essay of theirs must evidently have been of that later date, if we are enabled to say that an ancient building answering to the stone erection has actually been found in Egypt, and is dry, well-preserved, and distinct. Indeed it is most eminently so; for the building which I now allude to is no other than the Great Pyramid, which is entirely Sethite in character, not Egyptian or Cainite in the smallest degree; and the more rigidly that it is examined by modern astronomical and mathematical science, the more certainly does it announce itself to be fraught with exactly that astronomical knowledge which the Sethites so eminently acquired under direct Divine favour, and then memorialised by architecture in the Egyptian land. The Great Pyramid is, therefore, precisely such a monument as the Sethites required to build, and are said to have built in that very land where the Great Pyramid stands; a building, too, which none but themselves among all the sons of men could have designed or understood, and which not only tells its own date astronomically, as being both 600 years *after* the Deluge and 2170 years before the first coming of Christ, but exhibits in addition to these particulars a remarkable and even inimitably arranged system of weights and measures, which actually are founded harmoniously upon grand features of astronomical nature, which were totally impossible to have been arrived at by any of the unassisted men of that early age, viz.—on the size and weight of the earth, distance of the sun, length of the year and number of its days, and curiously fractional parts of a day, together with the enormous period of the precession of the equinoxes.

In fact, while with every unhappy Cainite "oer"—from the towers of Babylon built with slime and brick, and from the loose stone heaps of the land of Moab, down to the abnormal Irish mounds on the banks of the Boyne—astronomical orientation or direction (the very first letter of the applied science alphabet of the Great Pyramid) is entirely impossible to their rounded figures or unsymmetrical forms; it has been ignored also in their carelessly built and variously placed passages, and in fact all high science is totally absent in their every other measurable or known feature or proportion. But in the Great Pyramid, as before observed, astronomy, combined with mathematics and physics,

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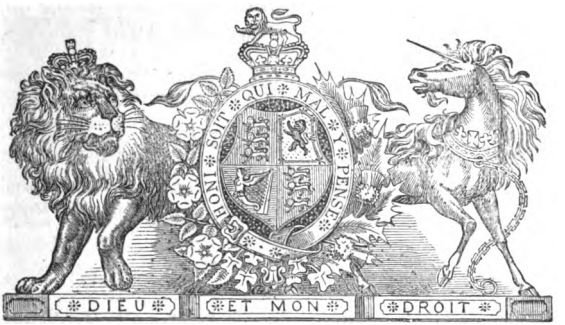
guides and directs the whole fabric from its first base-line to its last internal feature; its mere materials, too, as already shown, were put together from first to last in the Promethean or Sethite manner; wherefore this wondrous Great Pyramid cannot but be that very primeval edifice of stone alluded to by Josephus as built by the sons of Seth, though in the Cainite land of Siriad, and it was the *only one* which they erected there. For though Josephus speaks of another monument of brick, and though during the last seven years some hopes had been indulged by several earnest inquirers that a certain conical mound just visible in the Western Libyan Desert, from the top of the Great Pyramid, might prove to be a similar size and shape of a Sethite pyramid, but built in brick, to bear out the minute letter of Josephus' account of a brick as well as a stone pillar having been erected in the land of Siriad by that special expedition of the descendants of Seth, a recent exploring journey there by Mr. Waynman Dixon, C.E., and Dr. James Grant, of Cairo, has shown that the fancied brick ruin was merely a natural hill; and there is no real brick, or indeed any other sort of, ruin anywhere else that can put in the smallest claim to be of the school of the Great Pyramid.

Hence at the present moment a new certainty and decision have been given to further researches connected with the primeval history of man, and bearing on Inspiration documents prepared in the beginning of the world for our instruction in the times now commencing. For evidently the only Sethite monument of old still in existence (and almost certainly the only one ever erected, at least with the intention of lasting down to our days) is the one matchless, unequalled, and unapproached Great Pyramid, which we are now beginning to know pretty well. And there only, or at *its* foot, if anywhere, may we learn the overwhelming importance to man, in the coming struggles of nations and of antichrist, to have, and follow, and abide by the right, the Sethite, the Divinely approved system of weight and measure appointed from before the calling of Abraham, for Christian men living at the time of the Second Coming,

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CONTENTMENT.—To be satisfied in any position and with every thing and event, is one of the essentials of religion, for this pleases God; to be dissatisfied, you contend with God, and of course sin, and *must* offend him. If you should accidentally fall and break your *leg* or your *arm*, be content, complain not, it might have been your *back* or your *neck*, and either of these would cause death; by not complaining you keep to windward of Satan, but *by complaining he* will get to windward of *you*, and drive you on a lee shore —that is, causing you to sin. God never allows anything to happen but for our good: have faith in all your troubles and afflictions—determined, unflinching faith in God, and the *hurt* will be for your *good:* but *no good without this faith.*—AN OLD SAILOR.

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THE HOUSE OF ISRAEL AND THE ROYAL STANDARD OF ENGLAND.

By Major R. W. D. Nickle.

"Thou hast given a banner to them that fear thee; that it may be *displayed because of the truth.* Selah."—Psa. ~~ix. 14.~~ 60 – 4

(Continued.)

With reference to the Precious Stones *in the* Crown of Great Britain, *and the meanings attached to many of them as presented in* The Breast-Plate *of the High Priest of Israel, showing the names of the Twelve Tribes which were engraved upon the Twelve precious stones. The Urim and Thummim, or Light and Perfection, being placed behind the twelve stones.*

Red.	*Yellow.*	*Deep Red.*	
I.	II.	III.	*Vide* Exodus ch. xxxix. Numbers ch. ii.
Judah.	Issachar.	Zebulon.	
Sardius. Ruby.	Topaz.	Carbuncle.	
Green.	*Blue.*	The concentration of all colour. *Light.*	
IV.	V.	VI.	
Reuben.	Simeon.	Gad.	*Diamond* was also called *Adamant* from its great hardness.
Emerald.	Sapphire.	Diamond.	
Like the Carbuncle. *Deep Red.*		*Purple.*	
VII.	VIII.	IX.	*Agate,* beautifully variegated, presenting groups of figures with much regularity.
Ephraim.	Manasseh.	Benjamin.	
Ligure.	Agate.	Amethyst.	
Prevailing Colour. *Green.*		*Variegated Colours.*	
X.	XI.	XII.	*Beryl,* Ezek. i. 16. *Onyx,* resembles the colour of the human nail: called in Greek, Onyx. Colours disposed in parallel bands or zones.
Dan.	Asher.	Napthali.	
Beryl.	Onyx.	Jasper.	

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Showing the Twelve precious stones mentioned as the foundations of the City, New Jerusalem.—Rev. xxi. 19.

PEARL.	PEARL.	PEARL.	PEARL.	
I. Jasper.	II. Sapphire.	III. Chalcedony.	PEARL.	*Chalcedony*, Quartz, every colour, Cornelian one of the varieties.
IV. Emerald.	V. Sardonyx.	VI. Sardius.	PEARL.	*Sardonyx*, combining the appearance of Sardius and Onyx.
VII. Chrysolite.	VIII. Beryl.	IX. Topaz.		*Chrysolite*, a green tinged with yellow.
X. Chrysoprasus.	XI. Jacinth.	XII. Amethyst.	PEARL.	*Chrysoprasus*, a species of Beryl. *Jacinth*, of a reddish yellow or hyacinth colour. *Vide* Rev. ix. 17.
PEARL.	PEARL.	PEARL.		

It is written—"Every precious stone was thy covering" (Ezek. xxviii. 13), therefore all these precious stones, then, had their deep meanings attached to them—their various tones, hues, and tints, their peculiar shades and markings, denoting a peculiar meaning to the names to which they were attached. With regard to many of them it is easily seen that they had, as for instance those that displayed the primary and secondary colours, the prismatic colours proceeding from and retiring into light, and they present a very remarkable testimony, as for instance that mentioned in the 4th chap. of the Revelations at the 3d verse. God's people are mentioned as living stones, precious stones, which are built up upon the sure foundation, the Rock, our Lord and Saviour (Mal. iii. 16-17; Isa. 28-16). "Thou hast been in Eden, the garden of God, every precious stone was thy covering. The Sardius, Topaz, and the Diamond, the Beryl, the Onyx and the Jasper, the Sapphire, the Emerald, and the Carbuncle" (Eze. xxviii. 13). "I will lay thy stones with fair colours, and lay thy foundations with *Sapphires;* I will make thy windows of *Agates,* and thy gates of *Carbuncles,* and all thy borders of *pleasant stones*" (Isa. liv. 11). This description is the foundation upon which our holy religion rests.

We will now examine some of the colours and observe what

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they present. Taking the primary and secondary colours, which appear from and retire into light, they present the following:—

The precious stones in the Crown of Great Britain present, through Light and Colour, the following significations:—

Primary	Blue—Sapphire..... 1	....Father....Alpha....	.....	III. Heavenly Number —God.
	Red—Ruby..... 2	....Son.....	.....	
	Yellow—Topaz..... 3	....Holy Spirit...	.....	
	White—Diamond...VII..	God is Light, the Centre..	.....	IV. Earthly Number, and signifies God with us through the Lord Jesus Christ.
Secondary	Orange—Jacinths... 4	...Heat, fire love	.....	
	Green—Emerald..... 5	Doctrine of the Lord....	.....	
	Purple—Amethyst.. 6	Royalty and Redemption.	.....	
			Omega... —	
			Total, 7, being the Number of Perfection.	

These colours are to be viewed in the order *in which they are placed as above.* They cannot change their positions, but they retire into light—that is, they come from *Him* who sits upon the great White Throne.

The colours, with their combinations with each other, present us with very startling and marvellous illustrations of the truth of God's Holy Word. What I now present for consideration are no mere *fanciful ideas*, but facts which it is impossible to disprove, and which I wish to draw the reader's attention to regarding the colours which these gems of Scripture present.

1st, Blue and yellow combined, become green to our vision. and this appearance forms the complementary colour to red, These colours are displayed by the Sapphire, Topaz, Emerald, and Ruby—*always bearing in mind what they represent.* Now turn to the Revelations iv. 2-3, and you will observe that He who sat upon the throne was to look upon like a Jasper and a Sardine stone, *Red*, which is the same as Sardius (Isa. lxiii. 1, 2), the Emerald bow being the complementary colour, forming a *Royal Arch of Testimony* over the One seated upon the throne, the Lord Jesus Christ, the Alpha and Omega of the Old and New Testament (Isa. xli. 4; Rev. i. 8; xxii. 13).

2nd, Blue and red combined become *Purple* to our vision. These colours are displayed by the Sapphire and the Ruby, the Purple being displayed by the *Amethyst*, which presents to our minds *the Lion* of the tribe of Judah, the Alpha and Omega, Jesus Christ the Lord, who died on earth and rose again for our justification and redemption, upon whom was placed the purple robe at the time of his crucifixion.

3rd, Red and yellow combined become *Orange* to our vision.

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These colours are displayed by the Ruby and Topaz, the Orange being displayed by the *Jacinth*, which presents to our minds the warmth of the love of God as well as His fiery indignation upon His enemies—fire proceeding from light.

4th, Blue and yellow combined, as before mentioned, become *Green* to our vision. These colours are displayed by the Sapphire and the Topaz, the green being displayed by the *Emerald*, and represents the Doctrine of the Lord Jesus Christ, the Good Shepherd, who leads his sheep in green pastures.

5th, *Yellow* and *Orange*, displayed by the Topaz and Jacinth, the representatives of the Holy Spirit and the love of God, as well as fire, are the nearest to light; *for God is light, and God is love*, light being represented by the *Diamond in the centre* of all things visible and invisible.

Does the reader now perceive that these precious stones are not merely to be looked upon as ornaments to adorn passages of Scripture (which they indeed do), but does he perceive how deep are their meanings? The Bible sparkles throughout with flashing gems, and in several parts of this wonderful and much-neglected Book clusters of these precious stones beautify the descriptions. Are they not worthy, then, of our most serious attention and examination? and can we view the rainbow, which displays these colours, without thinking of the promises of God made to His people, which are attached to these colours, and which are the sign of the fulfillment of those promises (Gen. ix. 16; Ezek. i. 28; Ecclesiasticus xliii. 11, 12). All these coloured gems, as well as the rainbow and everything we observe in nature, receive their beautiful colouring entirely from light acting upon their surfaces and peculiar prismatic forms, which reflect it in an endless variety of appearances. Isaiah, Ezekiel, and John in the Revelations, beheld in spirit the wonders of light and colour in a similar manner to what they observed in the material world, but with this difference, that in the Heavenly Kingdom the light issuing from the Divine presence will present throughout the celestial regions the most exquisite appearances of prismatic colouring to our spiritual and bodily eyesight far surpassing what we at present, with our defective, clouded vision, perceive, but which will *then* appear clearly beautiful from its coming direct from the Divine presence of Him who sits upon the great white throne in all His glory.

The reader will observe that the *Ruby* attached to the tribe of Judah, and *the first gem on the breastplate of the High Priest, is Red*, and that the Amethyst attached to the tribe of *Benjamin is Purple*, that the colour purple has been repeatedly mentioned as being attached to Judah as the Royal colour of the Lion of the tribe, the Lord Jesus Christ, who sprang from the tribe; and

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consequently it may appear at first sight that the Royal colour, or the Amethyst, ought to have had the name of Judah engraved upon it instead of that of Benjamin. The following explanations, I trust, may be sufficient to show that, as they stand upon the breastplate, these colours require no alteration in their positions, for as they stand they illustrate very remarkably the history of these two tribes in relation to one another.

In the first place, Benjamin was the youngest son of Jacob—his name signified, the son of my right hand—and when Benjamin went down to Egypt with his brethren he appeared before his brother Joseph, who then occupied a high position at the Court of Pharaoh, and who displayed a peculiar affection for him. In after years the tribe of Benjamin had their portions of the promised land adjoining Judah, and when the ten tribes revolted, Benjamin continued steady in his attachment to Judah, *and formed a part of that kingdom.* It now remains to observe that *Red is the second colour* of the primary colours, denoting the second person in the Trinity, He whose title is the Lion. Purple, therefore, is affixed to the name of Benjamin on the breastplate, from having become a part of the Kingdom of Judah, *as Red was the higher sign.* It being a primary colour, purple being a secondary colour, it was placed with the name of the *first tribe, the leading tribe*—purple being at the same time the Royal colour, which was attached as well as red to the person of the great Messiah (Gen. xlix. 11; Isa. lxiii. 2, 3).

P.S.—I consider the above description to be necessary in more fully displaying what is attached to the Crown of Great Britain, as mentioned in my subject of Israel in connection with the Royal Standard of the country—the subject of Light and Colour being more fully explained in a former treatise on that subject as displaying the truth of the Scriptures.

NOTE BY EDITOR.

Major Nickle has just cause to complain that the woodcut of the Royal Arms heading his article in the last four numbers is not quite unique. The fact is, we met with it just upon the point of going to press. Not having time to search for a better, and having used it for the first article, we thought it better to use it for the remainder. The reader must kindly imagine Israel's Unicorn and Judah's Lion as just about to turn round to assume the attitude of being "rampant;" and also by the same power of imagination to supply all the other deficiencies, viz.:—

1st. The Supporters (the Lion and the Unicorn) are not represented as *rampant combatant;* and the *chain* from the Unicorn's collar, which is attached to the Shield (the Shield of Faith), *is not represented.*
2nd. The Lion standing upon the Crown *is not* crowned.
3rd. There is no *Helmet* and *Breastplate* resting upon the Shield.
4th. The motto—"Dieu et mon droit," is not upon a *scroll.*
5th. Saint George and the Dragon, suspended from the collar beneath the Shield, *is wanting.*

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RELIGIOUS EQUALITY.

WE take up our pen in the midst of the excitement of elections, knowing that by the time these pages come under the notice of the reader, all the excitement will have subsided. Therefore, it must be obvious that we have no motive to endeavour to operate any influence, in a political sense, that would affect the result of these elections. We rather desire, in the calm of the evening-tide, to bring forth a few sober and Christian meditations, with the object of showing how grandly useful would a universal knowledge of the Identity of the British Nation with Lost Israel become to our people in maturing and guiding their minds to a perfect and correct solution of all political difficulties; and we desire to bring forward the political cry of "Religious Equality" as an illustration, boldly declaring at the onset, that if we could but see our Identity with Israel, we should immediately see that this cry has no standing whatever in any part of the Holy Bible. Hence, if this statement be true, this cry must be an anti-Christian one; and if this be so, had it prevailed in the recent contests, it would be manifest that we should have had an anti-Christian Parliament. We heartily thank God that we have been delivered from this evil.

It may be asked, if this cry had existence during the election time? Yea, verily it was a leading point in the manifestoes of such men as Charles Reed, M.P. for Hackney, and Samuel Morley, M.P. for Bristol, and the cry mainly secured them their seats. It, therefore, becomes incumbent to ask, what is meant by the cry of "Religious Equality"? It cannot possibly mean anything else than that, in the opinion of some men, it is right that the Church, the Holy Church of Christ, should be cut up into separate factions, torn into diverse divisions, and that each separate division should have equal rights. This is the pure and simple meaning of the cry of "Religious Equality." Hence we obtain the origin of the creation of religious clamour. The Church that should be Holy and united, full of unholy divisions. The Established Church, the Wesleyans, the Independents, and the Baptists ofttimes fiercely antagonistic to each other. God forbid that we should be partial, and say that this vice of variance is chargeable upon one section of the Church alone; because this would be at variance with truth. All are verily guilty of the sin. Hence we have unholy divisions in the Establishment —we have low Church, high Church, broad Church, and no Church. We get the same number of divisions, if not more, among the Wesleyans—the Conference Wesleyans, the New Connexion Wesleyans, the Methodist Free Church, and the Primitive Methodists. Among the Independents we have Lady

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Huntingdon's Connexion, the Arminian and the Calvinistic Independents, and the Associated Congregational Churches. The Baptists contain the general, the associated, and other branches. Hence we get division in division: the Church, by the inventive genius of man, diverted from her holy calling and œukomenical, that she might answer the purpose of debating parties; that hair splitting, fine drawn points, differences with scarcely perceptible distinctions—that is, that minor and purely secondary considerations should become so unnaturally exaggerated as to assume points for strife, field for cruel contention, whereby unholy passions and that which degenerates and scandalises are called into play, and the cry of "Religious Equality" which would give to each party equal rights, an equal footing, would take away from our nation that national tone and sanction we give to religion through the National Church, and by which we should at once assign to religion the undignified position of being merely represented in our country by the narrowness of party; for it is manifest that all party sections must, in a measure, be narrow and confined. Thus, by religious equality, we shall present religion as a spectacle in the nation, just in the same way as we now see the nationality of poor Spain in the very depths of distress through the miserable contentions of the Legitimists, the Carlists, and the Republicans—the very nation crying for the interposition of some strong outside power that shall, with or without their consent, bind them in unity. This will be the natural result of these divisions, a task that may be assigned to France to effect. Hence we say, that if we had a sufficient amount of folly in our midst to heed the cry of religious equality, the Church of God's "first born" upon the earth would share religiously the same calamity that Spain is now suffering from politically; and our prayer is, that God may ever spare us this dreadful trouble. We cheerfully thank God that we have faith to believe that we can intelligently, from reasonable Scripture grounds, foresee that religious equality, in the sense as now advocated by the partizans using this cry, will never be granted to us; because our nation, being identical with the Lost House of Israel, it becomes the will of God that this Christian House should all be one, tied together in that perfect bond of unity that alone is conveyed to us in that special command of our Saviour when He charges us to "be one, even as Christ and the Father are one"—not one in the sense of holding the same faith though in separate bodies, but one as the sheep of one flock; not one in the sense that I heard a speaker, who represented the Evangelical Alliance, explain:—Having been called together under the attractive catch advertisement of "Christian Union," a theme most precious to us, we attended Exeter Hall, but found

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to our sorrow that we were sold, that we were not called to promote Christian union in any way, but merely desired, by the conveners of the meeting, to thank the American people for having provided hotel beds, tarts and sweetstuff, carriages and horses—in short, for having, with a liberal hand, provided the good things of this life, free of all charge, to certain gentlemen who made the cry of "Christian Union" a pretext for their visiting the United States! As far as the real object of "Christian Union" was concerned, why, the Dean of Canterbury made it his opportunity of defending himself from the attacks of a portion of the Church. Every unkind allusion made by other speakers to the Church was cheered to the echo; "disestablishment" was boldly advocated, and one speaker vehemently prayed God "that the day might never come when the different sections of the Dissenting Church should be rolled into one;" and this, we were led to suppose, was the judgment of the Evangelical Alliance upon Christian *Union*. We boldly give our protest against this judgment, and declare that Church divisions are an abomination to the Lord. If this were not so, the Almighty would never hold out to us the promise that, after our Identity with Lost Israel was nationally established, He would fold us in unity. If division was not an abomination to Him, He would never desire to have it removed, but He does desire the accursed thing removed from our midst, and faithfully promises that it shall be done. He distinctly and emphatically promises to lost Israel, upon their political resurrection, real Christian union, declaring that "with the VOICE TOGETHER shall they sing; for they shall see EYE TO EYE when the Lord shall bring again Zion." At this time the Great Almighty repeatedly promises to give us "one mind;" "one heart," "one way," "one consent;" and it would be preposterous to assert that the Wesleyans and the Calvinists had "one mind;" or that the Independents, who insist upon infant baptism by sprinkling, and the strict Baptists, who refuse to allow any to commune with them around the Lord's Table who have not experienced adult baptism by immersion, had "one way." God deals with His people of Israel in a national sense. They are a national people, set apart, and separated from, the Gentile Nationalities, to serve special purposes of His own, and it becomes pre-eminently His will that, at the time of our Identity with this people, we should come to uniformity, so that we can show to the nations of the earth true religion in a compact form. This never could be done by the continuance of division: hence, were we to realise the prayer of "religious equality," which means "the perpetuation of a divided church," God's grand designs in His government of the universe would be frustrated, and our

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Saviour would be spoiled of the brightest lustre of His church. So that "religious equality," in its present political significance, would be to us a vice and not a blessing, and we may safely rest assured that, having reached the present age of our history, it will never be granted to us. We cannot, with the Bible for our guide, look upon dissent as pleasing to God. It has come to us, chiefly, because God does not coerce us. He has left us to do as we willed, and very much from man's universal love of power, and suffering ourselves to be guided by the sway of our passions, dissent has come in our midst. Each section of the church has created governing powers, whereby offices and promotions have been multiplied; and around each section partisans have gathered, who, sometimes clinging to the idol of a man's fame, or to some pet notion, have waged war with all others, and also largely deviated from the true service of their Lord. Christ tells us "I and my Father are one" (John x. 30), and then tells us, verily addressing Israel, the very people of this country, that it is His will "that they may be one, as we." And could it be possible, with this declaration, that we could be found wishful to libel religion, and insult our common sense by contending that there might be variances of opinion in the Godhead—opposing thoughts in the Trinity? A thing impossible! Hence, if we are commanded to be one in the sense that Christ and the Father are one, it becomes a matter simply impossible that the cry of religious equality could ever have a foundation in the Scriptures. Hence it becomes a vicious cry, and, if this thought was fastened upon the mind, we could not but help seeing that, to ally ourselves with the advocates of the cry, would be to diverge from the command of the Saviour, causing us to run counter to His expressed wish. So that we entreat our kinsfolk to let conscience have her proper voice. Let us, apart from the excitement of political bias, calmly reason within ourselves, and, in the light of the gospel, cast our view over this matter. If God wills us to be bonded in perfect unity, and religious equality would prevent this unity from being effected, then the cry of religious equality would be based upon error. To continue in the adoption of the cry, from, let us suppose, want of candid thought, on account of old associations, because it was the cry of our forefathers, because the Rev. Mr. So-and-so, to whom we are much attached, advocates it, why, then, we should be allowing unworthy considerations to predominate over the will of God, rendering ourselves at once unworthy in His sight. We entreat the nation to make it an anxious point, that God shall have His proper sway over His church. Let *His* mind, and not our *will*, prevail, then His real glory shall be gotten for Him.

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It may be advanced that there are so many abuses in the Established Church, that it would be irksome for some Christians to unite with it. It is quite true there are abuses in the church, indeed many gross scandals—*ex. gr.*, the State legalization of the sale of advowsons, of livings, &c., &c., of which hereafter. We boldly acknowledge this; perfection, as yet, is nowhere; abuses abound in all the churches, but separation is not the cure for error. By separating, we cut off all our influence to effect a cure, giving greater power to those we leave behind to indulge in wrong practices. If the bulk of the dissenters had never left the church, it would have been impossible to have had a tithe of the inconsistencies that now have existence within. Their voice would have had a potent testimony against errors which never would have crept in. They would have been as leaven in the lump, and would have formed the very safety valve for glory. It was by their separation, for dissent, that they gave power to error and wrong-doing. Their influence and testimony was cut off, and weeds grew apace. That good man, the Hon. and Rev. Baptist Noel, was a power for good whilst in the church. He had a voice to check, a protest to use, an influence to exert, but directly he consented to become merely a Baptist minister he ceased to exert a national influence, lost his opportunities to check the creeping in of national abuses within the church, and became, to all intents and purposes, but a cipher; and largely as this pious man may have served his God as a dissenter, yet he could have done this in a tenfold extent had he remained at the post of duty, serving the nation nationally. The same thought can be applied to every dissenter in the land. So that we come to the conclusion that the cry of "religious equality" is an anti-scriptural one, and see great reason to be thankful that, at the time when our national Identity with lost Israel is fast gaining ground—making remarkable progress, which must result in our being folded as a people within the pale of a national religion without divisions—that at such a time, surely the proper time, God has directed the mind of the people to send into the New Parliament a majority of men who have no sympathy either with religious strife and divisions, or with the cry of "religious equality."

EDWARD HINE.

BENJAMIN DISRAELI, ESQ., M.P., PRIME MINISTER.

WHEN light is given, it should be imparted, hence I am justified in pointing the attention of the nation to a remarkable and uncontrovertible fact. We are identical with the lost nation of Israel, or the Ten Tribes, known by Scripture as the "House of

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Israel," in contradistinction to the "House of Judah." The House of Israel provides the people, in number like unto the sand of the sea which cannot be counted, but the House of Judah provides the Monarch to rule over them—that is, the promise that God gives is, that David's seat (David belonging to the House of Judah) should always rule over the Ten Tribes of Israel; and it is a remarkable fact that, with but isolated exceptions, not only was the sceptre over Israel from the House of Judah, but also the Prime Minister. This is a fact, and is remarkable, interesting, and instructive, because we are only now approaching a knowledge of our Identity with Israel, and as a confirmatory proof of the Identity, my dear friend the Rev. F. R. A. Glover, M.A., building upon a totally distinct standing of premises, is ready to come forward to prove, without a missing link, our Queen's descent from King David. Our Identity with Israel would not be complete without this being the case, and most assuredly the proofs are now complete, and to hand, occupying some 400 pages of Mr. Glover's forthcoming work, continued under the old title of "England, the Remnant of Judah,"&c., by which title it is not to be understood that Mr. Glover seeks to identify the English Nation as Jews—which has been asserted by ill-informed men, who foolishly attempt to speak about what they know nothing—but he simply means to establish the fact that the seed of David, from Judah, is now the *sceptral* ruling power over England, and in this sense only is "England the Remnant of Judah." So that, for these times, it does become a most interesting and remarkable fact that, at the very time we are able to establish by overwhelming and undeniable proofs the Identity of our nation with Lost Israel, and at the very time we are enabled to establish our Queen's descent from David of Judah, at this very time we have a man from Judah, in the person of Benjamin Disraeli, selected by the voice of our people, which is the voice of God, to undertake the office of Prime Minister. Is there not a fitness of things wonderfully being brought to pass in the proper moment of time? A man having a solid, compact majority, who will be able to sway the proper destinies of the empire, carrying us to favour and renown; and what is more remarkable, we have in Mr. Disraeli a man firmly impressed about certain coming glories, which he has never explained. There is a deep impression upon his mind that the future will open up marvellously bright before him, and yet he has never explained in what way: he has only again and again darkly hinted about a splendid prospect, without daring to define it; giving us the idea that he had been impressed by a revelation from God, that was as too strong meat for us to bear at present;—that his soul could simply hint at the matter, without going into de-

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tails. Hence, putting two and two together, I have faith to look upon this man as one specially raised by God as a deliverer for our nation. I see, by the eye of faith, intense glory ready to flash across our path under his Premiership. His whole surroundings are touched as by the finger of God. We get in him the very parts required to carry out in completeness our position upon the world's stage: and surely, under his banner, we shall be led to honour, instead of dishonour.

EDWARD HINE.

"SCOTS" SYNONOMOUS WITH "WANDERERS."

By COLONEL J. C. GAWLER, *Keeper of the Crown Jewels.*

(Continued.)

IN my last I promised to give a few extracts from legend and history regarding the origin of the Scots, called by Southerners Scotch.

It will be recollected that my curiosity had, in the first instance, been roused by the proprietors of the Coronation Stone being called "Scots" by one legend, and "Wanderers" by another, and upon this I advanced a reasonable conjecture that "Scots" and "Wanderers" were synonomous, and that the appellation "Scot" was derived from the Hebrew "Succòthee" (dwellers in booths), citing in support of my theory the fact that, for a certain period in each year, the Israelites were commanded by God (Lev. xxiii. 33-44) to dwell ba Succòth (in booths), *i.e.*, to become Succòthee, *to remind them of their wanderings in the wilderness;* and I also suggested the identity of the Greek word σκυθης skuthees, or scuthees (Scythian), with the Hebrew Succòthee. Since that was written, my attention has been called to the conjecture (see Smith's "Ancient History of the East," p. 472), "that the name Scythian was not the name of a nation, *but meant rather nomad, pastoral, or wandering!*"

I ask that this and its derivation may be borne in mind when Scythians are hereafter mentioned.

The following account of the peopling of Britain is from the chronicles of sober old Hollinshed:—

P. 5, 50.—"How and when the Scots, a people mixed of the Scithian and Spanish blood, should arrive here (in Albion) out of Ireland, and when the Picts should come unto us out of Sarmatia, or from further towards the north, as yet it is uncertain. For though the Scottish histories do carry great countenance of their antiquity in this Iland, yet to say freely what I think, I judge them rather to have stolne in hither within the space of 100 yeares before Christ."

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Hollinshed has here unwittingly pointed to the Getœ and Goths as the ancestors of the Picts. In Arrian's Alexander (Spelman's) Note, Book I. cap. 3, I find:—"The *Getœ* were a considerable people of *Sarmatia Europœa*, inhabiting both sides of the river Ister (Danube), near the Euxine Sea, whence some confound them with the Dacians." When Alexander attacked them about 335 B.C., he found them possessed of ships and boats for fishery, commerce, and piracy.

In the "Student's Manual of Ancient History," I find (p. 466) that the people above mentioned "were called Getœ by the Greeks, and Daci by the Romans." I find them mentioned (p. 502) up to the time of Trajan, A.D. 106, in the same country where they were found by Alexander, after which, or at any rate from the time of Decius, A.D. 251 (p. 525), the people of that district are called "*Goths*."

What more probable than that batches of these Getœ or Goths would take to their ships in some of the vicious attacks made upon them by Greeks and Romans? But to return to Hollinshed:—

P. 14, b. 20.—"For in the north part of the region where the wild Scots, otherwise called the Redshanks, or rough-footed Scots (because they go barefooted and clad in mantels over their saffron shirts, after the Irish manner), do inhabit, they speak good Irish, which they call 'Gachlek,' as they say of one Gathelus, whereby they show their original to have in times past been fetched out of Ireland, whereunto Vincentius doth yield his assent (cap. de Insulis Oceani), saieing that Ireland was in times past called Scotia, 'Scotia eadem et Hibernia.' . . . Isidorus also addeth, it is called Hibernia because it bendeth towards Iberia. But I find elsewhere that it is so called by certain Spaniards, which came to seeke and plant their inhabitation in the same."

As regards these "certain Spaniards," who came "to seeke and plant" (Jer. i. 10), I will invoke Owen Counellan, who translated the "Annals of Ireland from the original Irish of the four masters":—

Note p. 67.—"Tuatha de Dannan first invaded Ireland in Ulster, and possessed it for two centuries, until conquered by the Milesians from Spain."

(Dan was possessed of ships, B.C. 1285—Judges v. 17. The captivity of Judah was B.C. 588. As regards these "Milesians" see further on).

Note p. 121.—"The Danans were a highly civilised people, far more skilled in the arts and sciences than any of the other ancient colonies that settled in Ireland. They ruled in Ireland about two centuries, according to the Psalter of Cashel, and were highly skilled in architecture and other arts. . . . Various colonies of pirates of Phœnicia and Africa had been settled in Ireland for 1000 years B.C. . . . An account of the kings and queens buried at Cruchàn (capital of Connaught).

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"'Under thee lies the fair king of the men of Fail,
Dathi son of Fiachra, man of fame;
O Cruacha thou hast this concealed
From the stranger and the Gael.'

The last line is literally *Galls* and Gael, the latter meaning the Irish themselves; the term Galls being applied by the Irish to all foreigners. In the above, Ireland is called Fail, as Inis Fail, signifying the Island of Destiny, was the name given to Ireland by the Tuatha de Dannans, from a remarkable stone they brought with them into Ireland, which was called the Lia Fail, or Stone of Destiny, sitting on which the ancient kings, both of the Dannan and Milesian race, were for many ages crowned at Tara. This stone was sent to Scotland in the sixth century for the coronation of Fergus, King of Scots, who was descended from the Milesian kings of Ireland, and was used for many centuries at the coronation of the Scottish kings, and kept at the Abbey of Scone, from whence it was taken to England by Edward I., when he invaded Scotland, and placed under the Coronation Chair in Westminster Abbey, where it still remains, though it has been erroneously stated in some modern publications that the large pillar-stone which stands on the mound, or rath, at Tara is the Stone of Destiny, an assertion opposed to the statements of O'Flaherty, the O'Connor's, and all other learned antiquarians."

Here, then, is an Irishman's testimony about the stone being brought to Ireland, and being used for centuries there as a Coronation Stone, well known and recorded in the histories of the country, as well as its being sent on to Scotland on the same service for the use of an emigrant king. It is true that the Irish produce no receipt for the stone; but the Scots do not deny the transfer, but assert that the stone which was so used by them at Scone, and removed thence by the English Edward I., is the stone that they received from Ireland. And yet, in the face of or in ignorance of this, some modern writers say that the Coronation Stone is of Scottish origin only!

Now, why should the Irish, in very remote times, have said that they possessed such a stone, and sent it on to Scotland, if they did not? And what reason is there for disbelieving the Scots when they say that the stone which Edward I. found in such a capacity with them, and removed to England, is the identical stone which they received from Ireland? It is absurd to suppose that the Scots only obtained the stone from somewhere near Scone, and used it as a Coronation Stone for their kings, and then could have persuaded the Irish to write of it, to sing of it, and to enter it in their histories that it was sent to Scone from Ireland, and that it was brought to Ireland from beyond the seas!

Owen Counellan continues:—

"A *Scythian* chief named Niul, son of one of the kings of Scythia, settled in Egypt, and married a daughter of the Pharaoh who was drowned in the Red Sea. Niul had a son, Gaodhal, hence his descendants are called Gadelians or Gaels. These Gaels were expelled from Egypt, and returned to Scythia under Ebur Scut, or Ebur the Scythian, latinised Scoti.

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"They then went into the Mediterranean under a chief Breogan, from whom the kingdom of Brigantia was named. A descendant of Breogan, a famous warrior, got the name of Milidh Easpaine, which signifies Spanish hero, anglicised Milesias.

"Milesias went to Egypt as a military commander; married Scota, daughter of the King of Egypt. Heber, Heremon, and Ir, sons of Milesias, commanded the forces against Ireland.

"From the Milesian Scoti, or Scots, Ireland got the name of Scotia; and when a colony of the Milesian Scots from Ireland settled in Alba, or Caledonia, they became kings of the country, and gave it the name of Scotia; and from the ancient Scottish kings of Irish Milesian race were descended the kings of Scotland and Royal House of Stewart."

In the first paragraph of this it is not difficult to recognise a vague account of the "pastoral," "wandering," "Scythian," or "Succothite" patriarchs in Egypt; their matrimonial alliances with the highest families, as in the case of Joseph; and their expulsion from Egypt.

There is also the distinct assertion, which I had not before noticed, that "Scoti" is derived from "Scut" or Scythian, which gives additional force to my suggestion as to the derivation of Scoti from Succòthee, and the connection with σκυθης, scuthees.

The proper names are to my mind all Hebrew. "Niul" is a name that may represent any or all of the patriarchs, or more especially Moses. I derive it from נהל nahal, the meanings of which are—led to water; tended a flock; fed; gave rest to; led a flock.

Ebur Scut may be translated the "Hebrew wanderer," or "Hebrew Succòthite," as in the wilderness.

Gaodhal, Gadelius, Gathelus, Gadhol, or Gathol, in all of which ways it is written in various legends, is the Hebrew גָּדוֹל gadhol—great: in magnitude, dignity, or power. Breogan, Brek, Brech, Barik, as written in different legends, is the common Hebrew name Baruch. Heber and Ir are manifestly Hebrew.

It is unreasonable, however, to suppose or expect that anything can be *proved* from history alone. Why, it is often difficult to reconcile the accounts of modern historians on points only two or three centuries old! In matters so remote, therefore, we can only take the leading features, and must make due allowance for the possibility of wide gaps and jumbled chronology.

If our starting point be a willingness and desire to see the truth and wisdom of God, external evidence will unfold itself in ample proportion. History *harmonises* more than sufficiently to encourage all who care about it to study carefully the promises made to Abraham, Isaac, and Jacob, and especially to Joseph; and to examine the rock and the pit whence something has been hewed and digged, and judge if the British nation does not fit

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into the space that has been left. Some I have heard to say—"But what if I be an Israelite? what good will it do me? I don't care about it!" To such I would reply by asking if they seriously mean to emulate Esau by despising their national position and their social and religious privileges; which, if the present theory be correct, they enjoy only as being Israelites.

The theory in question exhibits so beautifully a faithful and loving God leading His chosen people, for his truth and mercy's sake, through dangers and trials, through centuries of countless intricacies by sea and by land, educating them and forming them for His one grand purpose, on one undeviating plan, by pleadings, by punishment, by mercy, by pardon, and by unheard-of blessing, that I cannot understand any Englishman or Englishwoman not diving into the subject with the most eager interest.

> "'Tis a glorious charter, deny it who can,
> That's breathed in the words—I'm an Englishman!"

And, pray, how did you come by the said charter?

P.S.—I would strongly recommend the perusal of a pamphlet, "Lost Israel: where are they to be found; an Enquiry." By H. L. London: Nisbet. Edinburgh: MacLaren & Macniven, Princes Street. 6d.

RE-SETTLEMENT OF ISRAEL IN SYRIA.

By MAJOR J. S. PHILLIPS.

(*Extracted by the* REV. A. B. GRIMALDI, M.A.)

FROM a paper read before the British Association of Science at Aberdeen, September 16, 1859, and afterwards published in that city, with two maps, we have extracted the following details relating to the resettlement of the descendants of Israel in the Promised Land.

Major Phillips has long been known as one of the most thoughtful students of the Word of God and of the prophecies remaining unfulfilled; and the result of his matured thoughts on the question of Israel's return to their own land, our readers will be glad to have placed before them.

The writer first determines the precise boundaries of the future possession of the descendants of Abraham, as promised to him and explained to Moses. We know that the land Joshua took possession of was truly typical of that promised to the Father of the Faithful, to be possessed in the fulness of time, even as the blessings under the Law were typical of those far

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greater ones under the Gospel. Commencing at the north-west corner, we find the true boundaries to be Mount Taurus, Euphrates, Persian Gulf, Arabian Sea, Red Sea, Nile, and Mediterranean; and so enclosing Syria, Arabia Deserta, Arabia Felix, and Arabia Petrœa.

The promised inheritance is thus, except at two points, entirely surrounded by water; *the north-west* land boundary is between the Euphrates and the Mediterranean, where the entrance through the ranges of Mount Taurus forms a natural gate from Europe and Asia into Palestine as it will be; the only other land boundary is at the *south-west* corner, between the Mediterranean and the Sea of Suez, which forms another natural gate for the teeming myriads of Africa. This glorious possession would be some 600 English miles broad from the Red Sea to the Euphrates, about 1390 between the Red Sea and the Persian Gulf, while the length from the Mediterranean to the Arabian Sea would be about 1600 miles.

This remarkable peninsula, the scene of the future glory of "the sons of God" when they shall be manifested, will be found to be most exactly and suitably placed to enable them to fulfil their high destiny to all the nations of the earth, and to become the centre of all lands, the praise and beauty of the whole earth.

It is equally contiguous to the most densely populated, richest, and most important continents of the world, Europe, Asia, Africa; while India and Australia are comparatively easy of access from any port that may be established on the Arabian Sea.

This land has, in fact, a central position for communication, commerce, and all other advantages of civilisation not enjoyed by any other portion of land, while the peculiar geographical formation is such that it has an immense seaboard, and is therefore remarkably fitted for vaster commercial and naval operations than have ever yet been seen, commanding as it does the three most important seas and the two largest rivers of the old world. The interior of this land of possession can be divided into 13 longitudinal strips, each 50 miles broad, for the tribal lots (Joseph counting as two), the lines of division running from the Mediterranean to the Arabian Sea. The order of the tribes from the Euphrates will be Dan, Asher, Napthali, Manasseh, Ephraim, Reuben, Judah, Levi, Benjamin, Simeon, Issachar, Zebulon, Gad, whose lot will run nearly to the Red Sea, leaving a triangular portion where we find Kedar, Nebaioth, and Leba, and room for the enlargement of Gad.

Counting from Dan, the eighth of these elongated lots will be that of Levi, between Judah and Benjamin. At the western end of this lot a square of 50 miles is cut off for the Holy Oblation: the oblation is divided east and west into three portions. The

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northern portion is 50 × 20 miles—called the oblation for the sanctuary. Geba is on its north boundary, and the Jordan enters it east of Geba, near its north-east corner, falling into the Dead Sea near Engallim, which is also in this portion. This northern portion is for the priests to dwell in who serve the sanctuary.

The *middle portion* is 50 × 10 miles, and reaches from the Mediterranean to the Dead Sea. In the centre is "the New Jerusalem, the joy of the whole earth," 10 miles square, containing in its centre the Temple, one mile square: the remainder of this middle portion, *i.e.*, from the Mediterranean to the city, and from the Dead Sea to the city, is reserved "for the residue of the Prince."

The *southern portion* of the Holy Oblation is 50 × 20, the same as the northern portion, and is reserved "for them that serve the city," and into it comes the remaining half of the Dead Sea, forming a part of its eastern boundary, on whose shores is Engedi.

But besides these *artificial* divisions of the land, considerable changes will take place in its *natural* features at the same time, especially to fit the New Jerusalem for its great and wondrous position and duties as the capital of the whole world, "the city of the Great King." The Dead Sea will have its curse removed and become a living sea, fruitful and beneficent. An earthquake will rend the Mount of Olives in twain (Zechariah xiv. 4, 5), separating the present heights, so as to put the valley of Achor (Hosea ii. 15) into communication with the Dead Sea near the entrance of Jordan, at the same time opening up a valley for a water channel along the natural line of water courses between Olivet and the Mediterranean at Ascalon; which, by changing *sc* into *z* and *on* cut off, will become Azal, according to Scripture. "Ascalon is cut off the remnant of their valley" (Jer. xlvii. 5).

The Dead Sea is 1312 feet below the Mediterranean, the consequence, therefore, of the opening up of this earthquake valley will be an overwhelming rush of waters through the straits of Azal (as the author names the above-described valley) and the valley of Achor into the Dead Sea, near where the Jordan empties into it. This tremendous mass of waters, falling at times the height of Niagara into the Dead Sea, will stir it to its very depths, permeate through the accumulated sands of 4000 years, and finding no other outlet, force its way along the now choked-up southern channel of the Jordan, overflowing the valley of Edom, and through the valley of Araba (the ancient southern water-course of Jordan), find its way by the Gulf of Akabah into the Red Sea.*

* The idea of the Jordan flowing on to the Red Sea is easily expressed on paper, but the physical fact remains to be first got over. The Red Sea is 1316 feet

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Thus Jerusalem, the world's metropolis, would be in the highway of the nations of the earth, and thus become the emporium of the teeming riches of the east and west, by the uniting of the Mediterranean, Jordan, and Red Sea.

The Dead Sea, revivified with the living waters of the Great Sea, overflowing with fish of all kinds (Ezekiel xlvii. 10), in opposition to its present barren, lifeless, profitless state, will be the great pool of Jerusalem, the harbour for the commerce of the world.

The Holy City itself will also be supplied with an abundance of fresh water springing from under the Temple (Ezekiel xlvii. 2, 4) and falling into the river, or straits, of Azal, which will run through the eastern half of the city (Ezekiel xlvii. 5).

The mighty rush of waters through the Dead Sea and valley of Araba, aided by a strong north wind (Isaiah xi. 15), will impetuously carry down the accumulated sands among the islands at the fork of the Red Sea, diverting its swell up the Sea of Suez, and causing the accumulated masses of sand, mud, and water to force a way into the ancient river bed, stretching from the Nile, a little below Thebes, to Cosseir, opposite the Gulf of Akabah, on the Red Sea. The returning floods, drawing the Nile waters with them, will thus form a junction between the River of Egypt and the Red Sea, causing the waters to fail from the Sea of Suez and the seven shoulders of the Nile (Isa. xi. 15).

In consequence of this junction of the Nile and Dead Sea, the vast multitudes inhabiting the regions of the White River, Blue Nile, and Mountains of the Moon, will be put in direct water communication with Jerusalem; and Ham, long shut out from communion, will be joined to his brethren Shem and Japheth.

A railway from Antioch to the Persian Gulf, running parallel to the Euphrates, though at a distance, will form the most direct route between England and Europe, and Palestine, India, and Australia.

As to the proofs and deductions from which these statements are drawn, Genesis (xv. 10) gives us two boundaries, Nile (River of Egypt) and Euphrates; Exodus (xxiii. 31) gives two more, Red Sea and Mediterranean (Sea of the Philistines); Deuteronomy (xi. 24) gives the last of the boundaries; the Red Sea is the uttermost sea to the Euphrates, similarly connecting Lebanon and Sinai in the wilderness by a line: the line drawn at right angles to this, will point out the Arabian Sea as the uttermost sea to Lebanon.

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above the level of the Dead Sea, how then can a vast body of waters be so raised as to reach such an elevation without the waters of the Red Sea running back and inundating the whole country?—EDITOR.

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The breadth of each of the several lots of inheritance is found from Ezekiel (xlviii. 8, 10), who says the Holy Oblation (cut off from Levi's lot) is to be 25,000 reeds square; taking the reed at six cubits of 19·45856 inches each, we obtain a square of 50 Roman miles. From Revelation (xiv. 20) we learn the four square sides of the city contained 1600 furlongs, giving the length of each side as 400, which, taking the mile of stadia, gives 50 miles for one side.

St. John gives another measure when speaking of the city (xxi. 16, 17), where the length, breadth, and height is 12,000, and the height 144, which, with 6 cubits to the reed, gives again 50 for one side. The size of the Holy Oblation, as 50 miles square, is thus obtained as a basis.

A bearing is obtained by fixing the sites of Geba and Rimmon by latitude and longitude (Zech. xiv. 10, 11); authority for the line of construction is obtained also from Zechariah i. 16; and the centre of construction from Isaiah xxviii. 16.

A line of connection is drawn between Geba and Rimmon, and a line of construction through Zion to the Red Sea and Euphrates. Around the centre Zion is then constructed a square of 50 miles, forming the Holy Oblation; the line of construction above the Holy Oblation is then found to contain just 7 spaces of 50 miles each, and the line below to contain 5 such spaces; thus the breadth of the land from Euphrates to Red Sea is found to be divisible into 13 spaces of 50 miles each, agreeing with Ezekiel xlviii., who gives the dimension of the Holy Oblation, and says seven tribes have their lots above and five below.

At the points marking the thirteen divisions along the line of construction are drawn lines at right angles to it from the Mediterranean to the Arabian Sea, thus dividing the land into thirteen elongated lots.

The order of the tribal lots is given in Ezekiel xlviii., and their relative positions agree with the blessings pronounced on them and the geographical peculiarities of their several portions.

Ezekiel places Dan first as most northern, so that in his lot will be one of the two land entrances (at Mount Taurus); agreeing with this position Jacob and Moses say (Genesis xlix. 16; Deut. xxxiii. 22), "Dan shall judge—Dan is a lion's whelp," it being the Eastern custom for Judges to give judgment at the gate (1 Sam. iv. 18), and then, as now with us, to place lions at entrances. The Persian Gulf eliminates a portion of Dan's lot; but this is compensated by greater breadth in his lot south of the gulf which is already marked as part of Dan on our maps —Dedan.

Ezekiel places Asher next, into whose lot falls Antioch and part of the Persian Gulf. In Asher's lot, therefore, would be the

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line of railway communication mentioned above, agreeably to which Moses (Deut. xxxiii. 25) symbolically refers when speaking of oil, iron, and brass as means of progression by Asher.

Napthali shall possess the west and south, Moses promises, and his lot is the first that, beginning at the west coast, is carried on uninterruptedly to the south.

Levi's lot contains the Holy Oblation and the portion of the Dead Sea, into which will flow the waters of the Mediterranean; and of this time and place it is prophesied by Isaiah xi. 9, and by Habakkuk ii. 14, "For the earth shall be filled with the knowledge of the glory of the Lord as the waters (of the Great sea) cover the (Dead) sea."

Issachar holds the 11th lot in Ezekiel, of whom Moses (Deut. xxxiii. 19) says he "shall suck the abundance of the seas, and treasures hid in the sand;" accordingly, his portion touches the Mediterranean and Arabian seas and the valley of Arabah, now filled with sand, and possesses the harbour mouth of the Gulf of Akabah, forming the points of debarkation for those coming into the land, and giving the means of developing the treasures of the sand drifts.

Ezekiel places Zebulon next: and Jacob declares he shall "be for a haven of ships:" and we find his lot will alone border on the Mediterranean, Red, and Arabian seas.

Gad comes last in order, and of him it is said that he "dwelleth as a lion—and there in a portion of the Lawgiver was he seated." Gad's position is analogous to Dan's; Gad possessing the south-west land entrance, and being one of the two outward lying tribes, making the similies of the *Lawgiver* and *Lion* as appropriate as to Dan.* Gad, from his position, is alone capable of an enlargement beyond the breadth allotted to the other tribes, consequently of Gad we find it written, "Blessed is he that enlargeth Gad."

The position of the Bay of Cosseir will be found marked on the maps of the surveyors of the Red Sea.

The existence of an old river bed from Cosseir to the Nile will be found noticed on the maps of the savans who accompanied Napoleon I. to Egypt, and also on those of the Society of Useful ful Knowledge.

The Persian Gulf, if not mentioned by name in the Scripture boundaries, is necessary to complete those that are given.

That the present mouths of the Nile and the Sea of Suez will be dried up we gather from Scripture, which says (Isaiah xi. 15) that the river of Egypt shall be smitten in the seven dreams thereof, and the tongue of the Egyptian Sea destroyed.

* While in Gad's portion is found Sinai, where the divine Lawgiver gave forth the Law.

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We may remark, that the paper is illustrated by two very clear and useful plans, without which there may be some difficulty in following the statements and proofs we have extracted.

ANCIENT SANCTUARIES IN ENGLAND.

By J. B. BARNETT.

THERE are, perhaps, no greater proofs of the ancestry of nations and peoples than the retaining amongst them peculiar laws and customs, which have come down from remote ages, and which have become engrafted upon the strengthened growth of many centuries, and which are then found in full force and undiminished action in the midst of a nation, notwithstanding that apparently strange nation are located thousands of leagues from the land which gave those peculiar laws and customs birth. Notwithstanding the wars, changes, and vicissitudes nations are subject to, yet we sometimes find that strange customs, utterly at variance with the spirit and nature of the people, quite different from their local and national habits, are nevertheless cherished and maintained in their integrity, and keeping fast hold upon the religion and laws of the strange land, where such are found without the slightest remembrance of the land from whence these singular laws and customs emanated.

Perhaps there was no one peculiar Law so thoroughly merciful and needful in the Holy Land as that which established the "*Cities of Refuge,*" set apart for the children of Israel by the Almighty (Numbers xxxv. 6), by the mouth of Moses. These cities were of the portion of the Levites (the priesthood), and were established in the East for *sanctuaries,* to *shield the manslayer from the hand of the avenger of blood.*

So long as the children of Israel possessed the land which God gave to their fathers, these cities of refuge existed, and were held in sacred inviolability; and in no nation or country of the earth were found such "*cities of refuge*" or "*sanctuaries*" *existent,* save and alone in the land of Israel. Nor have we any certain record of anything like stated places, or districts of sanctuary, except in the Holy Land and in England. True, in the Middle Ages, there were certain altars, shrines, &c.; within the walls of Catholic churches, which were held as being sanctuary; but there *was no place, locality, district, outside the church, except in England.* Sanctuary is recorded in history during Druidical days, when sacred groves had the power of giving security to the criminal fleeing from the avenger. We find that sanctuaries were early established in England; and not only were

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there many holy fanes, minsters, churches, and altars known as "sanctuary," but considerable localities were sanctuary, *although outside the walls of a church!* Thus we have but recently seen the last of the Broad Sanctuary at Westminster, Alsatia of last century; then the Mint in the Borough; of the precincts of the Convent of Ely, now Ely Place, Savoy; the Black and White Friars, &c., and many others in London.

How, and from whence came sanctuary so largely allied to the religion and institutions of this country? Surely, there is a very extraordinary connection between the sanctuary of England and of the ancient sanctuaries of the Hebrews. This was cherished for ages; and it is almost in the memory of man that these *merciful* sanctuaries were changed into the very worst neighbourhoods in and about London. Broad Sanctuary, the Borough Mint, Ely, &c., were the vilest neighbourhoods, the resort of the burglar, murderer, coiner, and outcast—in fact, they were (and the Mint still is) the most miserable of localities. Not very long ago, few public officers dared enter these haunts of crime without danger of losing his life. Many are the crimes committed in those districts, the story of which will never be told beyond the finding of the buried remains of humanity.

How nearly, however, do these religious sanctuaries ally us to Israel, since the people of England alone adopted, many ages ago, the very sanctuary of the Mosaical law. May not this be also considered, another identification uniting the people of England with the Lost Tribes of Israel?

ON READING THE HOLY BIBLE.

THOSE who read the Scriptures, with a desire to know and understand them, must have *two* sets of eyes and *two* different lights. The eyes of our head will do with the light of the sun to *read* the *words;* but with out the eyes of our *heart* are used, and the *light* of our *blessed Saviour* is *given*, we shall not *see* or *understand* to realise any delight; but *with this* blessed *light* and sight, we shall find gems in *every leaf*, and nothing can prevent or hinder our happiness. But one thing is necessary, *i.e.*, determined, unyielding FAITH. *Christ* then will impart and help this *faith*, which will purify the *heart;* then, and *only then*, shall we see and understand this holy book of gems. Read it *historically first*, then spiritually, with prayer to God; then the *Holy Spirit* will give you *sight, light*, and understanding. Never doubt *after this*, or mind what any *man* may *say* or *write;* hold fast, and you will be happy, under *any* circumstances or in *any place.* Praise the Lord! O my soul.

AN OLD SAILOR.

Highgate, 5th Jan., 1874.

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OUR BIRTHRIGHT.

THOUGH rather late, some thoughts may still be admissible which were suggested by the Feast of the Epiphany, and the new light thrown upon its connexion with ourselves by the conviction of our Israelitish origin. There is no other Feast in the Church's year at all affected by it.

Our relation to Christ and His Gospel are unaltered. His Atonement is equally indispensable for all the children of Adam, whether Jew or Gentile, and without it all were "dead in trespasses and sins." But our relations to God the Father are much changed, and infinitely closer and more glorious. There was always something unpleasant in the idea that we were Gentiles brought in to fill the vacancy left by the rebellious children of Israel, "Go ye into the highways and hedges and compel them to come in,"—a feeling that if the children had been steadfast, we might not have been sought for—that it was only in the absence of the beloved Prodigal that our dutifulness was rewarded, and that the Fatted Calf awaits the restoration of the "chosen."

This was one view of our position. There was another still more dangerous and unprofitable. As the Israelites had power to reject the service of God, we, if Gentiles, must have had some power to accept it. Indeed, the necessity for a wedding garment, even amongst those who were compelled to come in, implies a voluntary act of preparation. This impression is adverse to the sense of utter impotence and unworthiness which it is so important to attain. But how different it is with us if we are descendants of that chosen, rebellious, sinning people, whom we have hitherto believed God to have most justly cast off, and declared should not taste of His supper. What an endless field for self-abasement, both as a nation and as individuals, this opens before us! What have we or our fathers done that we should be as, and where, we are? We have been all these years believing that *we*, the descendants of Joseph, were utterly annihilated, as a just retribution for our unpardonable ingratitude and obstinacy, and the children of Japheth had been brought in not only as a spiritual Israel to inherit the blessing promised to all nations in the seed of Abraham, but as the greatest of nations, ruling, guiding, spreading, influencing, in all parts of the world, to an extent never attained to before; and so with the spiritual blessing, usurping also the temporal blessings promised to Ephraim through Jacob and Moses. But how different the case really is!

Think how we have been picked up as a diamond out of the mire, hidden away from profane and prying eyes, while fresh

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mercies were loaded upon us, nursed, tended, cared for, like a small seed of a tender exotic which a careful gardener plants, waters, warms, shelters, and weeds, until it becomes a vast flowering shrub, filling and adorning the house prepared for it. How completely this idea takes from us all room for self-gratulation and pride. We are simply what we were made to be, prophesied to be, compelled to be. It is not our talents, or wisdom, or strength, or prudence which has made us a great nation. It is simply the Word of God, which went forth to Abraham nearly 3800 years ago. How much this should fill us with gratitude, humility, and zeal, to prove ourselves more worthy than our forefathers were of the glorious, merciful Father who has so cherished us, and "done such great things for us."

True, we are met by the remark that the faith of Christ does all this for us, and is, or ought to be, as constraining a motive to all holiness, virtue, and humility as any can be. No doubt; but we have both. Every blessing which the Gentile has is poured upon the Israelite in double measure, and lays upon us double responsibility. When our true history and position is known and acknowledged, surely we shall be a holier and more God-fearing people! It will do for the worldly-minded what Christianity does for the faithful. A WATCHER.

EDUCATION OF THE YOUNG.

By REV. E. F. JACKSON, *Blyth.*

MR. HINE, in his eleventh "Identification of the English Nation with Lost Israel," has most carefully and successfully brought out that of Sunday-schools.

This has led me to see a further identity in the whole religious training of our children, as compared with the strict injunctions given through Moses, and the yearning anxiety and constant care which Israel might be expected to have for the rising generation. "Ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates" (Deut. xi. 19, 20).

It would appear, then, that the constant training of the youthful mind in the Holy Scriptures throughout all the generations of Israel was to be of such an unremitting character as to form a great part of their infant instruction; and not only so, but the Divine promises, records, and commands, were to be inscribed upon the very walls. Accordingly, on turning to Christian

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England, in every school, from the very highest down to the most elementary, the day is invariably begun, and very frequently closed, with Biblical instruction; and texts of Scripture are painted upon the walls and portals of the building; and at home our little ones are also thoroughly instructed in the sacred truth by their fond parents. Lately the religious instruction of our young people has received a fresh impetus in "children's services," rendered popular by suitable hymns and prayers, and by narrating anecdotes, which are doubtless invaluable for the illustrations of the lessons taught. (There is a great agitation being made for what is called "non-sectarian" education, which plainly means *infidelity;* for in many cases even the reading of the Word of God is excluded. Education, if separated from a definite religious system, is worthless; and we may rest assured that no scheme to deprive the young of a knowledge of the Scriptures will take deep root, or receive much sympathy in Israel.)

But the *course* which the religious instruction of our children has taken is most remarkable, being exactly what we should expect of Israel. In other countries, and among the Roman Catholics at home, we find no such track pursued where the religious education consists of "cut and dried" ecclesiastical maxims and dogmatic forms, such as "Ave Maria," "Precepts of the Church," the "Seven Romish Sacraments," the "Seven Gifts" and "Twelve Fruits of the Holy Ghost," the "Seven Spiritual and Corporal Acts of Mercy," and other pieces of nonsense with which the infant brain is racked almost before it gathers enough sense to repeat the words like a parrot. Sometimes, indeed, these are varied by a dry outline of New Testament history, giving some bare and uninteresting facts in the life of our Lord, or of St. Peter or St. Paul. But what is the most popular form of instruction in Israel? Not the address to the Virgin, the Seven Romish Sacraments, or a stiff classification of good works; not any dry outline of New Testament history, but chiefly the *history of the Hebrew Nation* as delineated in the Old Testament. Moreover, it is remarkable how popular and well-received by our children is such teaching. A correspondent in the January number of *Life from the Dead* has well shown the lively interest which he took in Hebrew anecdotes from the earliest years. Such, too, is my own experience, and is doubtless that of all who have had a sound Protestant education; and such is the line of instruction most common in our Sunday-schools and Christian homes. (Last summer I had a very interesting little god-child staying with me, who was only just three years old; and no child's story captivated his infant mind so much as the *history of Joseph.* It was always his request to

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hear it; and on the conclusion of the narrative, his invariable request was, "tell me all about it again.")

Israel was to perform certain offices and receive characteristics which could alone belong to Israel, and yet in perfect blindness. We have been sending missionaries all over the globe, in entire ignorance of the solemn charge with which we were bound as Israel; and we have been receiving blessings which could only be enjoyed by Israel, in utter ignorance of the reason why we were thus blessed. Just in the same way we have educated our children in the history of Israel, and have thus been preparing them the better to receive our identification when pointed out. We may also infer, from the importance of having the rising generation well grounded in the history of our ancestors, that it is Jehovah's purpose that no Romish or Infidel teaching shall ever be allowed to alter that phase of our religious instruction which is so remarkably applicable to Israel.

SINGING OF CHILDREN.

GOD loves children beyond anything in this world; more than any of his works, either in heaven or earth, "*for of such is* the kingdom of heaven." God loved the prophets and the apostles; but they were *men*, and might fall, of which we have had proofs. A child is *pure* and guileless, the nearest approach to heaven; and the younger they are the more he *cares* for them, and anxious (if God is ever anxious, and I believe he is about *all* of us) to know they are brought up to *love* him. To cause *this* and win God's smile there must be a good *example*, and to teach them to *read, pray*, and *sing* praises to God, their Creator and Saviour; but singing should be the *main* part, for in singing, the heart, the mind, and the tongue, are *each* employed, and more acceptable. God loves *singing when* it is offered to him, and this is why David was so beloved and prospered; David always sang, even when minding his sheep, and continued singing *all his life*, even when he was king; and his *songs were always* addressed to *God*.

What sight, pleasure, or delight can be compared to three or four hundred children singing to God, or what delightful feelings caused thereby! The heart, the mind, the soul, are *all*, all lifted up away from the world. No! not all the concerts, not all the military or naval reviews, not all the coronations or assemblies of *all* the monarchs on earth, can work up the feelings to such intensity of love and adoration to God as the sacred singing of children. "Praise the Lord! O my soul."

Highgate. AN OLD SAILOR.

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OLD SAYINGS AND WORDS

Used by the Israelites, and used daily in the West and North of England, and not Common in any other Country.

Collected by Captain HENRY EDGCUMBE NICOLLS.

"Barked my Tree"—If a rim is cut all round it, it dies: a common practice in Canada.
"Girl"—Is it a boy or a *chield?* is the question in Cornwall; in Palestine, Is it a boy or a *child?*
"Heifer"—Don't you plough with my heifer: a common saying in the West of England.
"Saddle and Pillion"—An exact copy of the Jewish mode of travelling for male and female, and the mode in Cornwall to this day.
"Shoes"—In all other Eastern countries, called sandals.
"Mortar, untempered."
"Stuff"—Stand by the stuff.
"Fray"—I will fray you.
"Meet to do so."
"Crumbs of comfort."
"Kneaded the dough"—Have you kneaded the dough?
"Freedom of the City"—In all cities here.
"Shoulder"—Pulled away the shoulder.
"Money, coins"—The Penny and Farthing, both in use here, but not by any other nation.
"Peeped, or he Peeped"—To look secretly.
"Shambles"—The market for animal food.
"Whet the tounger like a sword.
"Sun Sett"—When the sun is setting.
"Lo a Troop cometh"—When two or *more* children.
"Vestry and Vestments."
"Coffin, Razor, Kinsfolk, Trap"—A snare.
"Come and Dine"—Treason, Treason.
"A Plat of Ground."
"A Chest with a Hole in it"—For offerings, &c.
"Nether"—The Nether of Bethoram.
"The Worst"—Put to the Worst.
"Brook and Garden, Coals"—A Fire of Coals.
"Cock Crow"—The Cock crew.
"Sheath"—Put thy Sword into the Sheath.

HEAVEN.—In heaven we live in constant *light*, and feast on *love* and *music*—God's *smile* and *voice*.—AN OLD SAILOR.

THE COMMANDMENTS.—*If* you keep the first *three*, you are sure to keep the rest; but be ye sure if you do not keep *them*, it is very certain you will not keep all the others in their full meaning.—AN OLD SAILOR.

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Correspondence.

London, Feb. 9, 1874.

DEAR SIR,—As it appears that some persons are calling in question the suitableness of the title of the magazine which you edit to tell "Englishmen" that they *are* "Israelites," will you allow me to add a few words in confirmation of your own Scriptural defence of it.

Why, Sir, those four words are the very exponents of all our hopes; they are, or should be, the chief end of all our efforts on behalf of this great and glorious subject. I will own, when I read them in your notice circular, the paper dropped from my hand, so was I thrilled with their tremendous import,—so much did I tremble lest they should prove too strong meat for these times; but you have taken the step, and now you cannot go back. God give you grace and power, month by month, more and more clearly to unfold to the nations the stupendous truths involved in them, for the time is at hand.

The words convey "the idea of a revival magazine." Well, thank God, so they do, and that on no small scale neither. To quote the words of one now deceased—"When you bear in mind that Scripture, bearing on the salvation of Israel, '*What shall the receiving of them be but life from the dead*,' What is the meaning of that word? Does it mean a wonderful religious awakening? Yes, but also something more. It means, also, the *commencement* of the resurrection out of their graves of the Saints of God. You will perceive in this the tremendous importance of the solution of the mystery of Israel." Let our timid friends get ready to meet this great revival; come it will, and faced it must be, either with joy and with trimmed lamps, or in darkness and with shame.

But this same title has another dubious aspect; "it is open to be taken for an organ of the Spiritualists." No doubt, it could not be an organ for the declaration of God's truths for these times without being susceptible of being taken for one of Satan's counterfeits. That mighty Intelligence lacks not the power to perceive that the resurrection era is commencing, and he brings into play lying delusions to meet the occasion. To use the words of the writer before quoted—"The giddy world is becoming lightly familiar with the substance or semblance of hidden powers. Some excuse themselves that these things have a scientific affinity, and affirm that perhaps induction will unlock the mysteries of the spirit-world; there is nothing to fear. But to my mind nothing proves the perils of the day more than the numbers in Europe, and especially in America, that make a trade and pastime of 'Spiritualism' so called. Whether it be the case, as asserted, that in our country the Anglo-Saxon intellect resists the extensive and permanent influence of this movement or not, the subject claims serious notice as *a fact*, and its immense spreading in our day. In France there are communities of 30,000 and 40,000 believers and dupes, adherents of the system, including persons of the highest literary, scientific, and social distinction, and a glance at a New York newspaper, and the innumerable advertisements daily put forth, inviting to communications with the spirit-world, argues at least a levity and condition of mind in which the great master-spirit of evil has before him a field wherein to reap, not a harvest for heaven, but of willing victims who remain in supreme ignorance that controversy here is not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world; against wicked spirits. And who is sufficient for these things? Certainly

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not those who make a pastime of spiritual things, true or false, from beneath, or from above, the work of the adversary, or the finger of God."

But enough; the truth is, those four words could lead us through the whole Scriptures of God from Genesis to Revelations; they explain all; they harmonise all, from the time when the sentence of death was pronounced on the first Adam to that time when the shouts of all the Hierarchies of Heaven shall proclaim the finished victory of Him who is—"Life from the Dead."

Sir, you have a good title, let the unreflecting exclaim against it as they may. MEM.

Oakham, Rutland, Feb, 9, 1874.

DEAR SIR,—In No. 3 of *Life from the Dead* you express a wish to have the opinions of friends to the cause of the Identification of Israel as to the advisability of changing its present title to some other at present quite untried and unkown one.

Permit me to express my entire approval of your title, and to hope that it will not now be altered, for which there seem several reasons:—

1. The title is already fixed after due consideration, and must appear at least on several numbers; and it is best to let well alone.

2. No better or any other has been put forth for comparison.

3. The words are those of the inspired Apostle Paul, and therefore not to be lightly rejected.

4. They are used in Scripture in reference to the very subject of the magazine.

5. The title is short, emphatic, and full of meaning.

6. None should object who are not prepared to suggest a far superior one.

7. If persons ignorant of Scripture misunderstand the title, it can only be hoped they will obtain the magazine, find out their error, and be benefited by its perusal.

8. If the title is to be changed every time it is misinterpreted, or its suitability questioned, you will require a new title for each number.

9. Confusion is occasioned and uniformity destroyed by half a vol. bearing one title, the rest another.

10. It is easily read, spoken, written, and remembered.

What more, it may be asked, can be wanted for a title of any magazine or book than is found embodied in the above ten points?—Yours truly,

A. B. GRIMALDI, M.A.

North Berwick, Feb. 9.

DEAR SIR,—We hope you will never change to any other that most comprehensive and inspired title you have, we believe, been divinely led to head your wonderfully awakening and *clear-toned* magazine. Truly it gives no uncertain sound.

G. L. F.

DR. MARGOLIONTH AND YOURSELF.

SIR,—I look on our national treatment of the Jews, and the "Society for promoting Christianity among them," as very decisive evidence that the envy of Ephraim (ourselves) is departing. On the usefulness of this Society I know we differ; but your stating in conscientious belief a different opinion and advocating it as a duty, certainly ought not to lead to unbrotherly feeling; and I hope the dislike of your pamphlets, and the very unchristian-like way in which Dr. Margolionth has expressed "himself about them in his notice of Englishmen not Israelites" will not lead you to doubt his real conversion, for the natural man gets the better of us all at times, and much allowance should be made for one who has been so praised and petted; remember—

"The hardest engagement men ever was in,
Is the battle of self in the conquest of sin."

I believe Dr. Margolionth to be an indefatigable Christian, whose labours are bearing much fruit. Say nothing and the feeling will die out.

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Now, I wish, through your columns, to ask Dr. Margolionth a question. It is written in the 102nd Psalm, 13th and 14th verses, "Thou shalt arise *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof." Does not the Palestine Exploration Coy., combined with the preparation going on in Germany among the Jews for their return, give us an Identity with Israel?

Hoping we shall soon see Judah ceasing to vex—Yours faithfully,

A SUBSCRIBER.

Brighton, Jan. 16, 1874.

DEAR SIR,—I am surprised that in no comment on the Royal Standard of England have I seen any allusion to that remarkable verse (Psa. xxii. 21), "Save me from the lions' mouth: thou hast heard me from the horns of the unicorns." I endeavoured to call public notice to it thirty years ago, but the *Times* would not insert it. Supposing some little deviation in the translation, here is a prayer for the King on the very Standard of our Queen by her ancestor David.—Yours truly,

H. WESTON.

Bournemouth, Jan. 23, 1874.

SIR,—I am quite at a loss equally with your correspondent, Mr. G. J. Stevenson, to conceive upon what grounds Mr. Gillespie has come to the conclusion that the question of the facial type of the Jews is the "mainstay" of Mr. Hine's system.

Even granting, for argument's sake, that the modern Jews possess the same typical features as the original Israelites, this fact only proves that the *lost* tribes experienced the change as a further security against their recognition of their origin, whereas, by their retention of the striking facial characteristics, the two tribes are readily identified, and thus their peculiar features are, without doubt, a curse to them, even in our present enlightened age.

Most of your readers will agree that some stronger evidence must be brought forward by Mr. Gillespie in order "to controvert your leading fact and show it to be a falsity.—I am, &c., W. J. S.

Uxbridge, Feb. 10, 1874.

DEAR SIR,—Taking deep interest in the "Identification" of the "Anglo-Saxon Race" with the long lost "House of Israel," I beg, with your permission, to offer a suggestion, that *instead* of a "public meeting," we, whose hearts are in this matter, should set apart a portion of time, say one quarter of an hour each day (the time of day being fixed by yourself in the magazine), to bless and praise the Ruler of all, who "orders all things, in heaven and in earth," for His merciful revelation, to magnify Him, and in the name of the Great Redeemer, to ask Him to hasten the time when the "veil shall be removed" from all eyes, and "Jerusalem be a praise in the earth." Those engaged in business or in household duties, invalids, *all* could join, at home and abroad, in the same moment of time, in praising the "Lord God of Israel, who hath visited and redeemed His people."

Since reading your "Twenty-seven Identifications," my Bible, *always* precious, is *grand* and precious *now*. My Prayer-book, *always valued*, is *doubly* so *now*. God has greatly honoured you; but to His name be the praise and the glory, "who worketh in you, to will, and to do of His good pleasure."

I have done and shall do all in my power to circulate your books. With best thanks for your magazine, I am, dear sir, yours most truly, E. B.

[We must admire the suggestion here thrown out. It carries with it the command of the Almighty, "I will yet for all this be inquired of by the House of Israel to do it for them." It is God's plan of action. We think from a quarter past twelve to half-past twelve noon the most general leisure time for such a purpose. Yet a certain amount of organisation is

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requisite for this work. Those who will agree to adhere to it should send in their names. The numbers should be reported from time to time. It would become a doubly interesting community, if it became a corresponding as well as a praying one. If our Identity with Israel is true, it is transcendant in importance, and all agencies to extend its power should be put in operation, even those of public meetings.—EDITOR.]

Review.

"PROPHETIC THOUGHTS." By CAPTAIN TRACEY. Guest, Paternoster Row. Fourpence.

WE have just met with this work in pamphlet form, at the time that our printer is completing the matter for the current issue, so have neither space or time to enter upon its merits; we will refer to it in our next. It must be enough to say now that we were exceedingly interested in its perusal. It is rich in thought, and displays much research among prophetic points; and as times are now altered, by which prophecy must, with or without the consent of our people, become the study of our nation, we think that they would find in this pamphlet of Captain Tracey's much that would assist in mastering the difficulties that surround the prophetic pages of the Bible. We therefore commend it for perusal.

RISE, ISRAEL.

Hymn. Composed by the late Mr. J. WILSON, author of "Our Israelitish Origin."

THE morning light begins to shed
Its cheering radiance round thy brow;
Wake, Israel—see, thy God hath spread
His arms of love around thee now.

Yea, He repaid unfaithfulness
With constant love and watchful care:
E'en through the darkest wilderness,
Known to Him all thy wanderings were.

'Twas He from bondage set thee free,
And placed thee midst the nations high:
Yea, ever was His hand to thee
To guide and every want supply.

When nations to thy ruin rushed,
And Hell her mouth had opened wide;
'Twas He that back the nations pushed,
And gave in safety to abide.

See, how unfettered are thy feet!
Thy way is clear o'er land and sea;
Go, and in accents loud and sweet,
Tell what thy LORD hath done for thee.

Rise, Israel, raise aloft thy head!
A glorious wreath is round thy brow.
Rise,—the rich feast for all to spread
Upon thine own lov'd mountains now.

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LIFE FROM THE DEAD.

Romans xi. 15.

APRIL, 1874.

THE DISESTABLISHMENT OF THE IRISH CHURCH.

LARGELY as the Disestablishment of the Irish Church has been a matter of rejoicing with a section of our people, it is yet a very grave question as to whether it was a right step to take; and I make bold to affirm that by the light of our Identity with Israel being established, it becomes a backward and not a forward step. Yea, more, that judging from the motives that influenced the movement, it can easily be shown to have been, not only a wrong thing to have done, but a flagrant disobedience to a direct command of God. The avowed purpose that Mr. Gladstone had, in the Disestablishment of the Irish Church, was to appease the anger and allay the jealousy of the Roman Catholic Church in Ireland, placing it upon an equal footing with other religious bodies in that land. But was Mr. Gladstone justified in thus pandering to the ambition of the Roman Church? Well, supposing that he made the movement under the impression that we were a Gentile Nation, I would not for a moment say that he was not justified; indeed, under this impression, it might be possible that he was. The matter only really becomes wrong viewed in the light of our Identity with Israel, which shows how paramount in importance this subject becomes; yea, clothing it with so much dignity that it would be easy to show that it will become really essential to send men to Parliament properly educated upon the points arising from this matter, because so many important political questions vitally hang upon this subject; and as illustrating the truth of this proposition, I will apply the Identity to the Irish Church Disestablishment question.

Mr. Gladstone makes this movement to appease the Roman Church. It was made as a kind of sop thrown to this Church. With the knowledge that we are positively identical with Israel,

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would he have been justified in this step? Most certainly not; done under the cognisance of our Identity it would have become a shameful and wicked disobedience to a command of God. It is a matter of history that there are two distinct peoples resident in Ireland. We do not stop to prove it now, but will in succeeding numbers; that the people of the North of Ireland are the descendants of the tribe of Dan. This is a pure point of history, easily demonstrable, and it is as easy to show that the people of the South of Ireland, or the Roman Catholic element, are the descendants of the Canaanites. We do not in any sense disturb the state of their mind by making this statement; they not only acknowledge, but positively glory in this descent, and have abundance of proofs in support of the fact. They were an idolatrous people when in Canaan, and surely they are an idolatrous people now. They sought to allure Israel from the true worship of God then, and surely they seek to do the same thing to us now. There is real proof that that portion of their race who were exterminated from Canaan when Israel first entered the land under Joshua, did find their way to Ireland; because for hundreds of years there was legible upon a huge rock cut out in bold characters an inscription to the effect, "We are Canaanites who have fled from Joshua, the son of Nun the robber." I will not say this is a correct quotation, for I have not it by me, but it was to this effect. The peasantry who exhibit to tourists the wonders of the Seven Churches of Glendenlough to this day boast, and glory in the boast, that they are the descendants of the Hittites, Hivites, &c., or the people of Canaan. These people spoke the Phœnician language, a language consisting of sixteen letters in their alphabet, and the pure Irish language is a language to this day containing sixteen letters in their alphabet, every letter being identical with the sixteen letters of the Phœnician,* and indeed is the only alphabet in the world which has sixteen letters. Israel spoke the Phœnician language when first in Canaan; when in Egypt they improved upon their language by the adoption of other letters; returning from Egypt with an alphabet of twenty-two letters, or six additional to their former sixteen, which is the pure Hebrew of this day; hence the Irish have little difficulty in understanding Hebrew, because their sixteen letters comprise

* It is right to say that the Irish language of this day has seventeen letters. When first in Ireland they had no letter P, to form the sound of this they were required to use three letters, which were cumbersome. So for the sake of convenience they have since adopted the letter P. It is a modern introduction; and it is interesting to note that the Phœnician language does *not* contain this letter. This is a further and beautiful substantiating Identity of their kindred.

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the parent stock of the Hebrew; and all these, with others we do not introduce here, are justifying proofs that the people of Southern Ireland are identical with the old people of Canaan.

If this be so, what follows? Why, that toleration, or the spoiling of one of our Churches to appease them, is not an act required of us by God. This movement has been founded upon error. By the light of the Identity, there is not a single justifying clause, but rather the converse. It is a grave question as to whether it would not be right for our new Parliament to go back in the pathway of time, and remedy a wrong falsely and ignorantly effected. How does the matter stand? There is very little difficulty about it; yea, I acknowledge none. God commanded our forefathers in times of old to enter Canaan, and exterminate this people. He did not give us the instruction as a matter of choice, but as a command. Might we give them toleration then? Nay, this was never the design of God; our forefathers were commissioned to show no favour. They were an idolatrous people, given to the worship of Baal, and the very marks of Baal exist in Ireland to this day in the cromlechs that abound, the round towers, receptacles for the fires of Baal, and in the perpetuation of the anniversaries of the feasts of Baal; hence the absolute command of God in days of old to exterminate this people, to drive them out, to suffer none to remain, in no manner or way to make any kind of league with them. Toleration in the sense that Gladstone has shown? Nothing of the kind. They were to throw down their altars, to destroy their pictures, to cut down their groves, and this command of God exists, and is binding upon us to this day. God has never withdrawn the command, it is still standing, but our forefathers did not obey it, for "it came to pass, when Israel was strong, that they put the Canaanites to tribute and did not utterly drive them out." But how went this matter with the Almighty? Why He called Israel to task; He sent an angel, and by special communication said, "I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will NEVER break my covenant with you (He has not unto this day); and ye shall make no league with the inhabitants of this land: ye shall throw down their altars; but ye have not obeyed my voice. Why have ye done this? Wherefore I also said I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept" (Judges ii. 1-5). Hence as another proof that the Irish are Canaanites, and that we are identical with Israel, we have

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this very people "thorns in our sides" to this day, but this is no justifying reason why Mr. Gladstone should have shown them toleration. They being troublers to us, and to us alone, we must bear this trouble by virtue of the misdeeds of our forefathers, just as we are bound for a time to bear exile from our land. The shame of our forefathers has fallen upon us; thus we properly inherit for a time a season of sighing and sorrowing, which our Identity alone can remove from us. The great question before us is:—What led to these people being our troubles? and the answer is emphatic: It was on account of the toleration and favour shown them by our ancestors, in which God was disobeyed; *i. e.*, toleration to these Irish or Canaanites was the source of our trouble. Then surely to perpetuate these acts of toleration, would be equivalent to perpetuating this people, sources of our troubles; to continue the origin of the trouble, is to continue the calamity. Truly then the Disestablishment of the Irish Church from Gladstone's motives, creates for us a Gladstone's *Bochim* place in our midst. We have need to lift up our voice and weep! Surely we are called upon to retrieve our steps and mistakes, now we have the opportunity; we had it not before. God Almighty has directed the mind of the nation to return a reformed Parliament in many senses of the word; hence the opportunity of mending our ways is given to us from on high. The question is, Should we not make use of it? Obedience to God, our covenant with God, God's covenant with us, demand our immediate attention to this matter; we must come to it. Are we to rectify the Irish Church mistake? Are we to allow men to assume illegal titles, such as archbishops and bishops of an alien and abominable church? Surely we have another proof that they are Canaanites, and another Identity that we are Israel, for are not their gods a snare to the weak minded of our people? Hence we have the "silly women" with the cross appendage round their necks, showing an unthinking and unintelligent leaning towards the people of Baal. We have guys of feminine men, given to extraordinary tastes in fancy millinery, wearing long petticoats of black cloth, in order to give the false and base idea that they are scions of the house of Levi, whereas they simply and clearly show that the gods of the people of Baal have become a snare to them. We have the signs of a clear propensity on the part of a parcel of lads, doubtless instigated by a power behind the scenes, to disuse our "sign" of the Ten Commandments, and cease writing them upon our posts, all showing the footprints of the snare, which God has declared should be cast in our way. We have had the wives of high ministers, patronesses of hospitals and convalescent homes, insisting upon them being

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under the control of so-called sisters of mercy, who are really sisters of a base conspiracy in the interests of Baal; it is simply another form which the snare assumes. Who have connived at all this wickedness? It never could have been brought to pass but for the assistance of the men who have used the cry of religious equality. They have traduced the nation, and brought us to a place we can call "Bochim." Then is not a haven of light, a hope of glory given to us, when we see the good sense of the nation being exercised, the instincts of our noble ancestry returning to us, the folly of past misrule being manifested to us, and the golden opportunity that God, in His mercy, has given, laid hold of by us, when we gloriously and victoriously sent to our Senate House men pledged to conserve the customs and proclivities of our forefathers, whom we have faith to believe will brighten up the lustre that a former Parliament through years of careless legislation had dimned?—and so at a proper time, we cast, with the voice of authority, the duty upon the nation of considering, in its true aspects, the wisdom or not of the Disestablishment of the Irish Church.

EDWARD HINE.

REPRESENTATIVES WANTED FOR PARLIAMENT.

No. I.

THE HOME RULE MOVEMENT.

TAKING into consideration the lessons taught in the foregoing article upon the Irish Church; seeing from the many proofs there given that the people of Southern Ireland are the descendants of the Canaanites, from whom the clamour cry for Home Rule chiefly proceeds; connecting with this consideration our knowledge of the true origin of this movement, that of its being raised simply by virtue of the positive necessity of their being troublers to us, because of the sins of our forefathers in not exterminating them from their land as God commanded in time of old,—we are again led to see how grandly important the knowledge of our Identity with Israel becomes, and how essential it is to have representatives properly educated upon all the points of this great branch of study, that, as members of the House of Commons, they might be able righteously to deal with, and intelligently to expound, all the phases of the Home Rule movement; seeing that there is not an atom of solidity in the cry, that it is raised alone from a factious spirit, therefore divested of any importance, and that not being possessed of any

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power or right of claim, it could never reasonably be a source of anxiety in any shape to us. To give Home Rule serious consideration would be equivalent to violating God's special instructions, who has willed that the Canaanites should be "hewers of wood and drawers of water" to us, therefore they are without any constitution that would enable them, as a people, to rise in the social scale, which in itself would preclude from them the ability to govern themselves, giving us to see the wisdom in the Divine will that they should only be governed by a superior people; indeed, look at their case from any point of view and there is nothing really to justify them in their ambition to be an independent race. It might almost be granted as fair to grant them this privilege if it was found they were increasing in numbers, intelligence, and power; but the reverse of all this is exactly their case; they are diminishing and not increasing in numbers: during the last twenty years, they have positively decreased by a solid million of people, and that after taking properly into account all fair averages for emigration and other allowances. This is a grand point, and in itself would justify the national conclusion to give no heed at all to the Home Rule cry. They can only talk about it, and if it pleases them let them talk, it is a talk that can only end in nothing. They are simply to occupy the position held by the Aborigines of all our other colonies, that of being doomed by the will of God gradually to die out, and so become, in a short course of time, an extinct people, a lapsed race. With this doom before them, would it not be monstrously absurd to give heed to their agitation, or to even think of giving up a country God has specially given to us that we might the better carry out His all-wise purposes? There are many other considerations in connection with this subject we have not space to enumerate at present, but we do say that it is incumbent that members should be returned to Parliament indoctrinated in the all-powerful subject of our Identity with lost Israel, which would save the nation from many degrading mistakes. For instance, if Gladstone's late Government had been duly educated statesmen upon the matter of our Identity, it would have been impossible for them to have "refused to send out the discharged starving men in a Government ship as emigrants unless paid for their passage, while they released Fenians convicted of sedition and felony, and gave them a good outfit, a first-class passage, and a sum of money in hand to emigrate."

Neither could they have "refused to set free a Protestant lecturer unjustly detained in prison, and let the murderers of another Protestant lecturer loose upon society."

Neither would they have "employed 400 police at Greenwich

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to rob a Protestant lecturer of his legal and constitutional rights."

Neither would they have "ordered the police to seize the poor match-makers while going peaceably with a petition to the House of Commons, and allowed Fenians to go in procession on Sundays and speak sedition and blasphemy."

Neither would they have "sought to banish both religion and history from education" to please the Irish Catholics.

Neither would they have "banded themselves together to make war upon Irish Protestantism, and have given £360,000 of the spoil to endow the Popish College of Maynooth!"

Neither would they, "in order to govern Ireland according to Cardinal Cullen's ideas, have become co-workers with Popish Priests and Fenians!"

Indeed, it would be easy to make out a long list of mistakes committed by the late Cabinet, purely with the view of pleasing the Canaanitish Home Rulers, that never would have been committed if we had had responsible members in Parliament, having a fair knowledge of the bearings of our Identity with the lost tribes of Israel. So that we are justified in raising the cry of "Representatives wanted for Parliament."

No. II.

THE METRIC SYSTEM.

THE subject of our National Identity with Lost Israel involves the re-consideration of a vast number of highly important political measures, throwing such a flood of light, giving such a volume of instruction upon these matters, as to render it positively essential that a class of representatives should be returned to Parliament properly educated upon the Identity question, that they might fairly represent the many different topics brought forward in a proper way. For instance, the only real conclusive, self-evident, final, and climax-maturing testimony, that the Metric System could never become the Standard System for the British Nation, is obtained by the knowledge of our Identity with Israel. The Almighty gave to Israel their Weights and Measures, true and scientifically accurate, founded to a nicety upon the very pivot of the earth's surface, coming out, not only substantially, but fractionally correct, and destined in the yet future, when civilisation has made her proper sway among the Gentile Nations of the earth, to be universally adopted by all peoples. Therefore, by the wisdom of the Creator, these weights and measures were committed to the custody and safe keeping of Israel, to abide

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with them; and we being identical with Israel, find our own standard measures identical with those given by God to our forefathers, positively typified by the Maltese Cross displayed in our National Heraldry. Hence, it is requisite that we should have men educated upon this matter, having seats in St. Stephens, who, when required, could give forth their counsel, displaying the; whole matter with its proper surroundings in the proper light men so gifted with wisdom as to be able to lay bare the monstrous pretensions of that false and unscientific scheme called the French Metric System, a system founded by the French upon the notion of that most presumptuous conceit, that the capital of their country is the centre of the earth; they positively having the audacity to make the meridian line from pole to pole, pass through their Paris, the spot of all others where the personal Antichrist is likely to have rule, as though the Almighty would make the spot where this Babylon which is to fall, and to be burnt, and whose very site is to be forgotten in a future age (Rev. xviii. 21) the centre of the earth. The French Metric System is as false as their Antichrist will be; let them go together, Britain can have nothing to do with either—nevertheless, we are justified in insisting that we should have representatives in Parliament competent to deal with this question when brought under the consideration of the House; men who could expound *our* system, and lay bare that of the French, and so prevent the Metric System being adopted, which would tax our people in new sacking alone to the extent of over three millions sterling, and if this would be the result in mere sacking, it is easy to imagine the enormous taxation it would involve in other branches, for instance—Messrs. Bass & Co., is reputed always to have empty barrels floating about the country in value of a million and a half of money, add to these the full barrels, then add the like interests belonging to the thousands of brewers in the land, and the Metric System would launch us into a taxation of many millions under this heading alone. Then go to the more expensive and almost universal item, that of metals, the iron and the brass weights, which would all require re-adjusting, and we immediately arrive at an enormous point of taxation involving many, many millions; which, taking into consideration the worthlessness and falseness of the system purchased at such an enormous price, would render it a most profligate and scandalous waste of the resources of the country, resulting in a wicked and diabolical act. Hence, our men in Parliament spluttering about things they know nothing about, who advocate the adoption of the French system, should be met by men educationally qualified to counteract the evil influence they seek to exert.

EDWARD HINE.

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WILLIAM EWART GLADSTONE, EX-PRIME MINISTER.

By CAPTAIN TRACEY, *Royal Navy, Author of "Prophetic Thoughts," &c.*

MR. HINE'S article on Benjamin Disraeli, Prime Minister, in this month's (March) issue, is both terse and cogent, affording material for grave thought. I now seek to supplement it with a few remarks on our ex-Prime Minister, to illustrate a scriptural view.

I must observe that politics are wisely excluded from this journal; but where any acts of Government have a direct reference to our national religion, then the case is different, for as "Israelites," it is our place to lead the van for the Lord God of Israel against all His enemies. It is in a religious light only the following points are submitted for Israel's contemplation.

1st. The disestablishment of the Irish Church. This was entirely a political act. Mr. Gladstone does not state its articles were not scriptural, and that it was not *bone fide* part and parcel of the Church of God established in this realm, but Fenianism was rampant, the Gospel was making great inroads on Romanism, and the Popish clergy were furious. Hence the Church of God must be crippled and ignored as a national church to save a supposed rebellion. Observe, no faith in the Lord God of Israel.

2nd. As was to be expected, Mr. Gladstone was accused of Romanism. Here was a glorious opportunity afforded him to state his faith. Did he do so? Alas, alas! unmindful of our Lord's gracious promise, "He that confesses me before men, him will I confess before my Father which is in heaven," both himself and upholders took refuge (pitiable subterfuge) behind the dignity of office.

Lastly, The Dissolution. Everything was prepared in secret. Estimates calculated for bribing a whole nation to secure him another tenure of office; but God is not mocked; he reaped as he had sown. All was considered safe; he had even the audacity to appeal to the mercies of God in the temporal prosperity of our country as a proof of his transcendent ability to govern. And his last act gave a signal proof of the prophetic scripture. Isaiah xviii. 5,—"For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches."

Let us consider this, and give God the praise due unto his name; let us, moreover, be more watchful and more prayerful. "The snake is scotched, not killed."

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SPANISH ARMADA, AND OTHER ACTIONS OF BRITISH SEAMEN.

AGREEING with Major Nickle as I do in the significance of the Royal Standard and its colours, that gentleman will not object to my making a further remark that the Irish Lion, which I at once identified with the Lion of Judah some years ago, when Mr. Wilson brought our Israelitish origin first to my attention, formed no part of the Royal Standard till it came in with the Stuart family. "Who gave England Judah's Lion?" says Martin Tupper, and that question was always a puzzle to me. The solution is now simple enough; the succession, through the female line from Tephi, has re-established Judah's sceptre. But what is our fighting flag, the Union Jack? St. George's, St. Andrew's, and St. Patrick's crosses you will say. True; but look a little further. St. George's cross thus +, St. Andrew's thus × (white), St. Patrick's the same form, red upon it. It is the Greek letter X, initial of Χριστος, in both white and scarlet. The field is blue, our admirals used to be divided into divisions of White, Blue, and Red, now men-of-war carry only the White. I leave the significance of the colours to Major Nickle, hoping and trusting in the Highest that to the end Τουτω νικη will still be England's commission. Your application of the prophecy, that a whirlwind would plead with Israel's enemies, is certainly applicable to the Spanish Armada to which the Major alludes; but at what time was it on the point of landing on our shores? It had not even taken Parma's army on board, when Drake's fire-ships forced it out of harbour, where his fleet immediately gave it battle, and Howard coming up, the action became general. Unable to beat down channel, the defeated Spaniards took a northerly course, pursued by the English, who were not sufficiently supplied with ammunition to press them hard. Howard, however, writes thus:—"Nevertheless we put a bold face on the matter, and pursued them as though we lacked nothing, and freed the coast of England and part of the coast of Scotland of them." On the 4th of August, the fleets lost sight of each other —the English returning to refit, the Spaniards continuing their course northwards. It was in the neighbourhood of Orkney, on the 20th of August, that the bad weather, which eventually finished up the unfortunate Armada, set in; and from the Spanish account (*vide* "Knight's History of England" and "Student's Hume") most of the ships had lost their anchors, and were so damaged by shot, as to be unseaworthy. What could they expect, voyaging along the west coast of England and Scotland in an unusually stormy season, where the prevalent winds are westerly, but that the winds and waves, like the hailstones at

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Beth-horon (Joshua x. 11), should finish what the sword of Israel had left. Our Roman Catholic friends consider that the storms did all, but let them answer honestly, What could a storm, commencing the 20th of August, have to do with a series of battles fought between the 21st of July and the 4th of August? There can be no doubt of why the gales were sent; but let us not lose sight of the victory at sea, for it only proves, like many more, far more unequal battles with the same enemy, and the still more gallant French, and the very brave and obstinate Dutch, that God is faithful to His promises, and the blessings of the deep that lieth beneath (Gen. xlix. 25) is one of the things promised to Joseph.

But there was a danger far greater than that from the Armada, and nearer to our own times, from which we were delivered by the elements, viz., the dispersion of Villeneuve's fleet, on the 21st of January, 1805, which had escaped the vigilance of Nelson, and got to sea. Had he, with his 11 ships, effected the junction with the Brest fleet, 21 sail of the line, and the Spaniards, of 25, at Ferrol, that would have formed a force that Nelson himself could hardly have assailed with success, and a far more formidable enemy than Parma, even Napoleon himself, would have landed on our shores. But a stormy night prevented the whole scheme. Nelson wrote thus of the circumstance to Collingwood: "Buonaparte has often made his brags that our fleet would be worn out by keeping the sea, that his was kept in order, and increasing, by being kept in port; but he now finds, I fancy, if emperors hear truth, that his fleet suffers more in one night than ours in a year." "A Short History of the Old Victory," price 6d, gives all particulars of how the French fleet got out of Toulon, and how Nelson was thus baffled and eluded; but this fact of the occurrence of the gale, and the upsetting of Napoleon, shows that "He who keepeth Israel shall neither slumber nor sleep." Turn now to boat and frigate actions. Where do we read in the world's history of such daring as in our naval annals, such as boats rowing past batteries, and boarding vessels whose crews were more numerous than their own, and with comparatively small loss of men? In the frigate actions this may be accounted for by the Continental fashion of firing at masts and sails, rather than the ships themselves; but who so robbed our enemies of wisdom, and thus covered our heads in the day of battle, but He who is the hope of all who remain in the broad sea. As for the boarding, the 23rd chapter of the 2nd book of Samuel gives us some idea of the warriors of Israel, and we see a like hardihood in the wild sea wanderers of the North-West of Europe, even while worshipping Thor and Odin. Why should it leave their descendants now, and why should it not be recog-

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nised as a gift, in fulfilment of Divine promise made to the Fathers? and let us hope for the future that will be mainly used to bring the ends of the earth together, and that the grim Iron-clad may soon be as obsolete as the line-of-battle ship, her predecessor.

NICODEMUS.

[NOTE BY THE EDITOR.—We have always looked at the Spanish Armada and the naval engagements referred to by "Nicodemus" as supporting most strongly the Identity of the British Nation with Lost Israel, because God declared to Israel that when they were a people in exile and had become an island nation that they should be subjected to naval wars by Gentile peoples, but that He would rebuke these Gentiles, by scattering their ships as rolling things before the whirlwind, thus: "The Nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at evening-tide, trouble; before the morning he is not. This is the portion of them (Gentiles) that spoil us (Israel), and the lot of them (Gentiles) that rob us (Israel)."—Isaiah xvii. 12-14. How marvellously this scripture was exemplified in the Spanish Armada, after God had rebuked the Spaniards for our sakes.]

THE ANALOGY BETWEEN CHRIST'S RESURRECTION AND THAT OF ISRAEL.

A SERMON FOR EASTER-DAY.

By Rev. E. F. JACKSON, *Curate of Horton, Northumberland.*

JOHN xx. 9—"For as yet they knew not the Scripture that he must rise again from the dead."

A JOYFUL day is this! Lately our note has been one of mourning and lamentation; the scene becoming more and more gloomy as we penetrate further into it. On Thursday we saw the Saviour betrayed into the hands of sinful men; on Friday he was accused, scourged, and crucified, and finally laid lifeless in the tomb. The whole picture was so dark that even faith seemed to doubt. Was this the Saviour of Israel? What had become of all the promises of glory? But that dark night passed away; the Sabbath, too—the most awful Sabbath ever witnessed by creation—tolled out its tedious watches; and now, as it began to dawn towards the first day of the week, *hope* began to dawn also, and

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to decorate the scene with beams of joy. The time was still most awfully solemn, but it was solemnity mingled with joy. The pious women, who found their way so early to the tomb, are told by the guardian angels that the Saviour had risen. But still it would appear they had serious doubts as to the *reality* of what they heard; and in bewilderment the loving Mary could only say, "They have taken away my Lord out of the sepulchre, and I know not where they have laid him." Then we have the visit of the two Apostles, Peter and John, but neither of them believed in the resurrection; for the belief spoken of in the previous verse to our text implies only a belief in the disappearance of the sacred body; "for as yet they knew not the Scripture that he must rise again from the dead." Hence, although our blessed Saviour had risen with the first streak of light, it was not until the shades of evening had again appeared that the resurrection was made known to the majority of the disciples by the personal presence of Christ himself.

What a picture of the sluggishness of faith, even when urged on by the most ardent and sincere love; and this because "they knew not the Scripture." As for knowledge they might have known. There was the memorable prophecy in Psalm xvi., besides the Saviour's own words; but still, through mere want of consideration and application of the subject, "they knew not the Scripture that he must rise again from the dead."

This incident affords a most striking parallel to another mistake made in after ages by the Church of Christ as to the fulfilment of Scripture, and this simply because the Scriptures, although well known, were regarded as an insoluble riddle, or as not to be taken literally; and prophecy was made to serve every imaginable purpose but that for which it was given; and for century after century men went on groping in darkness when they might have had light. I allude to our Identification with Israel.

There are four great subjects which occupy the prophecies of the Old Testament. 1st, The two Advents of Messiah; 2nd, The call of the Gentiles; 3rd, The future of Judah; and 4th, The future of Israel. Now, the three first seem pretty well understood; but Israel's future remained sealed. Nothing was known of it, and still less was thought about it; and all the promises to the literal Israel were interpreted spiritually or applied to the Gentiles; so that it is only very recently that the true light has begun to shine; and Israel has once more appeared, bearing upon her most signal proofs of every blessing which Divine revelation had promised to her.

In reviewing God's intention with regard to Israel, it seems that it was not His will that Israel should be placed in that

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position in which she was afterwards to be identified until the final overthrow of that heathen monarchy, which was so wonderfully raised up for the fulfilment of the divine curses on Judah, and also, we may fairly believe, as was also the case with the other three great monarchies, to conceal the manœuvres of Israel from the attention of the rest of the world. Yet, as in the case of our Saviour's resurrection, she at a comparatively very early period broke the fetters with which her captors had bound her, and broke forth from the dark tomb of her desolation, striking into the very heart of the great European Wilderness, budding and blossoming like the rose, and bidding well to fill the world with fruit. Yet all this was done under a veil, and was unseen by any, save that Omniscient Eye that had been ordering every step of her dreary course; just as our Saviour's first outburst from the tomb was unseen by any, save those holy angels who kept watch there. Then came that doleful period so rightly termed the "*dark ages*" answering to the early period of the day of the Saviour's resurrection, when St. Peter and St. John came to the tomb without comprehending the fact of so glorious an event. Just in the same way Crusades and Pilgrimages were undertaken to the Holy Lord, in utter ignorance that it was but the *tomb* of God's triumphant people, who under another ensign had begun to form themselves into mighty kingdoms, and to bear sway over a great part of the civilised world. The idea of any re appearance of the literal Israel never occurred to the benighted religious teachers of that age, for as yet they knew not the scriptures.

At length a better period arrived, when the Bible was no longer a sealed book; and to some thoughtful minds it became evident that there was to be a literal resurrection of Israel, just as when our Lord's victory over death was proved by the loving Mary; but still the great fulfilment of prophecy remained in a mist. Then came the glorious outburst of Evangelical light at the commencement of the present century, when it became a recognised fact that not only did Israel exist somewhere, but that she would be the glory of all nations, and be restored with Judah to the promised possession, just as the evidence of Christ's resurrection must have been at least partially believed on the testimony of the two disciples who saw him on their way to Emmaus: but still there remained a confusion in many minds between Israel and Judah, leading one to suppose that Israel was to be found scattered among the unbelieving Jews. And why was this? "For as yet they knew not the scripture."

At last the hour of light arrived; and God was about to show to His praying Church, the risen and glorified Israel, and identifications burst forth so numerously and from so many different

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sources that hardly the most blind and prejudiced can help confessing that the dry bones seen by the prophet have received vitality, that Israel has risen, that she has become many and mighty nations in whom all the world is blessed, and that her universal salutation is "Peace be unto you;" for although she is daily extending her influence even into the barren desert of Africa, her message is "Peace;" for no servitude, no oppression, no despotism, and no darkness can ever exist where Israel sets her foot.

Thus we have been able to trace Israel's resurrection in the English people. Having been carried captive into "Halah and Habor by the river of Gozan, and in the cities of the Medes," they soon spread from there and multiplied exceedingly. A few had escaped by sea, and at a very early period reached the "Isles afar off," which are so often spoken of in prophecy as the nursery of Israel. Then the main body of their camp moved on westward, unobserved by the then civilised nations of the world, and gradually settled down in "the Isles" and other quarters intended for their growth. To the very parts of Israel's captivity may our ancestors be traced; and since every office which was allotted to Israel, and every blessing promised to them is fulfilled in the so-called British people, there cannot—except in those wilfully blind—remain any doubt that we are, to say the least, a *part* and that a *most privileged part*, of God's ancient people.

Thus far we have traced an analogy between the resurrection of our Lord and that of Israel. But what follows? A wonderful gift was vouchsafed to the disciples immediately upon their identification of the Lord of glory: "Receive ye the *Holy Ghost*." We may fairly conclude that our identification as Israel will be followed by an increase of *temporal* blessings, not only *nationally* but *individually*, so far as the individual accepts the identity, and takes to himself the "promises made unto the fathers." But there is a still greater seal of Divine approval to be looked for in the great *final outpouring of the Spirit* shown in special signs and wonders. How soon this may take place it is impossible to conjecture. For centuries the corrupt Church of Rome has pretended to work miracles in testimony of her soul-destroying dogmata;—miracles which, if there could have been any foundation for them, must have been the work of Satan. But where are we to look for *real* miracles and increased revelations? Where, but from that source through which God's blessings are wont to flow, even in Israel; when more fully than on the day of Pentecost shall God's Spirit be poured upon us.

Meanwhile, what are our duties as true Israelites, while standing as it were in the Saviour's presence on the Evening of this Easter-day of our Identifications? Dear friends, this light

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of ours was not given to be set under a bushel, but in a candlestick that it may give light unto all in the house. We are, all of us, priest and people, charged with a most solemn mission to vindicate the fulfilment of God's promises which have for so long been questioned by the infidel and profane scoffer. True it is with the *clergy* rests the greatest responsibility; but still *all*, even the humblest, can do something for the spread of so important a truth; and we cannot escape guiltless, unless we strain every energy with which the Creator has blessed us, to prove the glorious fact that Israel has this day risen to life.

But if we sincerely believe in our resurrection as Israel, how serious and earnest will be our whole lives, for with what awful privileges are we entrusted! We remarked that there was something solemn, though festive in Christ's resurrection, and so there is in Israel's. It is indeed awfully grand to reflect on Israel's past, and see through what dangers and difficulties we have been brought up to the present moment. And how, above all, should this identification enable us to place implicit faith in Israel's God. Let us then, dear friends, think of this in every varying experience of our present life, so that in all our doubts, difficulties, and troubles, we may be able by faith to feel the sacred Hand leading us in His own mysterious way, and say, "The Lord of Hosts is with us, the God of *Jacob* is our refuge."

THE *SATURDAY REVIEW*.

I AM intensely gratified in coming under the notice of the *Saturday Review*. Perhaps no greater kindness could be shown to me by the literary world, than the notice and commendation awarded to me in the annexed article extracted from the *Saturday Review*, under date, January 31, 1874. I remember that the Editor of the *Leisure Hour* forbade me the use of the entire article commenting upon my works; but I feel convinced that from the proprietors of the *Saturday Review*, not being *professedly a religious paper*, I should meet with more generous treatment. Hence, I have made bold on account of its intrinsic merits to insert it *in extenso:*—

THE PROPHET HINE.

Amidst all the lugubrious vaticinations of our time one cheerful and animating voice is being lifted up. A Mr. Edward Hine, author of certain crazy pamphlets such as *England's Coming Glories*, *The Anglo-Saxon Riddle*, *Flashes of Light*, &c., has discovered that the English nation cannot possibly come to any permanent harm, because it is not really English but Israelite. Years of careful "study" of the Old Testament have brought him to the conclusion that nearly every book of it, from Genesis to Malachi, is mainly

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occupied with the prophetic History of England. The author of *The Coming Man* has already discovered that the initials of Ireland, England, Wales, and Scotland indicate that the inhabitants of these kingdoms are in some mystical sense "Jews." Mr. Hine, however, strenuously asserts that we English or British are not Jews, but Israelites; if we were Jews, there would be no hope for us until the discovery and identification of the lost Ten Tribes. The Jews are now being punished for their crucifixion of the Saviour. We Israelites or Englishmen had no part in that crime; our forefathers, the Ephraimites, were carried away captive into Media and Assyria, "the very place to which Mr. Sharon Turner traces the Anglo-Saxons;" they turned up again as Englishmen in the North of Germany. They came over to Britain under the banner of the White Horse "blinded," as the prophet Hosea says. They lived for centuries in the delusion that they were Englishmen, and not one of them had a suspicion that he was an Ephraimite until the Prophet Hine arose and wrote pamphlets. In spite of this blinded self-ignorance, however, they were compelled to bear witness to their true origin by their substitution of the Lion and the Unicorn for the White Horse. It seems that our High Churchmen have gone near to an act of apostacy in turning this sacred emblem out of our British churches. The prophet Micah says, "The remnant of Jacob (that is, the English people) shall be among the Gentiles as a Lion," and in the Book of Numbers the other half of our proper flag had already been indicated by the words, "He (that is, Israel or England) hath, as it were, the strength of a Unicorn." As a small number of clergymen, who have not unnaturally selected the *John Bull* newspaper as a medium of their communications, have accepted Mr. Hine as the last of the prophets of Israel, we may perhaps expect to see a restoration of the sacred symbol in some of our churches. We hardly like to suggest that the Lion happens to be the symbol of the tribe of Judah, to which Mr. Hine so constantly affirms we do not belong, lest we should spoil this happy thought.*

Mr. Hine has been pouring out his ridiculous pamphlets for some time. We have now received the fifth of them, of which nine thousand have been sold. The first, we hear, has gained a circulation of ninety thousand. A considerable quantity of these, as one would expect, have been shipped to the United States and to Canada. At Boston a conference of ministers was gathered together to discuss the Hine theory. Mutual Associations and Literary Clubs have made it the subject of their young eloquence. It is this fact perhaps which has now led Mr. Hine to use the word Anglo-Saxon interchangeably with the words English and British. The Americans naturally do not want to be kept out of their share of "England's coming glories." Do they not also speak that English, or Israelite, or Anglo-Saxon language, which the prophet Isaiah describes as "another tongue?" "Hebrew," says Mr. Hine, "is the language of the Jews, but has long since been discarded by Israel. There is but little difference between the Hebrew and the Irish. We must not waste our time by acquiring the dialects of the Gentiles, but rather they should acquire ours. It is essential, in order that Israel's seed may be the means

* Of course, our readers will know that our Rampant Lion is the Lion of the tribe of Judah, not so much belonging to the Jewish people, as to the royal seed of David, who was promised the sceptre over Israel—the Ten Tribes—in perpetuity; and all who have given proper study to this subject know that David's seed is clearly traceable through Ireland and Scotland into England, through James I.—the exact time when the Lion of Judah was introduced into this country; so that the suggestion of our friend, the *Saturday Review*—which is by no means new—is an undeniable corroboration of our Identity.—ED.

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of blessing to all the earth, that her language should become predominant, and the fact that ours, and our language alone, is becoming universal, is another proof that we are Israel." Mr. Hine thinks that native missionaries will do little toward the evangelisation of the world, because those who train them do not recognise that their languages are unholy, and English or modern Israelite alone holy. We ought to teach them the holy language of Israel or England. A general burning of Hebrew Bibles, Greek Testaments, and Vulgates would perhaps greatly delight Mr. Hine; and the Bible Society ought of course to prohibit any further translations of Holy Writ into Gentile languages.

A prophet of Mr. Hine's type is helpless without a mystical number. "Six hundred and sixty-six" has been worked to death. Mr. Hine has no interpretation of it;* indeed he seems to have a kind of shyness of the New Testament; he scarcely ever quotes it; and perhaps he shows himself to be a truer Israelite by his evident preference for the Old Testament. Besides, Lord Macaulay once found the mystical number of the Apocalypse to be exactly fulfilled in the British House of Commons—658 members, three clerks, one sergeant-at-arms, one deputy-sergeant, one librarian, two doorkeepers=666. Mr. Hine, on the contrary, sees in the members of the British Legislature the historical continuation of the elders of Israel and the princes of the congregation. The rival prophet who has lately discovered us to be Jews takes the number "Five" to be the key to all mystery and prophecy; the universe is "a Pentad," there are five acts in a drama, five senses, and so forth. Mr. Hine has adopted the number "Twenty-seven," although we fail to see the reason of his choice, as it is only once mentioned in the Bible. There are exactly "twenty-seven identifications of the English nation with the Lost House of Israel." There are exactly "twenty-seven reasons why it was impossible for Israel to have ever been restored before this date," that is, the date of Mr. Hine's appearance as a pamphleteer. "England's coming glories" are exactly twenty-seven in number. Some wicked critic has thrown out the rationalistic objection that if such good things await one branch of the Teutonic family, all the other branches may claim a share in them. Mr. Hine himself has encouraged the belief that Denmark may be the mark of the Danes, Danites, or tribe of Dan;† but he is now preparing to issue "a monthly magazine, under the expressive title of *Life from the Dead*," in which he will demonstrate from the Bible "the immense benefit which must be derived by all our British colonies and possessions, together with the nation of America, by the identification of the British nation with Israel"; and in an early number of this magazine he proposes to furnish "twenty-seven reasons why the Teutonic Continential nations cannot form parts of Israel."

The "Twenty-seven Glories" which are awaiting our nation, and which in some degree await every person or thing which a penny-a-liner has ever called Anglo-Saxon, are at present kept back by a very little hindrance. Our identity with the Ten Tribes of Israel is proved; but we shall not derive the blessing of this identity, and the whole world will be kept in consequent misery, until we accept it "nationally" as a fact. Every person of Anglo-Saxon flesh and blood, from the Queen on her throne to the beggar in the streets or the criminal on the treadmill, must believe that we are not Englishmen and Englishwomen, but Israelites. The moment

* Mr. Hine has nothing to do with 666. The Beast, or Antichrist, with whom this number will be associated, will be purely a Gentile, and in no sense of the stock of Israel; therefore in no sort or way connected with the Identity of Israel.—ED.

† This is a trifling error. We are indebted to Ireland, and not to Denmark for the tribe of Dan. We have positive historical proofs that the tribe of Dan settled in the North of Ireland after the captivity of Israel. —ED.

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we one and all declare Mr. Hine to be the Prophet, "Glory the First" will begin; it will consist in an "outpouring of the spirit." This outpouring will take place "in the lands of our captivity, which are the British Isles and our colonies," not in our own land in the East, for which we shall then set off in company with our brothers the Jews. This outpouring will show that we, and "not the French or the Russians, are competent" to claim Palestine as ours. In the light of our first "Coming Glory," Mr. Cook's winter tourists in the Holy Land begin to assume a very sacred aspect. They are the first swallows of that great co-immigration of Britishers and Jews of which Hine and not Cook is to be the Joshua. No Irish need apply; there is no doubt at all, says our Prophet, that "the Irish are Canaanites." They have been once turned out of the Holy Land; it would be positive wickedness to take them in again. They trouble us now because the Pentateuch says they shall be "thorns in our sides." Perhaps the Yankee contingent of the children of Israel will present North America to the Irish before leaving for their own country. Mr. Hine omits one "Glory" which strikes us as necessary. We will call it "the Glory of Acclimatization." At present the Anglo-Saxon children of Israel who go to "their own land" in Asia in the winter come back to the "land of their captivity" in Britain, in the summer.* Some physiological preparation will be necessary in order to prevent us, when we are once settled in the land of Israel, from lusting after the pleasant coolness of the land of Britain, as our English forefathers in the Desert lusted after the good things of the land of Egypt.

In the majority of Mr. Hine's Twenty-seven Glories, crowded as they are with absurdities, there is one point of refreshment. Our Prophet is what Archdeacon Hare calls an idoloclast, and most of the idols which he breaks are idols which we can very well spare. In "Glory the Third" he breaks the Evangelical Alliance to pieces; in "Glory the Fourth" he casts away with scorn the literature of Apologies and Vindications known as clergyman's science and platform logic; "Glory the Eighth" will consist in the "Disuse of Preaching"; "the institution of preaching," says Mr. Hine, "taken in one sense, is most undoubtedly a calamity." Taken in another sense, perhaps, than Mr. Hine's, we think so too; and we are glad to learn that he has ninety thousand readers who do not think that going to hear sermons will be the chief occupation of humankind during the Millennium. We can echo our Prophet's pious outcry, "If that is so, all that I can say is, Save me from the Millennium!" Mr. Hine's predecessors, Ezekiel and Jeremiah, both assure us that there will be no sermons delivered to the Israelites or English during the Millennium. "Glory the Tenth" will liberate us from the Liberation Society; not because there will be no more Parliament—for it appears that we shall take the whole British Constitution with us into Palestine, our brothers, the Jews, having already given their sanction to it by becoming members of Parliament and Privy Councillors—but Mr. Hine will be substituted for Mr. Miall. "Disestablishment by the Liberation Society would be a national scandal, but disestablishment through the Identity would become a national glory." Mr. Hine's method will thoroughly satisfy the Dissenters without displeasing the beneficed clergy. "The disunion of the Church from the State will not abstract or divert one farthing from its legitimate application. Church property now is as nothing to what it will shortly become." Though sermons will cease, churches will be multiplied; and the "Eleventh Glory" will consist in "the erection of immense houses of prayer." "Glory the

* Of course, every student of the Bible knows full well that the accessories of the land are not now, what God promises they shall be at the time of the return of Israel and Judah.—ED.

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Twelfth" will, we are glad to learn, destroy the Peace Society, but the "Thirteenth" will be the most satisfactory of the whole series. There is not one carnal-minded and unbelieving ratepayer in England who will not gladly welcome "The Glory of Saving Millions a Year." Mr. Hine proves in his *Flashes of Light* that, if we would only believe we were Israelites and not Englishmen, "we should save some hundreds of millions in the expenditure of the country." The "proof" is very simple; it consists in the quotation of the promise, "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight." Any person who can do a sum will see from this text of the Bible that England or Israel does not need so large and costly a standing army as a false Gentile nation. When Russia arms ten thousand men, England only need arm a hundred. "God forbid," says our prophet, "that I should be understood as advocating these great curtailments at once, because I do not. The first important matter is to have our identity nationally established, and not until this is done should these reductions be taken in hand. With these issues at stake, surely it becomes impossible that these matters should be esteemed unworthy of consideration by our monarch and Government."

It is impossible to review the whole of our twenty-seven coming glories as prefigured in Mr. Hine's hermeneutics. We shall close the pleasing prospect by referring to the fifteenth and the eighteenth, "The Glory of Setting up the Ensign," and "The Glory of the Return Procession." This British Moses has found a British Aaron to help him in the treatment of the coming "flag question." One Mr. Glover, it seems, has proved that the present Queen of England is the very "Root of Jesse which shall stand for an ensign." "Where," asks Mr. Hine, "shall this ensign be set up? In Palestine, or in England, the land of Israel's captivity? Most assuredly in England. The picture may almost now be seen, the materials are all at hand. In the foreground, Victoria, the root of Jesse, may stand, the surroundings have only to be collected together." Here is a damper to all the hopes of our English Republicans. The identity of the Hanoverian succession with the family of David is drawn out at length (and in the process we are treated to a number of odd conclusions about the Coronation Stone) in the *Anglo-Saxon Riddle*, the Prophet's latest work. "What was the Prince of Wales," it is asked in this pamphlet, "that we should pray so earnestly for him on that wonderful Sunday? There are plenty of sons and brothers to take his place." It is hinted that the Prince's health was restored in order that he might become the leading figure in the eighteenth coming glory of England, "the Glory of the Return Procession" of the Anglo-Saxon Israelites and the Jews. "May he not be," asked a believing correspondent of the *John Bull*, "the Lord's Anointed, who is to gather together his people, and make them a blessing to all the nations upon earth?"

Although our Prophet has not considered all the difficulties of the return, there is one difficulty which has occupied much of his thought. Eager correspondents wish to know whether there is sufficient room and sustenance in Palestine for all the Anglo-Saxons and all the Jews at present on the earth. The rich Jews at Salonica told Miss Mackenzie and Miss Irby some years ago that they devoutly hoped the great return would not come in their day, as it would disarrange all their speculations. Our Anglo-Israelite prophet is of course far above such sordid calculations; but the suggested difficulty of finding house-room for us all in our own land has sent him again to the reading of his Concordance. In the prophet Jeremiah he has discovered the following re-assuring provision—"I will take you one of a city, and two of a family, and I will bring you into Zion." There will be an election of representative Israelites in every Anglo-Saxon parish;

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the majority of us, after all, will have to stay in Britain, since, "on account of the vastness of our numbers, and the circumscribed limits of the land, it will become requisite for Israel to return representatively." The eve of the return will be a great time for British hotel-keepers; for "all the Jews (according to Jeremiah iii. 18) must be collected in Britain, because we go from here together. The House of Judah shall walk with the House of Israel, and they shall come together out of the land of the North to the land which I have given for an inheritance unto your fathers." If the French were a Bible-reading people we should commend Mr. Hine's theories to the supporters of the claims of Henry V. They may be as easily adapted to France as to Britain. They need only one assumption—that the prophets of the Old Testament never meant what they said; if for the "seed of David" we may read "Queen Victoria," we may quite as justly read "Count of Chambord;" if we may substitute "Britain" for "island" throughout the Old Testament, we may as well substitute "Corsica" or "Australia."* Mr. Hine's theory is not quite so new as he thinks it. It was anticipated in Abyssinia by a stray British sailor, whose knowledge of drawing was on a level with his knowledge of history. Our Jack tar was employed to paint a picture in one of the Abyssinian churches, and the subject given to him was the passage of the Israelites through the Red Sea. Realising the fact that Israel held the victorious side and Egypt the losing side, he thought that he could best express it by painting the children of Israel in the costume of the British grenadiers. According to Mr. Hine, he represented a fact instead of a symbol. For is it not as true that Moses led the Anglo-Saxon army out of Egypt as that the children of Israel, united with the Gentile Prussians, conquered the French at Waterloo? Mr. Hine has published another pamphlet entitled *Oxford Wrong*, in which he shows that "Israelite names are common among Englishmen," and demolishes Canon Rawlinson, the British Association, and Dr. Talbot, but we have not had the advantage of seeing it.

THE SARDONIC "*SATURDAY*."

By CHARLES CASEY, Esq., *author of Philitis, &c., &c.*

WHATEVER else may be said of the *Saturday Review*, it may, I think, be truly affirmed that the majority of its articles are marked by an atrocious ability in the ironic style of composition. I have often shuddered at the Dahomy-ean delight which the man who is detailed for the slaughter of the innocents goes to his

* A little thought would make it easy to see that none of these suggestions could be accepted, because not one of them could be "adapted to France." France is not an Island, but a Continent. Count of Chambord has no links connecting with David. Queen Victoria has every one of them. Israel's isles in exile were to be "the Isles of the Western Seas." Corsica or Australia are not so placed. Israel was to find their isles "too strait" for them, "by reason of the inhabitants," and proceed from these isles to possess Colonies, so many in number as to form a "measuring line" right round the world. Corsica has never known a people of this description, and Australia is simply one of *our* Colonies, forming the belt which *does surround* the earth, and which we acquired after we had found our British "Isles of the Western Seas" "too strait" for us "by reason of the inhabitants." We think these considerations go part-way to demolish the *Saturday Review*, as Canon Rawlinson and others have been demolished before. Nevertheless, we are much obliged to the proprietors for their notice. Perhaps they will place us upon their staff. We have forwarded to them *Oxford Wrong*.—ED.

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work when he unsheathes his gladius and revels in the massacre of the minor poets. The same man, I presume it is, who, in the number of 31st January, brandishes his weapon over "The Prophet Hine," and exhibits the extent of his morbid malevolence in an index review of the pamphlets of that writer. There must be readers who like that sort of thing, as there are persons who enjoy vivisection, else reviewers of his class would have to work at a lower price, and in a more healthful and humane style. But we have to take the chartered libertine of the "Saturday Slasher" as we find him, and failing in the discovery of "sweetness and light," analyse the acid and gloom of his mental part. I do not purpose advocating the claim of Mr. Hine's theory to the acceptance of the English people, as that gentleman is amply qualified to sustain the views which he holds regarding the Identity of the English people with the lost Ten Tribes of Israel; but I do protest against the oracular assumption of a nameless writer to the character of a critic when he uses sarcasm for argument, and is content to substitute a flippant use of impertinent epithets for a serious consideration of an interesting subject. We have Mr. Hine's pamphlets called "crazy," "ridiculous;" written of as being "filled with absurdities," &c., but it would have been more satisfactory—even if less convenient to the oracle of the "*Saturday*"—had Mr. Hine's theory had a more convincing reputation than is likely to result from Billingsgate adjectives and Jack Tar anecdotes. An allowance must, however, be made for the rancorous reviewer, inasmuch as Mr. Hine uses chiefly a book with which it is presumed the critic alluded to has but a concordance acquaintance, and who therefore finds it safer to indulge in sarcasm than to enter into argument—on the Bow Street principle, that "when you have a bad case you must abuse the opposite attorney." One must be pardoned, too, for not giving a too implicit belief to the statements of the *Saturdag Review*, which sometime since set forth a pendant to the "old savage" of the *Daily Telegraph* in its picture of "The Indians of the Alleghany Mountains," where, for a century, no man but he who wrote the article has been able to discover a red man. The only "flash of light" connected with the article in question is, that it will most probably increase the readers of Mr. Hine's works, from the very generally received opinion, that the merit of a work may be pretty accurately inferred from the measure of abuse bestowed upon it by the Sardonic "*Saturday*."

A TESTIMONY.

My Dear Mr. Hine,—You will remember writing to me, when I was last summer at Margate, upon the subject of politics, and

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that I then found fault with you for entering upon that topic, which I deemed below the consideration of Christians, excepting in a general and *very* limited manner. You then wrote in a style which I considered presumptuous, and almost laughable, respecting Mr. B. Disraeli and his future; and several friends, to whom I showed your letters, considered both yourself and Mr. Disraeli nothing but charlatans.

To read your letters now, my good sir, is like reading a clear and exact prophecy; and an Islington clergyman, to whom I lent your letters since the late General Election, has almost been startled by the exactness of your ideas, and which subsequent events have verified beyond perhaps even your own predictions. You then stated that Mr. Disraeli would probably become not only the *Leader* of a great party, but have such a power as to be able to carry out his own programme, whatever that might be, and perhaps restore the Jews to Palestine.

As a Liberal, I am perfectly astounded at the re-action lately witnessed, and after making all allowances for the wounds inflicted by Mr. Gladstone on the *State* Church, by the Irish Church Disestablishment, and on the publicans, by interfering with their supposed rights, and also the offence given to many staunch Protestant dissenters by a seeming or real tendency towards the Romish Church, still I find a far greater re-action than anything I could have supposed possible. Not only so, but I know that several men in the new Cabinet are highly respectable men, and men who are too honourable to do anything against God's word or will, *as they read these eternal verdicts.*

But I hold above all politics that the God of Abraham sits above all the floods of politics, and doeth as He willeth "in the armies of heaven, and amongst the inhabitants of the world."

Feeling much indebted to you, in spite of my differing from you on some points, both religious and political, I cannot refrain from doing you this simple act of justice, and am more than ever persuaded that the British people, especially the English, have, as you say, a grand and glorious future, and shall watch both your *Life from the Dead* and our new Premier with increasing interest.

I am glad to find so many sensible and serious people are now enquiring for your works, and hope you may be guided aright, and kept by the Author of the Scriptures close to those Holy Records, and then you will find the English Protestants will sustain you in your difficult though most important labours.
—Yours truly,

CLEEVE W. HOOPER.

3 Highbury Crescent,
2nd March, 1874.

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SKETCHES FOR SCRIPTURE STUDY ON ISRAEL.

By A. S.

MANY have been led to acknowledge their belief in our descent from Israel who yet have no very clear perception of this truth as drawn from Scripture. Now it is most important that we build upon a sure foundation, in other words, that our deductions should be drawn from premises plainly stated in the Sacred Volume; not only to the full assurance of our own minds, but also to enable us the more readily to avoid any uprising of error upon the subject, and to convince the gainsayer.

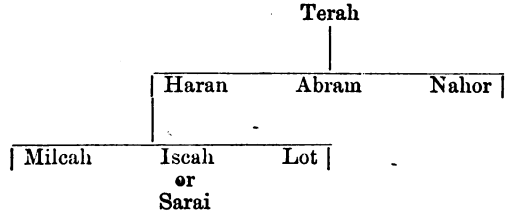
But apart from the benefit of searching the Scriptures after the example of the noble Bereans, there is another great advantage of thus putting our belief to the test—namely, if the theory be false, it will crumble to pieces before any searching investigation; if, on the contrary, it be true, any such investigation will only serve to bring out the truth in bolder outline.

The following sketches for Scripture study, it is hoped, may in some measure help to further this object; and it is also suggested that the reader, Bible in hand, should patiently seek out chapter and verse, without which patient labour much that is advanced will lose its force; above all, accompanied with earnest prayer for the teaching of the Holy Spirit, pleading the promise—"Call unto me, and I will answer thee, and show thee great and hidden things, which thou knowest not" (Jer. xxxiii. 3—margin):—

I.—PROMISES TO THE PATRIARCHS.

Abraham.

The brothers Abram and Nahor married each a niece, daughters of their brother Haran, if, as is supposed, Sarai is the same as Iscah.



Their father Terah, in obedience to a Divine command, given, we are left to infer, not to him, but to his son Abram, leaves their fatherland to go to Canaan; but, for some cause or other, the onward journey was retarded, and a halt made at a place called Haran, until the death of Terah.

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The impediment, whether caused by age or infirmity, to further progress being removed by the death of Terah, Abram is free to carry out in its entirety the command already referred to, and which had been given to him sometime previous. *Now the Lord* had *said to Abram.* He, therefore, becomes the leader of the expedition, takes his wife Sarai and her brother Lot to pursue the journey to Canaan; and to Canaan they came (chap. xii. 1-5).

Here is self-sacrifice, self-abnegation—country and kindred are given up at the command of Jehovah, and obedience is followed by the first promise of future blessing: "I will make thee *a great nation.*"*

The second promise is also after a signal instance of self-sacrifice on the part of Abram, who gives up the choice of settlement in their new country to his nephew Lot. Lot, on the other hand, covetously selects the well-watered plain of Jordan, which was inhabited by a wicked race, and finally loses his all—land, possessions, and relatives; he and two daughters alone escape the general ruin. Contrast with this the position of Abram after that Lot had separated from him: "Lift up now thine eyes . . . all the *land* which thou seest to thee will I give it, and to thy seed for ever; and I will make thy seed as the *dust of the earth*" (xiii. 14-17).

The first promise was *a nation;* here we have *land* given wherein that nation is to dwell.

The third promise is also after abnegation of self-interest, when Abram had risked his life and those of his dependants in rescuing his kinsman Lot from the hand of the enemy. "After these things the word of the Lord came to Abram in a vision: fear not, I am thy shield and exceeding great reward." Jehovah here promises to shield him from his enemies, and to reward his noble disinterestedness on behalf of an unworthy relative. Rising from his midnight couch, God leads him forth to behold the spangled canopy of heaven on a *starlight night* and declares, "So shall thy seed be." Then follows a solemn covenant, the preparations for which occupies the whole day, for at the setting of the sun the patriarch is overtaken by a deep sleep, the future as regards his posterity is revealed to him, and the limits of the land clearly defined—that is, from Egypt to Euphrates—a territory never possessed by his posterity as yet (Gen. xv).

The next promise or rather cluster of promises is the only occasion which is not accompanied by some act of disinterestedness on the part of Abraham. It is prefaced by the words, "I

* "All families of the earth be blessed." This promise is repeated in four other passages, in Gen. xviii. 18, xxii. 18, xxvi. 4, xxviii. 14; and it is quoted twice in the New Testament, Acts iii. 25, Gal. iii. 8.

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am the Almighty God," able to perform what is promised; "walk before me and be thou sincere" (margin). God then promises that his posterity shall become *many nations*—that the land shall be theirs for an everlasting possession—that this posterity should be by Sarai—and the birth of Isaac is foretold as the son by whom these promises were to be fulfilled; whilst Ishmael was to become a nation. Abram, *i.e.*, high or chief father, is changed to Abraham, father of many nations, and Sarai changed to Sarah, *i.e.*, princess (chap. xvii).

The last promise to Abraham is after his crowning act of faith, the sacrifice of Isaac, when God promises that his posterity should become as the *stars of heaven* and as the *sand of the sea.*

Isaac.

During a season of scarcity and famine these promises were assured to Isaac as the heir of Abraham, both with respect to the *land* and a numerous posterity, compared to *stars* (chap. xxvi. 3, 4).

Jacob.

And also to Jacob, when leaving the adopted country to flee from the face of Esau; God then appeared to him in a vision and declared that the land should be his, that his posterity should break forth to the east, west, north, and south, and should become as the *dust of the earth* (chap. xxviii. 13, 14, (margin).

It is remarkable that both these instances occur at a time when the patriarchs were in distress or fear, as if to assure them of an interest in the promises which Abraham had received under far different circumstances, those of personal sacrifice.

Again, *a nation,* that is the Hebrews; and *a company of nations,* with the land is given (chap. xxxv. 11, 12).

Finally, the aged Jacob, when on his death-bed, after adopting the two sons of the outcast Joseph as his direct heirs gives them his prophetic blessing; "the God which fed me all my life long," perhaps with more immediate reference to those terrible seven years of famine; "the Angel which redeemed me from all evil," specially on that fearful night when wrestling alone with Him power was given to prevail, "bless the lads and let my name be named on them," Jacob a supplanter, Israel power with God; "and the names of my fathers Abraham and Isaac," father of a multitude and laughter or joy; "and let them grow into a multitude in the midst of the earth" (margin—increase as fishes).

Further, this marvellous increase as a multitude or *fulness of nations* is prophesied to be of *Ephraim,* to the exclusion of Manasseh, who is to become a people and to be great; and to Ephraim also is given the birthright—Compare, 1 Chron. v. 1, 2.

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An exhibition of sovereign choice more than once shown in the Scriptures; *e.g.* Abel—Shem—Isaac—Jacob and David.

To sum up—*a great nation—the land for ever—posterity as dust of the earth, stars of heaven, sand of the sea;* all creation as it were pressed into the service for emblems of these promises; *many nations—company of nations—multitude or fulness of nations*—such is the language of which we have to search the meaning in the after history of Israel.

Notice further this word nations (Heb. *Goyim*), is translated not only *nations* but also *heathen* and *Gentiles*, and for this reason; to the Hebrews but one word was necessary, since all the world beside was to them nations as opposed to themselves, the chosen nation—were heathen, as opposed to them, worshippers of the true God—and were Gentile in fact as opposed to the Hebrews.

The expression *fulness of nations* will come under notice again hereafter.

OBJECTION.—In the wilderness Israel is compared to dust and stars for multitude, Numb. xxiii. 10; Deut. i. 10, and under the monarchy also, with the additional mention of sand of the sea, 1 Kings iv. 20; 2 Chron. i. 9; Heb. ii. 12, therefore this promise has been fulfilled.

ANSWER.—Fulfilled to a great extent as a type of still future fulfilment most assuredly; but as Palestine was only about the size of Wales, the full meaning of the words, even allowing for oriental figure in both promise and history, cannot possibly have been attained. Besides, the Hebrews though divided into two kingdoms were not many nations, and we must also bear in mind that this promise of many nations belongs to the tribe of EPHRAIM. Neither did Israel become *heathen* nor *Gentiles*, which has been literally fulfilled; nor did the Hebrew nation, as has been already stated, occupy the land in its promised extent.

Bible students agree that the possession of the land by the tribes of Israel, even in the palmy days of King Solomon who reigned over all kingdoms from the river, *i.e.*, Euphrates, into the border of Egypt, was not the ultimatum, but only the historic type of a yet future occupation. And just as in the one case, possession in the time of the kingdom was not a full and final fulfilment of the promise as regards the land; so with the other, the people; although compared to sand, dust, and stars for multitude, they did not arrive to the full completion of the promises made to Abraham, Isaac, and Jacob. For as the promise was that Israel should occupy the land for ever, and did not occupy it for ever, but was cast out on account of transgressions, so with respect to the seed, though Israel became a great nation they yet did not become many nations as was covenanted by God with Abraham.

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TWENTY-SEVEN REASONS WHY TEUTONIC CONTINENTAL NATIONS CANNOT BE PARTS OF ISRAEL.

No. 3.—The Metric Objection.

As clear evidence that Germany cannot be a portion of the stock of Israel, we find that she has just introduced the thin edge of the Metrical System as an institution in her land. She has consented to apply this abominably false and unscientific system to the measurement of distances. The official papers have published the order which decrees that, henceforth, the Kilometre shall replace the Prussian Mile. Thus we find her caught napping; she has positively been conquered by the weakness of a nation that she had conquered by her strength. We are sorry for her, and heartily recommend her to retrace her steps; to give way to weakness is bad enough, but to give way to a system founded upon error is really bad.

Had Germany been a part of Israel she could never have given way to this wrong, because God Himself has given Israel her weights and measures and they must abide with Israel as parts of her covenants. Hence, we find that all efforts to introduce the Metric System into England has failed, and, of necessity, always will fail. So that the Dutch with their florin and centimes, the Belgians with their franc and centimes, and the Germans with their kilometre, are shut out from the consideration of being from the stock of Israel; and if we cut off so large a proportion of the Teutonic race, it follows that the rest of this continental race become cut off as well.

Edward Hine.

THE IRISH HARP OF ISRAELITISH ORIGIN.

By Lieut.-General Palmer, *Royal Artillery.*

I have often been asked how the Irish obtained their ancient and lovely melodies, their knowledge of the *science* of music, and their perfection in the construction and performance of the Harp. The Harp is first mentioned in the fourth chapter of Genesis; the first Irish record is found in the "Dinn Seanches," by Mac-Awalgaid (B.C. 574). The books of Leacan and of Ballymote state that the Harp was brought to Ireland by the Tuatha-de-Danaans (B.C. 719), a people learned in arts and sciences, who, through devious wanderings, had reached Egypt, and there sojourned contemporaneously with the Israelites, having migrated from Scythia, the cradle of their race, &c. Gildas, Neunius, Bede, and Geoffrey of Monmouth, record these facts, and quote

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expressly from Irish annals. Beauford is of opinion (vide Walker's Irish Bards) that the Irish Harp is constructed on true harmonic principles. He considers, judging from the form of the Egyptian Harp (according to Bruce, Denon, and Roscellini), that Egyptian artists were much inferior in constructive skill.

Galilei the elder, writing about the middle of the 16th century, states—"This most ancient instrument (Harp) was brought to us from Ireland, as Dante (born A.D. 1265) testifies, where they are excellently made, and have been in great repute for many ages." This Harp, called Cruith or Clanseach, was introduced into Wales (A.D. 1098) by Griffeth, King of North Wales, who was born in Ireland (vide Caradoc of Llancarvan, Chronicle of Wales). Wharton says the Welsh received instruction from Ireland as late as the eleventh century. This Harp, which has challenged the strictest mathematical investigation, was unknown to the Greeks, Romans, or Egyptians in those remote times. They used the Cythera, or a Harp of inferior curve, with some equal strings. Afterwards the Egyptians obtained a superior knowledge. M. Guigene observes that several learned men are of opinion that Ireland is not indebted to Egypt for their Harp, and he adds the singular surmise that it came from the North, and was introduced that way by the Saxons. Fortunatus (lib. vii., carm. 8) mentions the Harp as an instrument of *the Barbarians* (*i.e.*, of the Goths). Other writers are of opinion that this great triangular Harp was brought to Ireland simultaneously with the Davidean or old Irish alphabet, a language said to bear a strong resemblance to the Egyptian at a time when Pharoah Necho's canal across Suez appears to have been navigable.

We have then established a strong probability that the Harp is of Davidean origin, that the Tuatha-de-Danaans brought it into Europe, that the Saxons and Barbarians, or Goths, were noted for their skill in playing it (using the tips of their nails); also the ancient minstrels in Ireland were usually received with royal honour, the eric, or compensation for killing one was next to that exacted for killing a prince or a king. I leave the readers to draw their own conclusions, first of all referring to the Rev. Mr. Glover's researches of the "Lia fail." I find the following account given in Hagdene's Dictionary of Dates, page 151, of the Lia Fail, or coronation stone:—"The 'Lia Fail,' on which the Kings of Munster were crowned, was laid in the Cathedral of Cashel, Co. Tipperary. In 513 B.C., Fergus, a Prince of the Royal line became King of Scotland, and procured the use of the stone for his coronation at Dunstaffnage. There it remained until the reign of Kenneth II., who removed it to Scone, and in 1296 Edward I. having dethroned John Baliol, seized the stone and removed it to Westminster Abbey."

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ENGLISH MUSIC IDENTICAL WITH ISRAELITISH MUSIC—AN IDENTITY.

By WM. HASLEM, *Professor of Music.*

THE Identity of the English Nation with Lost Israel has been a subject of interest to me for years. And though it is possible it may be regarded at present more in the light of a theory, yet I believe the proofs in the matter are so voluminous and so evidently conclusive that ultimately it must become accepted by the nation at large. I have made it a matter of duty to bring the subject within the scope of my own profession, in order to ascertain whether the science of music could give any light or add any fresh evidence on the interesting subject. For if it be true that we possess this origin, there cannot be any doubt but what all our sciences and schools of various arts, when properly investigated, will be enabled to give forth favourable testimony.

If this subject is invested with truth, it becomes at once apparent that the national results would be so vast, glorious, and amazing that we could not become indifferent to them, therefore, I desire to apply myself to the work, in the sense of performing a national duty, convinced that if all the Professors of various sciences in our country would come forward in the same spirit, we should soon acquire a volume of evidence too massive to be ignored, and that must fasten this truth upon the minds of the country, as with a nail in a sure place.

All students of national music must have observed exceptional peculiarities therein, one of the most salient being the fact that, although the nations of Europe, including the Jews, adopt the diatonic scale for their musical progressions, the ancient Syrians and modern Chinese employ the pentatonic only. We also find the continental nations exhibit strong attachment toward special instruments. Thus the French are remarkable for an inherent attachment to the drum; the Italians the same to the violin; the Spaniards nationally prefer the guitar; the Dutch and the Germans give preference to the organ; the Russians, the horn; the Swiss, the lute; the Turks, the cymbals; the Chinese, the gong, and so forth.

If we are Israel, it is only reasonable to expect that we will be found with their characteristics in our passion for, and practice of, music. It is impossible to conceive that the national tastes in this great art could be materially altered by any lapse of time, especially in so conservative and enlightened a people as we know the Israelites to have been. We cannot conceive that a people who had dived into and mastered all the intricacies of one of the noblest and most invigorating sciences of the age,

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and in such a manner that the very poetry of music becomes inborn, inbred, and ingrained into the very nationality of their character, would ever, in after ages, lose the marks of their early training. Is it possible that a nation who were renowned before (the then known) world for the splendour of their temple service, in which the choral ministry so largely predominated, could ever lose the impression of that indelible stamp? If not, it follows that we must have tastes for this art fully in unison with our forefathers. This seems so obvious that I conceive it would almost amount to a crucial test, *i.e.*, that if we were not found nationally with points in common with Israel of old, in our culture of, and passion for, the art of music, it would constitute a proof that we were not their descendants in the flesh, but that if these points were found with us, it would furnish a very strong, and indeed overwhelming proof in itself of our Identity.

After careful study of the question, I am willing to take my stand upon this ground. Yet more, if we are Israel, we must not only possess points in common, but also tastes that did exclusively belong to Israel, and that are not found nationally attached to other peoples. This must be taken as a *sine qua non.* For instance, turning to musical instruments, any nation having exclusive preference for the horn over all other instruments, could not be identified with Israel, because it would not accord with their national taste. For the same reason, a nation nationally attached to the guitar or the gong would not be so identified. For Israel cannot be said to have had any strong national partiality for any one instrument in particular, but rather used all in combination. This is a most important point, because it is patent to all. Such a preference for any one instrument in particular, cannot be said to be grafted into the English taste, but rather we, like Israel of old, use all in combination. We delight in almost every variety of instrument, both of wind and string. And this marked feature in our national character was a very strong characteristic of Ancient Israel; that just as they comprised a confederacy of tribeships, so they delighted in music produced by a confederacy of instruments; not but what it may be probable that each tribe had a favourite instrument, because we have positive evidence that the harp was a special instrument of the Royal House of David, and it is possible in the same way each tribe may have had a preference for other instruments that we know were in use by them, viz., the cornet, or horn, the trumpet, the pandean pipe, the cymbals, the bells, the timbrels, the organ, the violin, sacbut, &c. It is observable that while the Gregorian tones never progress through the medium of the minor seventh, the numerous chorales of the Moravians continually exhibit this peculiarity. Russian music,

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when compared with Jewish music, exhibits very marked and most unusual peculiarities, which enables students to say of almost every musical progression, that it is, or is not Russian or Jewish—the first named being very chromatic, and the latter simply diatonic, rarely modulating by authentic cadences from the signature or key. Various ecclesiastical modes also find favour, especially among the composers of Germany, Italy, Spain, and particularly the Ancients, exhibiting what may be termed ethnological features, generally sufficient to enable us to trace their origin. The external resemblance existing between the ritual of the ancient Jewish Temple Service, and the practices of the English Cathedral Service, is also very remarkable. First, In that they had both vocal music, assisted frequently by organ and orchestral accompaniments. Secondly, Their singers were all male voices, and stood in the desks, the youths sitting directly under their elders all clothed in white linen. Thirdly, They had singers who were Levites, or might be of another tribe. We have also lay clerks, vicars choral, and lay vicars who all participate in various portions of the service. Fourthly, They sung responsively. Fifthly, Their musical service consisted principally of adaptations from scriptural texts. We of all Christian sects in Europe exhibit a taste for anthems founded on the words of Scripture. Sixthly, In the national secular anthems of Europe (about twenty in number), only two are composed in triple time, and avoid modulated progressions. These are the ancient "Song of Moses" (the national song of the Sephardim) and our own anthem, "God Save the Queen." It may also be observed that both are written in the same key.

With these conclusive remarks we shall leave the further study of this interesting subject in the hands of our intelligent readers, feeling convinced, that to those who take an interest in the matter, it will prove a field of pleasing research, and amply repay the trouble of investigation.

We shall have great pleasure in supplementing these remarks by another article in a future number.

[NOTE BY THE EDITOR.—I must say that I am exceedingly obliged to Professor Haslem for contributing this article. It has been long promised, and by the large number of enquirers for it, I can say it has been eagerly expected; nevertheless, various hindrances have prevented its forthcoming until now. Professor Haslem has by no means exhausted his subject; indeed, from what I have heard from the Professor in his public Musical Lectures, I know he has only given us the introductory part. It has been my privilege to hear his Lectures more than once, and I was marvellously struck when the pointed and interesting

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illustrations were given by his effective choir, followed by the lucid explanations of Professor Haslem, in which he most wonderfully showed many telling and forcible identities between the national music of our country with that of Israel of old.]

JACOB'S STONE.—A PILLAR OF WITNESS.

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

"The chief object of attraction, to this day, to the innumerable visitors of the Abbey," we are informed by the Very Rev. the Dean, in his "Memorials of Westminster Abbey," is, probably, that Ancient Irish Muniment of the Empire, known as The CORONATION STONE.—p. 66.

CHAPTER I.—LIA FAIL, THE STONE OF DESTINY.

LIA FAIL, THE CORONATION STONE OF THE UNITED KINGDOM, is called the Stone of Destiny, for it was destined for it, that wheresoever it should be placed, a Prince of the Scotic Race should possess the sovereignty of the Country: whence the Prophetic Rune has attached itself to it, from some 2400 years since, to this effect:—

Cioniodh SCUIT[1] saor an fine,
Man ha breag an Fais dine,
Mar a oh fuighid an LIA FAIL,
Dlighid flaitheas do grabhail.

Of this Irish Celtic, the literal translation runs thus:—

The Scuitic Race, a noble Tribe,
Unless Prophets false predict—
Where they may find The STONE of FATE,
Empire there, they've the right to assume.

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

The popular Irish account given of this Stone is, I believe, fairly stated by Keating, pp. 201, &c., thus:—"The Scots"—meaning the Irish Celts—"being persuaded that this Stone possessed such power, Fergus the Great, son of Earc, having subdued the Kingdom of Scotland"—that is, of Scotia Minor: Ireland, that *now* is, being then, Scotia Major:—"and being determined to have himself proclaimed King, sent an Embassy to his brother, Murtagh, son of Earc, requesting him to send him

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this Stone, that he might sit upon it at the time of his Inauguration. Whereupon the Stone was sent to him, and he received the Crown of Scotland"—that is, of Scotia Minor—"upon it."

"This Prince," says Keating, "was the first of the Scotic Race who was styled, King of Scotland. For, though some of the Picts, prior to the Coronation of Fergus, were styled 'Kings of Scotland,' yet there was not one of them so independently King as not to be under tribute to the Kings of Ireland"—*i.e.*, of Scotia Major—"from time to time; and especially down from the time of Eremon, son of Milesius, by whom the Picts were sent out of Leinster to settle in Scotland to the reign of Fergus, as we will mention hereafter."

"As for the Stone, they kept it for many successive Ages, till at length it found its way to England, where it remains to this day, under the Throne on which the King of England is usually crowned; having been forcibly taken from the Abbey of Scone by Edward I.; so that the prediction respecting The Stone has been verified in our present King Charles, and his father, James, whose descent is of the Scottish Race: since they were crowned Kings of England upon this Stone."

I have made this long extract out of Keating's (so-called) "History of Ireland;" not because it is trustworthy, but to put the readers in possession of the Irish Celtic view of the case. It is right that they should understand what the modern Irish Celts think of it, have long thought of it, in order to profit by the corrections that the following pages, from time to time, will show to be necessary.[2]

There *was* a Stone and a King Fergus. About Fergus MacEarc, the first King of *Scotland—now*, so-called; then, *Scotia Minor*—there is no dispute. The Stone is not so fortunate. Fergus was Prince of Ulster, in Ireland, and he went to Scotland, and was crowned King of the acquired territory in the then Great Church of Iona, on the Sacred Stone. But, concerning the Stone, the accounts are various. Some say it never left Ireland; some, that it never was in Ireland at all. Others say, that it was a round stone, like a globe, that might have been packed in a round hamper: others, that it was a round Pillar-Stone, that would have taken half a dozen horses to drag it: others, that when on its way from the East to the West, "two young men" rescued it from durance-vile in Spain, who carried it into the boat which conveyed it to the ship in the Roads awaiting their return to weigh anchor and sail with it to the Islands of the West. Some say it went to Scotland direct; some that it remained in Spain, where, of course, it is "unto this day."

And if nobody knows, according to this account, where the Stone is, still less does any seem to know *what* it is. Some

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declare for marble; some, that it was quite black; some, that it was a *marble* chair; some, for sand-stone; some declare it was a sandy granite. Others affirm that there is no knowing what it is that now is shown for the Lia Fail in Westminster Abbey;—the Ancient Stone under the Throne Seat, Chiefest Portion of the Regalia;—in that, it is so time-worn and decayed, it is impossible to declare *what* the Stone is. The only thing that it certainly indicates, being, "that it was prepared for building purposes, but" (was *rejected, manifestly, by the builders,* in) "that, it never was used."—See *Professor Ramsay's Report to the Dean of Westminster.*

Now, in all this uncertainty, there is one thing in which they are all agreed,—namely, that the Name of the Stone, whether in Spain, or Ireland, or Scotland, or England, is Lia Fail; while all that are not gone Scotch-daft, admit that it came from Ireland, and brought this Name with it into Scotland. *Now,* that Name, *Lia Fail,* is found to be half, Irish Celtic, and half, Hebrew. And it is owing to that circumstance, that all contained in this Paper has been written,—in order to make people understand that the Irish Celtic Throne Seat may be the Jacob's Pillow that the English People have been led to believe, for the last 800 years; while it certainly *is* a Pillar of Witness to the promise made by GOD to the Patriarch-Ancestor of Israel, when he heard that "dream-miracle" promise, (הוֹאת)—that God would "never leave him until HE had done that which HE had spoken to him of."—Gen. xxviii. 15.

The above distich, which is in the Irish Celtic dialect, has been rendered, one word excepted, by Sir Walter Scott, thus:—

Unless the Fates are faithless grown,
And Prophet's voice be vain,
Where'er is found this SACRED STONE,
The WANDERER'S[3] RACE shall reign.

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

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

It is called Lia Fail, because that is the Name by which it was always known in Ireland in Pagan times, from when, first, it

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arrived in the Country: Lia or Leag[4] (Lee-ahch), signifying "a precious stone" in Irish, and Fail being, as above indicated, *understood* to mean "destiny."

But although the word "Lia" or "Liag" is Irish, the word "Phail" is Hebrew, פלא; which is itself a Scripture word, and of the highest, deepest, theological import. It signifies "WONDERFUL." It is *that* word which is used in Holy Writ to convey to the mind of man the most inscrutable character of act, and thought, and overwhelming power of GODHEAD; and finds its only equivalent in our poor finite powers of thought and expression, in the word "incomprehensible," ακαταληπτος, in that MOST MAGNIFICENT OF ANTHEMS, the Athanasian Creed! Thus, it will be found, as the first word of the Multifold Title of the Divine Saviour, when the I AM of His Essence—"THE NAME" —is announced in the 9th of Isaiah, verse 6, as the Grand Centre from which All Attributes of Manifestation in Him diverge, and in Which They All concentre, and, as it were, hide Themselves (Isa. xlv. 15, Job. xxxvii. 23).

It is used again when the Prophet King apostrophised *this* Stone as it was borne in procession (Ps. cxviii. 22, 23)—as they wound up the ascent to take possession of and consecrate the Threshing-Floor of Araunah the Jebusite—to install it as the "Chief Corner Stone" of the future Temple of Mount Sion—the אבן שתייה, the Eben Schethia—and when the work then going on, with respect to this very Stone, was accounted "*marvellous*," (נפלאת: *i.e.*, an inscrutable work of *express* Divine-Interposition,) as about to become established as the resting-place of the Incense-Burner. "*This* is of the *Lord*. It is *marvellous* in our eyes." *This*, the *Head*-Stone; the Head of the Corner, κεφαλή γωνίας; αυτη (fem.), the Head-Stone; not αυτος (neuter), the Event; the Stone; see LXX.: *not* the Event, but *the* "*Head-Stone*." *This* is the *Lord's* Stone; the *very* Bethel *of* the House of God. The inner core; the Kernel of the Shell; the JEWEL in the Casket.

In the same sense, again, the Prophet Isaiah, in xxviii. 29, where the Lord is apostrophised as "*wonderful* in counsel," the same word is employed: as if to sum up, in one all-comprehensive-word, the full competence in all of GOD for all things.

Coupled now with this Stone, Fail, with its truly *wonderful* name, in that Pagan Country, (as Ireland B.C. 580 was,) there was a prophecy. It was conveyed in the Druidical Rune above quoted. In its terms, the reader will not fail to perceive that it covers a promise of a "perpetual sceptre" (Gen. xlix. 10).

On this Stone, on its arrival in Ireland (on the Coast of which, the ship was wrecked which brought it), the Ulster Prince,[5] who

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was the Heremonn-Elect—and was on the point of being inaugurated under some particular Cromlech (supposed to have the supernatural power of indicating, which one of several, was the man favoured by Baal)—affected by the extraordinary story of this Stone and its bringers, desired at once to be crowned. He was *anxious, doubtless, to emancipate the Country from the thraldom of certain philosophers of the Bel-and-Dragon School* (Bel and the Dragon, *Apocrypha*), *who manufactured and "worked oracles" in those days:* a mode of cleverness by which they kept *in their own hands* the power of election.[6] And, accordingly, this Ulster King, Eochaid, about to become Heremonn, of Cothair Crofinn,[7] was inaugurated "Heremonn of Tara." The name of the fortress, the seat of Federal Government, was also changed at *that* time in honour of the occasion. Although it had had many changes of name previously, the Palace of the Federation, then newly named, has been called Tara only ever since.

The promise of perpetuity, here declared in the Legend, is a prophecy.

Be it true or be it false, it *stands* a prophecy.

Therefore there was, at the time *then* present (B.C. 580), some person who was, or must have been, or who meant to pass for, a prophet. And as the word was Hebrew which was given to the Stone, the man who *gave* the name would be a *Hebrew* prophet. And what prophet could have been there at the time? The Prophet Jeremiah *might* have been, for he had been commanded to escape (Jer. xliv. 14, 28) from Egypt, B.C. 587, whither his persecutors had dragged him and Baruch, and "*the King's daughters,*" *by force,* in the year 587 (Jer. xliii. 6).

Returning to Jerusalem as commanded (Jer. xliv. 14, 28), the way was open for them to take passage with the escaping ships of Dan westward. So we are informed that the Tuatha de Danan,[8] with whom some Simon Breig[9] (Baruch?) is associated, were those who *did* bring the Stone to Ireland.

These Danites were men long accustomed to ships; and although the Babylonish enemy might drive flocks of unresisting people before their soldiers into captivity, it was not likely that Ship-Owners, men well-known 700 years before to Deborah and Barak, as quite capable of taking care of themselves, (Jud. v. 17), would leave their good ships to be seized by an enemy who had no means of pursuing them. The way being clear to escape by sea, The Stone—which, as its Name implies, must have come from Judea—could have been easily brought thus westward;[10] and doubtless so it happened.

For that the Stone came from the East, its peculiar Name makes sure.

That it was brought and named by one who knew the meaning

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ing of The Name given to it, the *word* itself sufficiently declares.

A Prophet would, if he found suitable dispositions in the king of the Country, and favourable opportunity, have had a right to pronounce the prophecy recorded, *circumstanced as the Prophet Jeremiah would have been—i.e.*, accompanied, as we are sure *(wherever he was)* that he would be, in the acting-out of the necessities of his Office, viz., by the Seed Royal of Judah, "the King's daughters."

The *whole* mission of Jeremiah was apparently (1) to declare the doom and punishment of Judah unrepentant, and (2) thereupon to provide for the re-establishment of Throne and Sceptre *elsewhere;* thereby, without foregoing the Blessing to David, or the Promise to Judah of a Sceptre, a Throne, and a Line, "*until*—(Ezek. xxi. 27) until—"HE come whose right it is." The promise is explicit: "And I will give it HIM!"

The requisite good dispositions, it is clear, whoever did bring the Stone, *did* find; of which we can well judge from the manner in which it was received.[11] The Prophet would, consequently, have been as entirely justified in promising Perpetuity of Sceptre to the King of Ireland, crowned upon *that* Stone of Witness, AND *having* such a "*King's daughter*"[12] for his Queen, as Nathan, the Prophet was, in assuring King David of the same[13] 450 years before, if—if *what?—if* the King accepted and would bind himself to observe Three Conditions:—First, that he should renounce Baalism, and accept and recognise the GOD of the Hebrews and HIS Law;—Second, that he should provide, at once, for its perpetual position and maintenance by establishing a College of Ollams, viz., "a School of the Prophets;"—Third, that he should marry the Princess of the Eastern Monarch, by whom he was accompanied. [Jer. i. 10; Ezek. xvii. 23.]

If the King would promise and bind himself solemnly to perform these things, the Prophet, for his part, would be in a condition to bless the Nuptials, and promise, "in The Name of The LORD," PERPETUITY to the Throne of the Race springing from the Alliance; according as Nathan had promised the same to David aforetime, under like conditions: that is to say, till HE should come to WHOM, as declared in the Act of Deposition done upon King Zedekiah by the Prophet, Ezek. xxi. 97—to WHOM all earthly crowns will have to surrender.

Whether or not these things were said, they were *done.*

David's Line and Sceptre were re-established.

What sensible Pagan King, already at feud with the philosophical "Bel and the Dragon" handicraftsmen,—which happened to be the case,—would not have leapt at the proposal?

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Emancipated from the tyranny of the stone-groaning sham-miracle workers;—the Law of Baal displaced by the Law of the Two Tables;—the College of Ollams at once instituted;—and for a Queen, the woman of exquisite grace and beauty—

"Tephi: the most beautiful that traversed the plain," *(Celtic Poem)*—

rich withal, beyond estimate, in the Endowment of Perpetuity of Sceptre,—I say, What sensible man would not have gladly leaped at such an offer?

That he *did* accept "The Conditions" is clear.

"The gentle Heremonn here maintained
"His lady, safe in an impregnable fortress;
"She received from him all favours she desired,
"And all his promises to her he fulfilled.

"Bregia of Tea was a delightsome abode:
"On record, as a place of great renown,
"Containing the grave of the great Mergech[14]—
"A sepulchre which has not been violated."—*Ibid.*

That the Nuptials were duly celebrated, the below-recited poem, translated out of Irish, and now 800 years old, fully establishes. Also, that the King most faithfully maintained all that he promised, was affectionately acknowledged on the premature death-bed of this most charming creature, whose like, it appears, never was before seen!

"Tephi[15] was her name! She excelled all virgins!
"Wretched for him who had to entomb her!
"*Sixty feet of correct admeasurement*
"Were marked as a sepulchre to enshrine her.

"It is asserted, that all mankind may know,
"That a mound was raised over Tephi as recorded.
"And she lies beneath this unequalled tomb,
"Formed there for this mighty queen."—*Celtic Poem.*

The place became Tara; *Taura* (תירה), being "the Law of the Two Tables;" and the Mur-ollamain was the College of Ollams, or School of the Prophets. All these appeared at Tara at the same time, and have left their mark and example to this day.

NOTES.

[1] The exact date of the composition of this Irish Celtic Rune is unknown. The Story of the Stone, and the belief which gave rise to the Distich, must have preceded it; the Historical Fact may have been *any* time before the Record was thus rhymed into perpetuity.

[2] "The Irish historians," (!) says Mr. Dalton, M.R.S.A., Barrister-at-Law, "very fully informs us that Tara, a hill in the present county of Meath, continued to be during these four centuries, as it had been for a period of years before the birth of Christ, the seat of their heathen kings;" and "on a Stone there preserved, called Lia Fail, the Supreme Kings of Ireland were inaugurated."—Prize Essay, 1825, p. 70. And the Supreme King was always the Elected Heremonn.

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[3] The Wanderer, the Scuite, the people above notified in the Irish Rune; the Scythians, it is to be observed, to which race the word has been accommodated; nor yet to the Scots, by whom, when it fell into their hands, it was appropriated. The name "Scot" itself originally belonged to Ireland, to which, as Scotia Major, the Scots' country became Scotia Minor; so while the Irish have relapsed to the original name of Yar, the Yar-ish (Irish) people, the Scot has become the Scot-ish, commonly called now Scotch people. Ireland, as the country in the West, Jar (pronounced yar), *in the sun-setting* (to which the Wanderers had come), was, as it was to all outsiders, Yar-in, Eirin ("the land in the West," or "in the darkness"), in the time of the Phœnicians, became, in the third century, not earlier, in the days of Greek Dominion of the Seas, for the same reason, "Scotia," because σκωτος, *sko-tos*, is "darkness," the same as "sun-setting." The Rune is spoken of "Scuite," which is said to be, in O'Donovan's Irish Dictionary, as above, "a Wanderer," and neither Scots nor Scythians. We notify, also, that the word Scud, in Phœnician, means a Ship. An excellent plan to adopt to give yourself any pedigree or line of descent you may desire, is to take a leaf out of "Neill's Book," "who ordered his progeny to name themselves as from Scythia." (See O'Donovan's Grammar, p. 61.) In all probability this was done to make themselves fit in with this Rune of the Sacred Stone.

[4] Liag, see Leag, a precious Stone. (O'Reilly's Dictionary.) Joshua xxiv. 26: "a great Stone," אבן גדילה. But Gedoulah is not great in the sense of bigness; but great in value, in preciousness. Eben Gedoulah is "a precious Stone," גדילה; Gedoulah, Greatness; Majesty of God.—See Ps. cxlv. 3.—See *Gesenius*.

[5] It is possible and probable, not to say more *here*, that the Ulster Princes were descended from the tribe of Dan, of the Shalmanesar dispersion.

[6] These Danans "possessed four precious articles of high value, which they brought with them—namely, a Stone called the Lia Fail, which used to roar under each King of Ireland upon his election, until the time of Connor: . . ." —Keating, p. 189.

[7] Ireland was, at this time, divided into four parts, as now: the provinces of Ulster, Leinster, Munster, and Connaught. These were then the kingdoms of Ullad, Laigean, Mumain, and Oldenmacht. These potentates were accustomed to elect one out of themselves, with assent of the people, a chief, whom they called Heremonn. The etymology of his title explains what he was, and the nature of his office. "Eirim," in Irish, is "to ride on horseback;" and "Mionn," is "a *Royal* Crown," the Asion. Therefore, the elected Heremonn was a crowned horseman; and he was so elected that he might be, particularly, as Commander-in-Chief of the Federal forces, the *Crowned* Horseman; because, in battle, whatever other king might be present, this Heremonn was the only one who was distinguished by or allowed to wear a crown. Mionn-riogda, a royal crown, a diadem. So a diadem, the Asion, placed on the head of a king, would of necessity be a *royal* crown. Therefore, we know, by the etymology of the word, that the meaning of "Heremonn," is the "Eiremonn," or the "Crowned Rider" of the confederacy—the Military Commander-in-Chief. This combination of these two words, explaining clearly, therefore, what the meaning of this word of three syllables is, and unmistakably the nature of the officer who is invested with the title, is, it is very important *rightly* to understand. For by it is swept away, summarily, all the nonsense and bombast of the Heremonn dynasty. The Heremonn was not a Dynasty, but an Officer.

[8] By the above phrase, without knowing that the *Danites* were of Israel, the chroniclers have handed to us, very satisfactorily, the fact of those who did bring the Stone to Ireland.—*Warner*. Tuatha is Irish for "A Tribe." ? Baruch, ברק *B'rk*. ? Tmaion, צמאיען. ? Simon. Both in Spain and in Ireland, as leaders of the expedition. These are supposed to be two men, not one.

[9] The kingdom of Bregia, subsequently the English Pale, was part of Leinster, parcelled off to constitute the appanage of the Heremonnian-Righ or Pentarch. Hence, doubtless, the name of the Kingdom of Bregia, possibly connected with the aspirations of the Baruch of Jer. xlv. 5.

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[10] This was printed a year before the mistranslation of Isaiah xxiv. 14, 15, was discovered: a discovery that proves that Westward was intended to be the direction in which the Prophet and his charge was to move.

[11] Jer. xv. 11; xlv. 5. [12] Ezek. xvii. 22. [13] 2 Sam. vii. 10.

[14] This is the Great Mergech at Tara Hill.

[15] "Tephi, again Hebrew, a pet name, like "Violet," denoting the beauty and fragrance of all delicious fruits. "Apples of gold in pictures of silver" (Prov. xxv. 11; Sol. Song vii. 8). This word Tephi appears to be a cognomen. Tea-Tephi was the name: like Eleara, the Beloved—Rosamond, the Fair, &c., &c. The word does not occur in Irish *at all.* תפיה. Also the word Mergech, is not Irish Celtic, as hitherto supposed, but pure Hebrew. מרגעה, signifying, not so much, a grave or sepulchre, as, a resting-place or depository; or, place of repose or restoration.

(To be continued.)

REASONS FOR CHANGE OF THE SABBATH FROM THE SEVENTH TO THE FIRST DAY OF THE WEEK.

Extracted by the Rev. JOHN LOCKHART ROSS, M.A.

"IT is impossible for those who have read the Old Testament Scriptures, with any degree of spiritual discernment, to avoid seeing therein enough to prepare them for the change of the day of rest from the seventh to the first day of the week, on the completion of the work of Christ. When God had finished the heavens and the earth, and all the host of them, and had pronounced them very good, He rested, and He sanctified the seventh day as a memorial of His infinite wisdom, unbounded beneficence, and creating power, as well as a pledge to man that he should participate in the same rest. And when Christ at His resurrection had finished a work which was ultimately to rectify all the disorder which sin had wrought, not only in the natural constitution of the world, but in the moral nature of man,—a work, too, which was not effected merely by the utterance of a word of power which was all that was necessary for creating the world, but which required the Incarnation, sufferings, and death of the only-begotten and well-beloved Son of God;—when Christ had finished this work on behalf of his redeemed people, and was declared to have done so by his resurrection from the dead, could anything be expected but that the Sabbath, which was originally a memorial of CREATION, would be appointed a memorial of REDEMPTION—that great work in which the attributes and perfections of God are revealed with a fulness and a glory in which all the wonders of Creation could never have revealed them? And the devout reader of the Scriptures will find that the New Testament fully accords with these anticipations. The Apostles, and other Primitive Christians, observed the first day of the week as the day of rest, the LORD'S DAY, just as if it had been a matter of course, without any positively expressed precept on the subject; and in the writings of the Evangelists and Apostles we find such allusions made to the work of Creation, in the way of illustrating Christ's work of Redemption, as represent the former

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not only as subservient, which of course it necessarily was, but also as subordinate to the latter. The Lord's Day, then, is essentially what the Sabbath has always been—a type and pledge of rest with God, a participation in the very blessedness of God as Creator, and of Christ as Redeemer—that rest which includes everything that is necessary to constitute the perfect and permanent happiness of immortal creatures, the rest which remaineth for the people of God." . . . . . .

"The Lord's Day is as sacred as ever it was, though not now guarded, as of old, by the solemn sanction of temporal penalties in every individual case of transgression. It is by hallowing that day, or keeping it holy, that we commemorate alike the works of Creating power, and the excelling glory of Redeeming grace: and to refuse, therefore, or to neglect the observance of it as a day which God has reserved for Himself, and will not give to another, is virtually to declare that we see nothing either in the work of Creation, or in the still more marvellous work of Redemption, that is worthy of being solemnly celebrated by one day of rest in seven, even though enforced by God himself. . . . . Christ has now been revealed, the end of the law for righteousness to every one that believeth; and the Christian sabbath is a memorial not only of Creation, but of Redemption—a pledge that as Christ has entered into his rest, so his believing people shall be made partakers of the same."—*Gordon's Christ in the New Testament.*

Review.

THE IDENTITY OF ISRAEL WITH THE ENGLISH AND KINDRED RACES. By PROTHEROE SMITH, M.D. London: Nisbet & Co. 6D.

THIS is the substance of a paper read before "The Conference on Israel on the Probable Israelitish Origin of the English Nation," and has already gone through two editions of the collected papers of the above Conference.

Dr. Protheroe Smith has felt himself justly conscience-bound to detach his paper from the others, and issue it in a separate form, in order to afford him the opportunity of protesting against the use of the word "probable." The Doctor very properly says, "As, however, its title implies doubt or uncertainty, I do not feel it to be right to occupy, only, the place I hold in it, whilst it claims for the English but 'a *probable* Israelitish origin.' On the contrary, I have for thirty years regarded the Hebrew origin of our race as a Scriptural truth, incapable of being controverted."

We much admire the position Dr. Protheroe Smith has taken. We were amazed when we first saw the word "probable" attached to this subject, the more so as the friends who cast this obnoxious slur upon this work were positively, professedly, friends to the grand cause of the late Mr. John Wilson: people whom you would have supposed from their speech idolised this man, the man of all others, whom, if he could have risen from the dead, would have purposely

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risen to express his profound indignation at the adoption of the word. He would have felt that an injustice was inflicted upon the work of his life, and an insult offered to his memory by those whom he had esteemed his friends. There was no doubt about this matter in his mind, and we gladly applaud Dr. Protheroe Smith for his honesty and good will in coming forward in so pronounced a way to utter his protest and veto against the ban of probability being cast upon this question. The very word "probable" connected with this matter, is not only a stab at the truth, but a libel upon Scripture.

We cordially commend Dr. Smith's pamphlet. It is the result of thirty years of study, and is full of mature and healthy thought. We should feel highly favoured if he would kindly contribute to our pages from time to time.

Correspondence.

Avenbury Vicarage, Bromyard,
March 7, 1874.

DEAR SIR,—I am anxious to convey to you my warm approval of the suggestion of a correspondent, that a time should be set apart for special prayer for God's blessing upon the means used to spread the knowledge of the great subject of our Israelitish origin, and that this time should, as far as possible, be observed by those who take part in the movement on the same day and hour.

With respect, however, to the hour you mention, "from a quarter *past twelve* to half-past twelve noon," I do not *myself* feel that this would with many be so suitable as perhaps sometime between seven and nine o'clock in the morning.

I have long made the subject one of prayer; but as there is a special blessing attending, or promised to *united* prayer, I shall rejoice to find that you have been able to arrange accordingly.

With my best wishes, and hoping soon to hear from you—I am, dear sir, yours sincerely,

ROBERT POLWHELE.

THE *SATURDAY REVIEW* AND YOURSELF.

DEAR SIR,—My attention having been called to an article in the above, I beg you to permit me a few words thereon — not in your defence, as none is required, but that your readers may in some degree estimate its value—that you have fluttered the "Volscians" is a natural result of your writings; but it has come a little sooner than I expected or could have hoped for. Seeing it is a proof you have made your mark, and that it is one not to be overturned by argument, hence ridicule, or the attempt at it, is their only weapon. How is this? The reason is simple. The writer evidently does not believe in prophecy, which is divinely declared "to be the testimony of Jesus," and there can be little fear of God before his eyes when he treats with such irreverence prophetic Scripture. Under such circumstances he would be unworthy of notice were he truthful and reasonably honest; if he is so, he will not degenerate from the character he has assumed of a "Caustic Critic" by replying to the following:—

1st, Will he kindly direct me to that part of any of your pamphlets wherein you assert the Jews are not Israelites, as I have failed to find it?

2nd, Why he withheld the "earnest" you gave in the conquest of India and the army of the Peninsula, of the literal fulfilment of the

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prophecies of Israel? Was it honest?

3rd, Are there not many eminent and distinguished celebrities thorough believers in our descent from Ephraim?

Lastly, Will he assert that, our "National Identity" being established, the prophecies of Israel's blessings will not be fulfilled?

The aforegoing I deem enough for the present.

COMMANDER IN THE NAVY.

Dudley, 21st Feb., 1874.

DEAR SIR,—The three first numbers of the magazine are duly to hand, and from the brief glance I have had of their contents, it appears to me that they initiate a new era in our theology, and will become invaluable to the student. E. B.

DEAR SIR,—Upon reading your article respecting the present Prime Minister, it occurred to me that you might like to see the enclosed relative to that able and interesting man, whom I have long considered as one standing, as it were, *alone*, and was much struck with your remarks. This little extract I took from a newspaper during his last premiership, and felt much pleased that such testimony to the unusual talents and attainments of so remarkable a character had been made public:—"THE PREMIER.—Mr. William Saunders, of Sutton Courtney, near Abingdon, writes:—Anything respecting the Premier will not just now, I think, be unappreciated by the general public. Perhaps you are not aware that he exhibited his mighty genius at the age of sixteen, by gaining all the prizes at Railton's for mathematics, classics, and both ancient and modern history—when there were one hundred competitors. Alfred Tennyson was one, but his junior by a year or two. Of all his qualifications—which were doubtless of the highest standard—Disraeli's memory was perhaps the most remarkable. Being in the same class, I often heard him repeat his lessons when read but once over. This, I assure you, sir, he invariably achieved as easily as if the book was placed before his eyes, whether the quotations were in Greek, Latin, or English. He always attended church, with the rest of the school on Sundays, both morning and afternoon. In the evening it was usual to have a sermon and prayers, by the rev. the Principal, and also questions on sacred history, in which Disraeli showed likewise great proficiency."

Broadwater Grange,
March 5, 1874.

DEAR SIR,—Mr. Barnett's account of the sanctuaries in London in your current number is very interesting, but I feel sure the sanctuaries were in other parts of the land. I endeavoured to draw Mr. Wilson's attention to this subject in 1867, when I sent him the enclosed, but he was too much occupied with other matter connected with the publication of the "Watchmen of Ephraim" to give attention to it.

"A hamlet near Bewdley, in Worcestershire, is called 'Catchem's End.' *Bewdley was formerly* a 'city of refuge,' and the name alone mentioned is popularly supposed to indicate the last place where the pursuers could take the flying delinquent. Can any of your readers inform me whether there are other places in England of the same name, and if so, whether in a similar situation?"—*Notes & Queries*, Apr. 1867, p. 294.

Your last number is, I think, the most valuable that has yet appeared. Professor Smyth's papers are always so scholarly and lucid. "Religious Equality" is most excellent; and "Our Birthright" puts us in the proper place—deep humiliation before God. I have been longing to see some paper of similar import in your magazine.

Your difficulty about the low level of the Dead Sea is cleared away by Zech. xiv. 14—the land will be *lifted up*.

I am most thankful to see your proposal for united prayer. A. S.

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 6.

ROMANS IX. AND COMMENTARY.

IT is generally agreed among Biblical scholars that the 9th chapter of the Romans is the most difficult chapter in the entire Bible to understand. We by no means share in this belief, but simply state the fact. We declare that, if we are able properly to discriminate between the different parts of Scripture addressed to Israel, Judah, and the Gentiles, then the entire Bible would become easier to comprehend; and with the object of trying to distinguish these different parts, we approach this chapter.

First, we wish to make the remark that if we understood that Paul, in writing to the Romans, was writing to the native people of Rome, or to the people of the then Roman empire—that is, if he was directing his attention *entirely* to a Gentile people—that then it would be next to impossible to understand this Epistle to the Romans at all. With this impression upon the mind, this Epistle must be full of contradictions and difficulties. Paul's great mission was to declare redemption in Christ to the lost ten tribes of Israel. Christ's grand mission was to "redeem Israel." "I am not sent but unto the lost sheep of the House of Israel." Hence the ten tribes became especially "the called of Jesus Christ." Many of these were located about Rome, living among the Gentiles of that place. Hence Paul especially addresses them, saying, "Among whom (*i.e.*, among the Gentiles) are ye also" (*i.e.*, representatives of the ten tribes); and they were there known to Paul as "the called of Jesus Christ, to all that be in Rome, beloved of God, called to be saints" (Romans i. 6, 7). Exactly in the same way do the Jews, even to the present time, speak of their poor brethren in Siberia as the Siberians, the Jews of Romania as the Romanians, their persecuted people of Algeria as the Algerians, without for a moment supposing that by so speaking they would be understood as referring to the Gentile people of Siberia, or the Gentiles of Romania, or the Gentiles of Algeria. So, in the same manner we declare that Paul, in writing his famous "Epistle to the

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Romans," never intended it to apply, *in a primary sense,* to any other people than his brethren of Israel, the people whom Christ had redeemed from the Mosaic law. In making this statement, we are not to be understood as saying that Paul nowhere in this Epistle makes any allusion to the Gentiles, because many times he specially refers to them. Nevertheless, it is always in an incidental or secondary manner, just as a mother, in sending her children away to be nursed because of a dangerous infection at home, would write to her children letters of instruction, yet would always insert some kind saying having reference to the nurse and what children she might have. But because she referred to the nurse's children, it would not follow that the letter was written to them. So, in like manner, because Paul does refer occasionally to the Gentiles, it by no means follows that his Epistle is specially addressed to them. For instance, the people whom Paul was specially addressing were people who were then "delivered from the law," *i.e.*, the Mosaic law, "that being dead (or abolished) wherein we were held." But the Gentiles were never under the Mosaic law. So that, if we say he was speaking to the Gentiles, then we should make him the utterer of nonsense—of things the reverse of truth. This could not have applied to the Gentiles; but it did in every way apply to the ten tribes, who were then redeemed, and to whom the Mosaic Law, under which they had been held, was then abolished. The Apostle goes so far as to tell these tribes that the Gentiles had not been held under their law, for, speaking to Israel, he says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves." So that we have direct testimony that he spoke to one people about another people, or, in other words, he spoke to Israel here about the Gentiles, but was not addressing the Gentiles. But, then, we must not hide from ourselves the fact that he did at times specially address the Gentiles, as in the case where he quotes from Moses, saying, "Rejoice, ye Gentiles, with His people." Here the nationalities of the Gentiles are called upon to rejoice with the nation of Israel, it being the nationality of Israel that is referred to in the clause "with His people." There are scores of these distinctions; and they are essential to be understood, in order to obtain a right understanding of this Epistle.

As in the case of the Commentaries appearing in former parts of this work, the three classes of type are used. Thus the Scriptures applying to

Israel are printed in this type - - - -	(Israel).
Judah are printed in this type - - - -	(*Judah*).
THE GENTILES ARE PRINTED IN THIS TYPE - -	(THE GENTILES).

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CHAP. IX.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my *brethren*, my *kinsmen according to the flesh.*

St. Paul, is here speaking as a member of the House of Israel, or "all Israel," or of "the whole House of Israel," that is, speaking as a member of the "Ten Tribes"—because it must never be forgotten St. Paul belonged to the tribe of Benjamin, which was one of the *ten*, and that though it was for a time allied to Judah, this arrangement was only to serve a set purpose (1 Kings xi. 36)—that when this purpose was duly accomplished the tribe was specially commanded by God to separate itself from Judah. "O, ye children of Benjamin, gather yourselves to flee out from the midst of Jerusalem" (Jer. vi. 1). Hence people err in judgment, and misunderstand the purposes of Scripture, when they talk, as is commonly done, of Benjamin being now mixed up with the Jews. The Jews only contain two tribes—those of Levi and Judah. Nevertheless, Benjamin was connected with them from B.C. 975; so that, for above a thousand years, Paul's tribe had alliance with the House of Judah; was mixed up with them, belonged to their household, shared in all their fortunes and vicissitudes; it went with the Jews into the Babylonish captivity, came back with the Jews from Babylon, wept with the men of Judah when from sorrow of heart they wept upon beholding the vastly diminished glory of the patched-up Temple; submitted with the Jews to be vassal to a Gentile power, to the loss of David's sceptre, the degradation of their nation; and remained with them to the days of Christ, even to the time of the Roman siege under Titus, at which time the separation of Benjamin from Judah was effected, that the Scripture above referred to might be fulfilled (Jer. vi. 1), this very separation giving fulfilment to another Scripture—namely, to the vision of the Psalmist, who, referring prophetically to Israel in exile, *i.e.*, the ten tribes in the land of their captivity, declares "little Benjamin" to be their midst (Ps. lxviii. 27), a proof in itself that Benjamin could not now be mixed up with the Jews; and it is right that those clergymen who will persist in including Benjamin among the Jews, even to this day, should be reminded that they violate one of the Articles of the Church by so doing, which forbids them "to expound one place of Scripture that it be repugnant to another."

Taking this view of the matter into consideration, the long length of time that Benjamin belonged to the Jews, it is easy to see what anxiety St. Paul would have on their behalf—how he

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would plead for them, reason with them, ever seeking to serve them, in times both in and out of season. It would be unnatural, if not even impossible, to suppose that any one could be associated with any body of people for a full series of years without being deeply anxious about their well-being and interested in their behalf. Hence, in this way St. Paul comes forward to declare his feelings on behalf of the Jews—no ordinary feelings, but those calling forth the agonising of his soul. Such is his weight of heaviness and sorrow of heart that he cannot give utterance to his mind without appealing to "the truth in Christ" and his conscience in the presence of "the Holy Ghost," that in his soul-speaking statement he might have an Omnipotent Power "bearing him witness." What is this strong declaration he is about to make that requires so serious an appeal to Divinity? He is speaking on behalf of himself *personally*. He does not include in his wish the entire tribe of Benjamin, but himself alone as a single individual, and in effect says: Such is the love he has for the Jewish people; such is his high appreciation of the unspeakable privileges of being called from Judaism to the higher life of Christianity—of being redeemed from the Mosaic law, by stepping into the liberty obtained in Christ; such is his intense love for his Redeemer, that, taking into full consideration the fact that his being a single soul and the Jewish people a multitude, he could, by his love to Christ and his undying love for his "brethren," the Jews, "wish" himself accursed *from Christ*, if, by this cursing, they as a multitude could thereby be brought to Christ. Here is a splendid specimen of pure disinterestedness, of a man being willing to forfeit the special blessings of Christianity for the behalf of many. Surely St. Paul must have been influenced by the Scripture that states, "there is joy in the presence of the angels of God over one sinner that repenteth," and have reasoned within himself that if there was joy in one, there would be more in two—that if there was a glory in one hundred, there would be a greater glory for God in a nation. Hence, if his own separation from Christ would secure this glory for the Almighty, he would be willing to make the sacrifice, the more so because his own heart speaking, says, they are "my brethren, my kinsmen according to the flesh."

4 *Who are Israelites; to whom pertaineth the wisdom, and the glory, and the covenants, and the giving of the law, and the Service, and the promises;*

5 *Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.*

And here we ask, "Who are these kinsmen according to the flesh?" And the answer is important. St. Paul declares them

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to be Israelites, and so they are, *i.e.*, the Jews; the two tribes, the tribe of Judah and the tribe of Levi, are just as much Israelites as the lost ten tribes are. They all belong to the same stock, have the same origin, and the same glorious destiny; for though the ten tribes are separated from the two at the present time—though the ten tribes, by the decree of Scripture, are under the Christian dispensation, and the two tribes still remain under the Mosaic law, and so constitute God's two Witnesses among mankind concerning the unassailable truthfulness of His "sure word," yet Scripture as plainly declares that the time will come when these two Houses of Israel and Judah "shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. xxxvii. 22); and this reunion never could be effected unless the same blood run through their veins, because, as far as time upon earth is concerned, there is no Scripture that states that there should ever be a union of the Gentile nations with the nationality of Israel. Such an idea is utterly repugnant to Scripture, which again and again testifies that the distinction of Israel from the Gentiles shall always be maintained *upon earth*. Therefore St. Paul is right in speaking of the Jews, or the House of Judah, as Israelites. They are Israelites; and no writer advocating the grand truth of Scripture—the identity of the British nation with the lost ten tribes—has ever denied to the Jews the right of being styled ISRAELITES. The great distinction, which cannot be too often reiterated, is this: That the Jews are Israelites, but that the lost ten tribes were never Jews. This is the great ruling, and yet all rulings have some qualifying clause. Hence St. Paul, who belonged to the tribe of Benjamin, one of the ten tribes, speaks of himself once or twice as a Jew. Well, we say that this tribe, having been allied to the fortunes and vicissitudes of Judah for over a thousand years, that this very fact gave Paul an undoubted right to speak before the Jews as one of their number. Nevertheless, it must not be forgotten that even when Paul does so speak of himself, he simply speaks under the principle of expediency, because the same argument that could claim him as being a Jew, could equally claim him as being a Roman, a Greek, a Gentile pure. Thus, he says, "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law (he became), as under the law, that I might gain them that are under the law. To them that are without the law (that is, the Gentiles, he became as a Gentile), without law," &c. (1 Cor. ix. 20); so that it was only Paul's expediency, combined with the special phase of the history of his particular tribe, that can enable us to regard him in the light of "a Jew." Nevertheless, the Jews are Israelites, purely

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so, and to them most assuredly pertains "the adoption, the glory, the covenants, the giving of the law and the service (these two last we take to be exceptional to the two tribes), and the promises;" and there is no power upon earth, and no will in heaven, that can exclude the Jews from these blessings when the proper time arrives. We note that, in connection with the giving of the law, mention is made of "the Service." Our translators add their own clause, "of God," which is not in the original, and may be objectionable. We should be equally justified in rendering it *of the Temple*, seeing it is in connection with the giving of the law, *i.e.*, the Mosaic law, which the last seven chapters of Ezekiel so plainly tell us shall go forth from the Temple that Judah is there instructed to build, in a time yet to come; and this would tally with so many other Scriptures that declare that these very Jews whom Paul alludes to in this verse, shall remain under the Mosaic law until the Second Advent of Christ (St. Luke xiii. 35); so that we obtain a completeness and a fitness of things by this interpretation, which is not interfered with by the 5th verse, where we are told that they, the Jews, are Israelites, because the fathers belong to them, and of whom concerning the flesh Christ came, *i.e.*, "It is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood." Therefore the Jews must have allied to them to this day the tribe of Levi, with whom was invested the prerogatives of "the giving of the law and the service," because unto them is given the promise that "Neither shall the priests, the Levites, want a man before me to offer burnt-offerings, and to do sacrifice continually" (Jer. xxxiii. 18); and this Scripture is given to the Jews in positive connection with their return in company with the ten tribes to their land, an event that has not taken place as yet—therefore future.

6 Not as though the word of God hath taken none effect. *For they are not* all Israel *which are of Israel.*

The Apostle having stated the cause of the heaviness of heart he suffered on account of the Jews, knowing as he did that they would not accept the Saviour, and that the destiny of their inheritance of the curses was before them, sees that it is needful to explain that their rejection of Christ would not destroy Scripture. Then it becomes necessary to ask, Unto whom does he see fit to render the explanation? To the Jews themselves? Certainly not. He is not addressing them, only referring to them. He is writing to the representatives of the ten tribes, specially addressing them, the very people he had described in the previous chapter, whom he told that God had "conformed to

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the image of His Son." God has never yet conformed the Jews to the will of Christ. It would be false to assert such a statement; neither has He made them the first-born among many nations. Only the ten tribes were predestinated for this exalted honour; and if the British are not identical with lost Israel, then there must be some other nation somewhere more distinguished than our own, occupying the place of the first-born among all the nations, a proposition too ridiculous to entertain. Then we must remember that this House of Israel was "called" of God, "whom He did predestinate, them He also called." This was said to them after they were captive, "O, Israel, fear not, for I have redeemed thee. I have CALLED thee by thy name; thou art mine." It cannot be said as yet that the Jews are the called of God, neither have they been "justified," and most certainly they have not been "glorified." Their own history, patent before the entire world, testifies that to this day they go through the most dire calamities and endure the most fearful ignominy of all the nationalities upon earth; therefore, it is too evident that the Apostle was not addressing them when he was speaking to the "called," "justified," and "glorified," but he was addressing that people unto whom it was declared, AFTER they were captive, "Thou, Israel, my servant, I have chosen thee, and NOT cast thee away." "I will place salvation in Zion for Israel, my GLORY." Hence it became necessary for the Apostle to explain to these people of the ten tribes, that, though the Jews were Israelites, their kinsmen according to the flesh, and who would with them share in the glory covenants that will come to both houses upon their ultimate return to their land, yet because the Jews at that present time, would not accept the gospel, they were not to suppose on this account that the Word of God had taken none effect, because, in other words, this gospel of glad tidings was not intended for them, but was intended for "all Israel," for they (the Jews) were not "all Israel," though they were "of Israel."

We have again and again had to insist that the "all" used so often in the term "all Israel," is not to be accepted in the adjective sense, as including the whole number of the tribes, or the entire body of Israelites, and have given a number of Scriptural illustrations, showing what incongruities and absurdities are oftentimes needlessly created when this term is so understood; for instance, we are distinctly told, after the revolt, that Jeroboam was made "king over all Israel" (1 Kings, xii. 20). Yet he only had ten whole tribes under him, including the tribe of Manasseh, which was a thirteenth tribe, and not actually one of the "ten tribes," because Manasseh was to be separate and independent from Ephraim or Israel. Then we are told that Reho-

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boam, who only had three tribes allied to his sceptre, yet had "all Israel" included in his kingdom (2 Chron. xi. 3). Therefore, it is evident that it is not only impossible, but nonsense, to accept the "all" in the adjective sense, because Jeroboam could not be king *in this sense* over "all Israel," if Rehoboam was king over three tribes, and Rehoboam could not *in this sense* be king over "all Israel," if Jeroboam was king over ten tribes. A very large number of illustrations upon this point could be given.* The term "all Israel" is synonymous with "the House of Israel wholly," or "the whole House of Israel," and is only used to distinguish the House of Israel, or the ten tribes, from the House of Judah, the two tribes, as in the case of the word going through the Prophet Ezekiel, emphatically a prophet of Judah, saying, "Son of man, thy brethren, the men of thy kindred, all the House of Israel wholly, they unto whom the inhabitants of Jerusalem have said (*i.e.*, the Jews), Get you far from the Lord, unto us is this land given in possession (Ezek. xi. 15). This is just what Judah did say to Israel, thus the prophet distinguishes the "all the House of Israel wholly" from the House of Judah, so that this term could not include the twelve tribes, the prophet telling "all Israel" that the Lord would, during their days of captivity, be to them "a little sanctuary in the countries where they shall come," a statement which would be untrue if it were meant to apply to the Jews, because their experience in all countries have been the very reverse of this. They have been compelled to serve false gods in the agonies of the bitterest distress, the Lord not being their helper or sanctuary. So that, again, it is evident that "all Israel" is not intended to apply to Judah. This is, moreover, confirmed by the fact that when David took the war census "all Israel were a thousand thousand and an hundred thousand men," while Judah was four hundred three score and ten thousand (1 Chron. xxi. 5). So that, if "all Israel" were taken to comprise all the tribes, how was it that Judah was not included, but was separately accounted for? and even then "Levi and Benjamin counted he not among them." So that it is evident, though very many of our ministers do not, that the Apostle Paul full well understood the meaning of the term "all Israel," and only intended to convey to the ten tribes to whom he was speaking that they only were meant by "all Israel," whereas the Jews were only "of Israel"—that the gospel was sent to them, and they had received it, therefore it had taken its proper effect—that it was not intended for the Jews, and consequently they had not received it, but they were not on this account to suppose that it

* Several are given in Flashes of Light, p. 95, and in Oxford Wrong, p. 180.

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had taken none effect. It was only another way of substantiating the words of Jesus, who told the Jews that they believed not "because ye are not of my sheep"; then He told them, "My sheep" (alluding to the ten tribes, or all Israel) "hear my voice, and I know them, and they follow me."

(To be Continued.)

THE QUEEN'S SPEECH.

THE plain truth had better be spoken. We have not a seat in Her Majesty's Government, neither do we aspire to so illustrious a distinction, but there can be no harm, if for ten minutes we suppose that we had, and that at the time when the Right Hon. Benjamin Disraeli was introducing to our notice "The Queen's Speech." We become guilty of the supposition just by way of showing how invaluable a knowledge of our Identity with Lost Israel would be, even in such a time as this.

We suppose Mr. Disraeli begins to read the first clause.

"My Lords and Gentlemen,—I recur to your advice at the earliest period permitted by the arrangements consequent on the retirement of the late administration."

We suppose most of the Cabinet Ministers said yes, that clause will do; but the Editor of *Life from the Dead,* says yes; but to be truthful they did not retire, they were sent adrift by the country; it is one thing to resign a situation, but quite another thing to be dismissed.

"My relations with all foreign powers continue to be most friendly. I shall not fail to exercise the influence arising from these cordial relations for the maintenance of European peace, and the faithful observance of international obligations."

The Editor *L. D.* I really must object to this. It carries more than can be properly contracted for; this is the time for the Identity of Lost Israel, and God declares that the time of the Identity shall be contemporaneous with continental warfare, therefore you can have no influence to *maintain* European peace. The Bible being true, warfare across the water must ensue, and we all know they are now making preparations for it; in a short time international obligations will be at an end, therefore the clause says by far too much.

"The marriage of my son the Duke of Edinburgh with the Grand Duchess Marie Alexandrovna of Russia, is at once a source of happiness to myself and a pledge of friendship between two great empires."

The Editor says he very strongly objects to it. He considers

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this marriage the most unfortunate of all that have taken place from this Royal House of King David, and the event is simply impossible to become "a pledge of friendship between the two empires," because the British nation being identical with Israel, and Russia representing the King of the North, it inevitably follows in a course of years—if the Bible be true, that Russia is bound, by the fixed decree of God, to make war against our kingdom and colonies, no influence of man, no earthly power could ever avert this calamity. Therefore we have allied our sailor prince to a power that must become our enemy, and this cannot be a source of happiness, neither does it embody a pledge of friendship. Surely some strange mishap must occur to break the influence this marriage has contracted. It cannot be an event to be congratulated upon.

"The war with the King of Ashantee has terminated in the capture and destruction of his capital, and in negotiations which, I trust, may lead to a more satisfactory condition of affairs than has hitherto prevailed on the West Coast of Africa."

The Editor *L. D.* says, he has no objection to this clause. He accepts it as another testimony to the truth of Scripture, which declares of us Israelites that the descendants 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." Micah v. 8. So that Sir Garnet Wolseley has given another illustration of this Scripture, not uniformly illustrated by any other nation upon earth. And as to the West Coast, the only satisfactory conclusion of affairs will be for us to take the entire supervision of the country from west to east. We want new spheres for colonising. Now is the time to acquire new possessions. Never mind the unhealthiness of the country. God gives the mission to Israel to "subdue the earth," and we have enterprise to do it, within 100 years from now; we Israelites will be three hundred millions strong, and what should we do without more colonies. Not only make a new colony here, but repair the error of the late Government, and accept the Fiji Islands, the Sandwich Islands, and even negotiate for the possessions the Dutch are willing to cede to us.

"The courage, discipline, and endurance displayed by my forces, both of the land and sea service, together with the energy and skill evinced in the conduct of the expedition, have brilliantly maintained, under the most trying circumstances, the traditionary reputation of the British arms."

The Editor says he willingly accepts this clause. It is another

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verification of Scripture, another credential to our identity with Israel. Captain Glover has been before us, as the *Rainbow*, to remind us of our possession of God's promise, "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." Before Captain Glover left England I said that this must be the result. But why, Mr. Disraeli, use that expressive term "traditionary reputation?" According to a popular acceptation, we are Gentiles, and are credited with being a modern nation. If so, we can have no "traditional reputation." Therefore your term would be erroneous; but I have always given you credit for seeing truths that are not generally known, and being a man destined by God to lead us to glory. Therefore you must have been led to select this phrase from an instinctive knowledge of our glorious ancestry, by which most surely we do inherit traditions of the most ancient kind. Truly you might have used a more decided term, and have said PROPHETICAL REPUTATION.

"I deeply regret that the drought of last summer has affected the most populous provinces of my Indian empire, and has produced extreme scarcity, in some parts amounting to actual famine, over an area inhabited by many millions. I have directed the Governor-General of India to spare no cost in endeavouring to mitigate this terrible calamity."

Properly this matter calls for regret, yet surely the present Government have the ability and means to cope with the calamity. It is singular to observe that our two famines—Southern Irish and this Indian—affect two peoples destined by the fixed decree of God to die out before the presence of our people, and that in both cases a material decrease has already been effected.

"Gentlemen of the House of Commons,—The estimates for the expenditure of the coming financial year will be forthwith submitted to you."

Of course money is no object to us. The last Russian loan was subscribed for ten times above the amount asked for, by our own people, so that surely we can do all that is requisite for the estimates.

The remainder of the Speech, applying to the internal institutions of the country, need not be followed up.

THE TWENTY-EIGHTH COMING GLORY.

IN the course of the facetious article in the *Saturday Review* on the "Prophet Hine," it was suggested that to the *twenty-seven* "coming glories" there should be added *one* more, that of *acclima-*

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tization. To this Mr. Hine replies that "the accessories of the land are not now what God promises they shall be at the return of Israel and Judah." Taken in connection with this assertion, the recent weather at Jerusalem must, to say the least, appear remarkable, as showing how soon the necessary change may be wrought. Certainly, Messrs. Cook and Son have not proved very successful Joshua's this season, and their winter tourists appear very unpropitious swallows, as appears from Mr. Maudsley's letter to the *Times*, there having been altogether *five falls of snow, severe thunderstorms,* and even an *earthquake* of considerable shock.

The *first snow storm* fell Jan. 11th. There was a splendid effect at sunrise, about 7 A.M., across the valley of the Jordan and Dead Sea, reflected from dense clouds, which proved to be a heavy snow storm, and Jerusalem was covered, the Mount of Olives, the tops of the mountains of Moab, and even the valleys round about Jerusalem. On the 12th, 13th, and 17th there was rain and wind; on Friday, 23rd a storm of hail and heavy rain mixed; the hail was large and remained on the ground all the next day. From 24th to 28th was a succession of rain and storms of wind. The *second snow storm* fell Sunday, February 1st, and the sacred city was again covered with 6 to 8 inches of snow, and on the five following days there were successions of heavy rains and storms of wind. On Saturday there was lightning and thunder all night, and, although in many places the snow had remained all the week, on Sunday, Feb. 8th, there was a *third snow storm,* which covered everything again. The night was dreadful, with a howling storm of wind. All this was a terrible visitation for the poor inhabitants in their nearly nude state, and walking was really dangerous. On Monday, however, the snow thawed rapidly, and the water, running in streams, was often stopped by the ruins that had fallen. Mr. M. counted 18 ruins that day. In the night there was a sharp frost. On 15th another storm of wind, hail, and rain arose, resulting in 15 fresh ruins, and on the following day, sleet. Towards the close of the month rain and sleet fell for four days in succession, and on Monday, March 2nd, between 1 and 2 p.m., there was an *earthquake,* one shock of which was so severe that it woke the *Times'* correspondent in his bed. On the 5th and 6th there were heavy rains, almost without intermission, and the 8th was a bitterly cold day, with storms and winds; the 15th, 16th, and 17th were also marked by very cold and tempestuous weather; and on Wednesday, 18th, a *fourth snow storm* fell. The night had been a terrible one with thunder and lightning, and in the morning the snow lay 6 inches deep all over, besides where it had drifted in places from 2 feet to 2 feet 6 inches. The snow continued to

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fall all that and the next day, and on Friday the mountain tops —Zion, Moriah, Olives, and Moab in the distance, were all covered. According to a telegram received from Messrs. Cook and Son, the bad weather had not abated on April 6th, the diligence road between Beyrout and Damascus being still blocked up with snow, and the ordinary route to Baalbec being inaccessible. The weather at Jerusalem had been stormy, and a *fifth fall of snow* occurred.

Mr. Maudsley wishes to know how the sect called *Naturalists* account for this visitation by natural causes, and suggests that if ever a book should be written of the sieges of Jerusalem, the snow siege of 1874 ought to be recorded. He further adds that the number of houses that have fallen would hardly be believed, and ruins were occurring daily.

This meteorological extract, though somewhat lengthy, I have thought well to make, as affording a well-timed rebuke to the writer in the *Saturday Review*, being sent, too, no doubt, as it is, to serve some great purpose of Him who "worketh all things according to the counsel of His own will." What, then, is this purpose? It seems to be twofold—first as a rebuke to the cavil of the *Saturday Review;* secondly, to remind the present Gentile tenants of the Holy City that their time of expulsion is at hand, and that ere long it must be prepared for the reception of Israel. It is, to say the least, a singular coincidence that at the very time the profane scoffer was preparing his facetious article to ridicule (for he could do no more) the theory of our identifications as Israel, and future restoration to the Promised Land in respect of unsuitability of climate—at that very time the weather was much more severe and bracing there than it has been here; suggesting to the mind of every thoughtful person that He who has created the chemical properties of the atmosphere can, at His almighty Word, dispose of their agency in whatever way He pleases, showing at the same time how soon the climate of the Holy Land can be changed into an atmosphere as salubrious to Israel as that we now enjoy in the Isles.

But if the late exceptional weather in the Holy Land be a reply to the rationalistic scoffer, it seems also sent as a warning of the close of the existing order of things, and the ejection of the present occupiers of the sacred soil. What devastation those mighty storms have caused—almost laying Jerusalem in a heap of ruins! Moreover, the earthquake which was felt may be a warning of the coming of that great day of wonders, when the whole of the surrounding country by the Dead Sea will, according to Zechariah (xiv. 10), be lifted up, and the Mount of Olives cleaved asunder, in preparation for the reception of an restored Israel and Judah. Until our God Himself leads the way, and

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prepares the land for our habitation, it is our duty to wait in faith, in order that when the time comes we may "stand still and see the salvation of God."

E. F. JACKSON.

Blyth, April 10th, 1874.

CAINITE, SETHITE, AND ATHEISTIC WEIGHTS AND MEASURES IN HISTORY.

By PIAZZI SMYTH, *Astronomer Royal for Scotland.*

NOTWITHSTANDING the innumerable varieties of weights and measures in modern and medieval times, they may yet be mostly traced up, through earlier ages, to two or three original kinds only; but kinds endued with the most opposite and antagonistic ideas, even to the extent of implicating with evil, or leading to good, all those men who had fully adopted (or still may adopt) either the one or the other.

During the prevalence of the multitudinous confusion of the dark ages, these noteworthy features in early metrological (*i.e.*, weights and measures) history of the world, appear to have been forgotten or overlaid. But in this our own epoch when, one after another, local varieties of medieval times are dying out; when, in place of 300 kinds in use during the last century, it was reported at the Paris Exhibition in 1867 that only eight could then be discovered or proved to actively exist; and even some of *them* are now perished or have been abolished since then,—it is plain that one cause of the medieval cloud of obscurity is being removed from the subject of metrology. Which subject is therefore in the present day, before our very eyes, rapidly returning to something like its original state of simplicity as to numbers of kinds; and with that reduction of number, the inevitable opposition influence of the few which are left outstanding are coming to be appreciated once again.

Not that the very same standards as of old, or only those, are now returning exactly to the same conflict they had before; for, with the passage of long intervals of time, both the standards and the very grounds and reasons of conflict are themselves undergoing something of change. Much indeed of what there was of evil in the hearts of men in the very early days—that is of Cain, of Ham, and of Pharaoh—still exists, or is reproduced perhaps in every generation; but there has been much undoubted development also going on since those earlier times in the powers both for good and for evil of civilised man; much expansion of some of his faculties by education, some improvement happily

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from the precepts of the Christian religion; a large increase in man's own peculiar inventions (which are not always for the best), and an immense elevation (whether justifiable or not) in the aim and ambition whereto he is now working. While there are also, through all these years, God's own purposes with regard to the human race ripening fast.

Hence, though nothing of old will have existed in vain, or will fail to have its representatives to some extent in the last day, yet precise and perfect repetition of early history in what is now coming on, there will certainly not be. Our purpose, however, here, being not with *à priori* principles, or verbal speculations only, but chiefly with actual facts either going on around us, or still to be traced and capable of distinct proof, I will come to some of these at once.

MODERN CAINITE TESTIMONY TO ANCIENT CAINITE WISDOM.

At the last meeting of the British Association for the advancement of Science, held at Bradford, in the course of a lecture on the mathematical theory of molecules, the learned lecturer rather needlessly, and as it turned out in large part erroneously, introduced a laudatory reference to the ancient profane Egyptian cubit, and its correlation with the cubits or standard measures of length of some other heathen lands. The reference was made, however, with such skill and plausibility, that on the conclusion of the discourse a vote of thanks was proposed to the lecturer, not only for the mathematics of the molecules (which were certainly explained in the most masterly manner), but also for the aid which had been given by him that evening to the cause of revealed religion, and towards enabling it to walk in these latter days in friendly company and useful co-operation with modern science.

The lecturer must have smiled inwardly as well as outwardly on receiving that ovation. But his heart, and his acute understanding also, did not succeed in inducing him either honestly to confess that he had said nothing at all for or about revelation (though he might easily have done so); or remind him, when there was still time to make up for the fault or the omission, that he might just as well, or rather much better, have referred for his then lecture purposes to the sacred cubit both of revelation and of the descendants of Seth; and have thereby salutarily reminded many of his hearers that there is such a standard still existing in the world, still carefully and exactly preserved from the earliest ages, and having within itself infinitely higher qualities than, as well as totally opposite characteristics to, the profane Egyptian cubit standard which he did mention, and with set intent to honour.

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He had, in fact, rather gone out of his way in order to perpetuate and ennoble in this latter day, and in a learned atmosphere, both the greatest national community, and the chief metrological standard of the Cainites of old—not a few of whose spiritual successors might have been present in that purely human scientific association: an association great, wealthy, and glorious in worldly renown; and where, though the name of the God of Revelation may seldom or never be heard, and indeed is systematically kept out, there may be plenty of papers on the false gods, and false theogonies of every human devised and degrading system of religion that ever existed under the sun; but introduced there as being *so* interesting, and so important in furnishing data for building up a new branch of natural philosophy, to be called by its promoters "the *science* of religion."

THE ANCIENT CAINITE LEAGUE OR "BUND" OF NATIONS.

Now the Cambridge Professor, as I have said, had unhappily elected to hold up, before that British Association of modern scientists, for his best example of a long-lived, well-cared for, ancient standard of linear measure, a cubit of the idolatrous Egyptians (though he kept their idolatry out of view); and he spoke also of the remarkable banding together which there evidently must have been among the chief nations of antiquity, when we find a standard measure of the same length as that one, both in vogue, and even established as supreme, with each and every one of those several great and otherwise distinct nations. It implied, he considered, that metrology had been much more respected and far better understood, both as a science and an object of government in those primeval times, than through all our medieval history up to a very few years ago; and that examples of that ancient standard must have been carried about by metrical commissioners of the day from country to country for instruction, for comparison, for regulation; and to ensure that every king, and government, and people, were holding fast in steadfastness and accuracy to their primeval, ancestral, and very peculiar covenant together in metrology.

This account was in so far very correct, opening up to our view a new chapter in the history of the ancient world, never touched on yet by our ordinary literary historians; and it only remains to us, in order to complete the prospect, to ascertain the precise length of the standard of linear measure which was so carried about from nation to nation, and what were the nations or countries which adopted and followed it.

THE CAINITE STANDARD DEFINED BY LENGTH ALONE.

The said standard is indeed prominently and very generally

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in modern society alluded to as "the cubit." But that mere name, or word, and comparatively very modern word too, if used by itself is no correct definition; for there are many varieties of cubit; and the word alone erroneously leads many persons to imagine, from its simple derivation in Latin, that the length of the really far more ancient, and very pre-Latin standard to which it is applied in this Cainite instance, must have been that of the elbow portion, or forepart of the arm, say 18 English inches nearly. That too was no doubt the length, within the fraction of an inch, of the later cubits of the Greeks and Romans, during such times as they chiefly flourished. But those ages were late in the history of man, say from 1200 B.C. to 300 A.D.; and, though bad enough morally and religiously, were yet of a very different caste in their badness from the actual rebellions in the spirit of Cain in previous times when man first chose wilfully to break away from Divine rule, and then commenced to follow after his own inventions. That earlier period then, which it is our first object to get at, is rather represented by the years from 2700 B.C. (or immediately after the Flood, whatever chronology for that miraculous event be employed), to 1200 B.C., with considerable overlappings here and there of the next following ages; and was characterised by an absolutely different length of standard to the mere elbow stick of the Greeks; viz., by one equal to twenty inches and seven-tenths of an inch, modern English measure.

Now it was this longer and older standard of 20·7 inches which the Cambridge Professor held up, to the admiration of the British Association, at Bradford; though in a form which led him to call it "The Royal Cubit of the Temple of Karnak." A sounding title, but quite adventitious, and coined only the other day. Chiefly, too, because in the British Museum there is a well-preserved measuring rod, which was recently found on pulling down an old temple at Karnak, near Thebes, in Egypt; and which rod is a double Egyptian cubit, that is 41·4, in place of 20·7 inches long; just as when one of our workmen has the English foot in his pocket, in the form of a *two*-foot rule. That old two cubit example moreover, thus accidentally discovered by modern men, was merely a working measure of some ancient mason; and had been just as accidentally lost by him, dropped apparently down a crack in one of the Pylon towers, at the building of that temple.

That one example, therefore, taken by itself, would not be very important in helping us to determine the precise length of the standard formerly belonging to the Egyptian government, though, on being divided by 2, it is not very far out; but it is by no means the only one that has been used for that purpose. It is, indeed, rather upon a general study of all the known

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examples, and also on a comparison of ancient buildings still existing in Egypt, that modern Egyptologists have been enabled in this branch of archæological research to be so exceedingly certain as they now are, that that most ancient and largely prehistoric standard of linear measure, the Egyptian cubit, whether in its single or double form, and used, as a matter of course, both at the building of the temple of Karnak, and at the laying off the proportions of all its idol statues,—was certainly not either longer or shorter by a tenth of an inch than 20·7 English inches; nay, it was even probably confined within limits of a hundredth or two of an inch either way, from that mean quantity.

This uniformity in all the examples arose, not only from the marvellous practical skill of the Egyptian workmen of that day, but from the correctness of their country's cubit being an affair of *religion* throughout Egypt. Their immense establishment of priests looked very closely after it; and no man who could not solemnly protest on his death-bed, according to a prescribed formula, that "he had not shortened the cubit," was considered safe for entering the Mizraite heaven after death.

THE EGYPTIAN OF THE SAME LENGTH AS THE BABYLONIAN STANDARD.

But there is no proof that this Egyptian cubit of 20·7 inches in length, though too it was Egypt's only medieval and primeval standard, was invented in that land. On the contrary, when a standard measure of apparently exactly the same length is found at precisely the same period of the world's history, dominating over the other great and also ancient monarchies of the Eastern world—especially those occupying the Mesopotamian country—it would seem that rather from Babel, as a point of origin and centre of distribution, than from Egypt, that one and very peculiar length descended to the Chaldeans, Ninevites, Babylonians, Persians, Phœnicians, and all those early historic peoples, chiefly known as Asiatics (the Hebrews alone excepted), as well as to the Egyptians; and, whatever the international methods for ensuring accuracy among those profane nations were, the constant length of their Asiatico-Egyptian cubit, equal to 20·7 of our inches, was well kept up.

Yet those nations otherwise saw little of each other, except their faces in battle. Egypt particularly held all the others impure; sometimes made expeditions against them; but after various defeats from Babylon was at length conquered by its detested foes, the Persians. Under their strong hands Egypt changed its kings, its language and forms of government, much of its religion, its everything, indeed, *except* the standard mea-

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sure of length of the country; for the Persian and Babylonian standards were already the *same* as the Egyptian.

BOTH EGYPTIANS AND BABYLONIANS WERE DETERMINED CAINITES.

Now how, or why, came this international uniformity about originally?

And the answer can only be, especially when we find so decidedly in Egypt, that the cubit was an affair of religion; and that that Egyptian religion was characterised, through all the superficial changes that it went through in history as to the mere number or supposed attributes of its false gods, by a deep, dark, underlying stratum of the most thorough-going Cainitism (*i. e.* assertions of self-righteousness, denial of having ever committed even the smallest sin, and therefore having no need of a Divine Saviour and his vicarious atonement)—the answer I repeat can only be, that it was the common Cainite foundation transfusing and saturating those other and various Asiatic idolatries also, which led their votaries to make so much use of, and place so much trust in, one and the same standard of length as the Egyptians.

They were Cainites all those nations, and held to that standard, because, while they were Cainite, and desired to strengthen themselves and each other in that holding against a Spiritual Great One, whom they had made their enemy, and knew to be stronger than any of them—they believed, in those early days, that that standard had been traditionally handed down through the Flood from Cain; and that nothing else could express or remind them of their Cainitism so frequently and so effectually, as to bind themselves always to speak of the size of everything in the heavens above or the earth beneath, which they had to do with in their daily avocations, in terms of the rod of Cain.

Its use too lasted on amongst remnants of those Cainite nations for many centuries after our typical date of their chief fall, viz.: 1200 B.C.; and either accident or destiny has preserved some examples of the standard so well, that even in the present age of the world we may ascertain with extreme precision what length the grand Cainite measure of old was, by merely going down to the British Museum, and measuring either Egyptian, or Babylonian, or Ninevite relics and sculptures; when, if not exactly, yet at least as closely as a number of English foot-rules will give out under similar examination, 12 British inches—so will those Cainite standards of different nations give out 20·7 of the same inches.

Why the general Cainite standard was of the 20·7 inch length, no one knows; but in that it was of that length, it was a most glaring departure, visible to all men, from the 25 inch length of

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the Sethite or Hebrew standard, of which we shall have more to say presently.

THE SEMI-CAINITE OR GREEK AND ROMAN STANDARDS.

The true Cainite standard, then, was smaller than the sacred standard of Revelation; and a still further departure from that, and in the same direction as the Cainite, was the dominant standard of the later of the chief Gentile nations of the ancient world—viz., Greeks and Romans in the second 1500 years of the earth's post-diluvial history, or from 1200 B.C. to 300 A.D. nearly.

There was no gradual alteration, or change of one of these standards into the other, either at or about 1200 B.C., or, indeed, at any other time. They were always, and they are still, absolutely different measures of length, implying different ideas, as they were also introduced by a certainly most different people; and it was only when that people at last appeared on the stage of time that the world, and more especially Egypt, the earliest civilized country, became acquainted with that people and their new standard of length.* The siege of Troy was where the partisans of the old and new Cainite standards first signally met; and as the Greeks were there the victors, their standard rose in favour with the world, as did also their idea of religion.

Now, what was the chief element in such religious idea of the Greeks?

Well, though distinctive enough, and strongly marked, it was not characterised by such direct Cainite opposition to the God of Revelation as the previous Asiatic and Egyptian creeds. Men were Cainite still, but the principle took a different form; and, revelling in the idea that there were to be no more Floods, and holding, in the long interval which had then occurred without such another supernatural visitation, that man was now established as his own master,—each new nation became touched with a bad ambition to distinguish itself in inventing æsthetically beautiful idolatries; or trying their hands at "theotechny," *i.e.*, the making or manufacturing—either out of their own fancies altogether, or these assisted by dim traditions of Revelation (for man seldom or never invents anything entirely new)—whole

* There has been a most persevering and yet wholly mistaken attempt in the last few years by a general officer, R.E., lately aided and abetted by the Royal Society of London, to try to make out that the Egyptians used this shorter as well as their longer 20·7 inch standard from the earliest times. But as I have specially exposed that mistake both to the Society and the world, my readers need not be burdened with its re-discussion here, especially when the researches of our greatest Egyptologist, Sir Gardner Wilkinson, are emphatic for the ancient Egyptians having only had one cubit length in vogue amongst them, and that one = 20·7 British inches.

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systems of gods and goddesses with demi-gods and heroes more or less divine.

Theotechny, then—a most seducing sin and an absolutely forbidden art for men to indulge in, and thereby lead captive the souls of men—became the prevailing feature of the classic period of the earth, or of the reigns of Greece and Rome, of Homer and Hesiod, Ennius and Virgil; and its standard of length, by which it both separated itself from the former profane religionists, and visibly diverged still further from the truth of Revelation, was its own cubit, equal to 18·24 British inches in length.

Long, we all know, did these nations rule and tyrannise over the world; but with the decay, first of Greece, and then at length of the colossal Roman empire—beginning to be sapped in its strength on or about 300 A.D., and then hastening to its fall—the material rule of the 18·24 inch cubit, as well as the spiritual domination over millions of human souls, possessed so long by all the obscene rout of gods and goddesses of Olympus, whether under Greek or Latin names, came to a rather sudden termination.

THE CHRISTIAN RELIGION ARISES, AND A NEW PHASE COMES OVER WEIGHTS AND MEASURES.

A new religion thereupon arose, as we all know, to general notice, and by degrees to large acceptance—viz., the Christian religion according to the Dispensation of the First Coming, and as it still exists amongst us.

But this Christian religion, besides its other differences from the former religions of the world, brought in no new standard of weights and measures. It had, indeed, nothing to do with weights and measures at all, or with any affairs of human government, or commerce, or anything material. It was eminently a spiritual religion—a religion for the poor and oppressed, for the exemplification of such kingdom of God as there may be in each humble and contrite heart; for each follower, in so far, of the manner of the first appearance of our Lord in humility, and as a man of sorrows and acquainted with grief, as a man despised and afflicted of men—rather than a religion for the official government of large regions of the earth; though most of such human governments presently found practical advantages in professing to have become Christian.

But although no particular standard of weights or measures was ever introduced as an article of faith into the preaching of the Christian religion, from the times of our Lord and the Apostles down even to the present day, it was impossible that the Christian world, if over-ruled by the God of Revelation, should adopt that glaring ensign of Cainitism, the 20·7 inch

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cubit, though it had served so efficiently all the social needs and public and private purposes of the greatest monarchies of early times. Equally impossible was it that the rising Christian community should adopt the semi-Cainite 18·24 inch cubit, so inextricably bound up with the classic ages of *theotechny* and man's idolatrous devices.

And it did not.

Some standards of weight and measure, of course, the human society of the times must have; and those which next gained acceptance, and before which the other standards soon perished and came to an end, as a tale that is told, were found in the possession of those new peoples who inundated Europe from East to West in the latter days of the Roman Empire: Goths, Vandals, and Huns, as they were at first called; Saxons, Germans, and Scandinavians, as they called themselves; and long lost Israelites, as some of them are now beginning to be understood.

These new metrological examples of Gothic importation were not only different from their predecessors in the value of their units and standards, but also in the fact of their multitudinous numbers and varieties within certain limits of each other. How, too, could it well be otherwise, when the people bringing these standards of measure into Europe with them were but just escaped in small parties from starvation and oppression; from long wanderings in separate bands in the Eastern and Northern wilderness; from isolated positions of danger amongst many enemies; from ages of warfare and continued migration and turmoil. Under such circumstances, any original standard that they had once had among them could hardly but undergo sensible changes in its successive copies. Such variations, too, once begun, would go on growing, even after such nation, or tribe, or party had at length settled down in permanence on its' chosen or appointed spot in Western Europe; for there were neither schools nor colleges, nor government commissions in those dark ages to teach the care due to, or the science contained in, weights and measures; and then the Christian Church all that time took no cognizance of the subject. The new weights and measures of Europe, though so new as weights and measures, were yet far older than every Church establishment in Christendom. The first bishops and missionaries found them already existing; and finding also, on one side, that they were not the same things that had been used in the worship of idols by Pagan priests; and, on the other, that they themselves had no message from their Lord or the Apostles on any weights or measures, they wisely abstained from meddling with the subject, and the variations went on increasing both in number and scale.

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Hence the Christian period of the world, say from 300 A.D. to 1800 A.D., and later, has been eminently distinguished in metrology from the preceding ages, by being, not the age of any one new standard alone, but of a multitudinous variety, and, at last, of almost endless confusion of many standards. It has been, too, and unhappily, to a great extent is still, the age of all people's ignorance of, and consequent contempt for, almost everything metrological; an age in which, even by educated men and in latter times, weights and measures have been a constant block of stumbling, have ever been lamentably misunderstood and perverted, considered to belong to mere vulgar necessities, to trifles of the day and hour; born only to gross plebeian use, and sensual, material ends, as well as inevitably destined, from their supposed low and hap-hazard nature, to never-ending contradictions, changes, absurdities, and mystifications.

And yet there was more of supreme wisdom overruling all this apparent confusion, for good, than entered into all our modern philosophy of itself to predict or expect. The confusion was at least doing no spiritual harm, because it was based on a foundation totally different from, and, if it had been understood, radically opposed to, the Cainite, and semi-Cainite or theotechnic, metrologies of old; and then it was ordained to last but for a time, or until that day when the final Kingdom of all kingdoms, as revealed to Daniel, should be set up in the earth, with its own Omnipotent Ruler, and one universal standard for all mankind.

ATHEISM LAST APPEARS AND MAKES A STANDARD FOR ITSELF.

But that grand demonstration of the Providence of God, required to be preceded by the manifestation of the peculiar wickedness of men in modern times, and that general, as well as hideous, outcome of his free and self-willed latter-day inventions, *Atheism*. Forth, therefore sprang, at the end of the last century, and because the times of the restitution of all things are now drawing near,—forth sprang before the astonished world in blood and fire and vapour of smoke, the first French Revolution.

A scene positively new was that in the history of the world. For the Cainite Egyptians, sinners as they were in other respects, never denied the existence of God, or the truth of His chief revelations to the Shemite Patriarchs. They only knew too well that the God of Revelation did exist; the terrors of the Deluge were too near their times to permit any doubt on the matter; they believed and they trembled, at the same time that, out of a perverse and froward heart, they both hated Him and strove to keep up their rebellious courage by banding nation with nation

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in national league together against Him, so as to have all the chief numbers of the human race on their side.

Equally, too, the semi-Cainite Greeks and Romans never denied the existence of the one great God, and they involuntarily acknowledged the truth of the primeval traditions of the Messiah to come, by stealing them to their own ends; by converting and perverting them to their own theotechnic uses in building up their human systems of poetical gods, and deifying their own frail countrymen. Their's was, therefore, still, like the Egyptian, though with a difference, an age of acknowledging God, though not of loving and obeying Him; of worshipping gods, though they were false gods.

But the fell French Revolution began with totally denying the existence of God, declaring the Bible to be a lie, abolishing both the Christian religion, the Church's chronological era from Christ, and the Sabbatical week as well; and pronouncing man to be the owner and ruler of this world and of all that is therein by his own power of self-development and scientific education.

Such a system of man governing man on new principles, of course required its own weights and measures; and equally of course would have nothing to do with any single one of all the varieties which had been produced during the Christian age of the world. Indeed, too, the French Revolution, being more Cainite than Cain himself, could not think of following the lead even of the classical theotechnies with their diminutive 18·24 inch cubit,—but surged up at once beyond the greatest, and produced as the Revolution's metrological sceptre, or symbol of the rule of man over the earth without a God above him, a new and monster cubit, or a rod of 39·37 English inches in length, under the name of the Metre; on which, as a foundation, the whole system of the now much talked of French metrical weights and measures was made to depend.

And though France may have become much toned down during the last eighty years from the blasphemies of her First Revolution,—yet she cannot deny the circumstances under which her metre first sought the light; nor that the Communists now of every country hail it as a powerful instrument for beginning the destruction of all the cherished traditions of human society. To nothing too has she, France, been so steady, through all the phases of her many governments since 1796, as in trying to spread the net of the human-invented metrical system over all other nations as well as her own people. Neither has any other de-nationalizing movement of the present day been so successful.

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THE MODERN LEAGUE OR "BUND" OF NATIONS IN THE INTERESTS OF THE CUBIT OF ATHEISM.

One after another, all the Latin, and many of the Gothic descended nations of Europe, then the new republics of South America, then sundry countries eastward, have bowed to the Metre's yoke; have abolished their traditional and hereditary metrologies, and donned this new invention of Paris, until our own country is left almost alone in the world, true to its prehistoric possessions. But increasing efforts are made every year, by all the rest of the metrically confederated mankind, to induce or concuss both us and the two or three other still remaining recusants both to join the French metrical league, and render it penal in Great Britain for anyone to go on using any longer the national weights and measures which served our forefathers so long and so well, and were derived from an origin before all our known history.

Looking at this modern leaguing together of the most populous and opposite nations of the whole world under the metrological banner of the one Atheistic metre of the present day, we can hardly but recur in past history to the somewhat similar banding together which then took place amongst all the great nations of antiquity, though of diverse languages and regions, under the cubit banner of Cain—especially when that league was so much held up last autumn at Bradford to the admiration of the British Association for the Advancement of Science, by the Cambridge Professor elsewhere alluded to; he being, moreover, already a French metrical man in his chief scientific publications for the British people.

INDICATIONS OF COMING EVENTS.

But in that case, if the Cainite confederation was the first great beast which John in Patmos saw rise out of the symbolic sea, with all its heads and horns, and crowns and great authority (but a limited time only to live, and it has died accordingly), then the second beast which afterwards arose, and which wielded the power of the first beast, and caused the earth and those that dwell thereon to have regard to the first beast, and "doeth great wonders, so that he causeth fire to come down from heaven on the earth in the sight of men,"—this must be this second great confederation of nations, under a metrological banner as before, but now in an age both of Atheism and of the powers over the elements possessed by modern physical science. And an age, also, of incessant efforts to have all the commerce of the world reorganised from its foundation and carried on under the tariff of the French metre alone; for of that second beast we further read, that John saw with prophetic gaze that it would

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"cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hands or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

This, then, is the phase of history which is opening immediately before us. Twenty nations who have already abolished their hereditary weights and measures, and adopted in their place the metrical badge of Atheism, binding it firmly on their right hands and foreheads, are presently to meet in Paris and concert how they can complete the metrical conquest of the remainder of the human race. There France and Italy, Prussia and Austria, Bavaria, Spain, Portugal, Greece, and South America (forgetful of all their recent wars and animosities with each other), will combine their forces against Great Britain; for well they know that if she gives way, the whole world will be theirs. And well, too, do they also know that there are metrical traitors to help them within England's bounds already. Indeed, even the hands of the Government are not pure, for the late Secretary of State for India has given forth his *fiat* to introduce the metre into our Indian Empire; the Privy Council grants encouragement to School Boards throughout the country to indoctrinate British children with the French metrical system; and the late Premier, just when he should have been coming to the front with some grand, patriotic defence against this new, most insidious, most extensive and threatening combination of all foreign peoples and tongues against us, and against everything metrological descended of early time,—even the late Premier, I say, was found at that conjuncture to be elsewhere engaged on a new version of his praises of Homer's poems, and Homer's gods and goddesses of Olympus.

Had the British nation, therefore, been dependant for its safety on the wisdom or right-mindedness of its rulers alone, what could have prevented it going down into the metrical pitfall of sinners prepared for it "in the midst among the children of men, as with Pharoah and all his multitude, saith the Lord God" (Ezekiel xxxi. 16-18).

But the God of Revelation, whose overshadowing mercies to our people are infinite, had prepared for this modern danger even long ago. From the beginning of the world it was foreseen by Him, but was a trial of faith and principle which it was requisite for each of us to pass through in these latter days. It was even necessary to our education, so utterly had even our upper and best taught classes lost all appreciation of the noble amount of science and magnificent power of symbolisms both of the universe and of the Sethite principle of harmonious working with the Great Creator, which is possible, and ought, to be introduced into, or

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should be maintained in, weights and measures,—until these very scientific things were recently begun to be claimed for the French Atheistical metre, and were then proudly declared to be peculiar to it alone.

A fearful mistake, as we shall be obliged to prove!

Take our next and further discussion, however, on weights and measures, just as the philosophers please; and let it be, if they so will, on high scientific grounds—we shall find that the system which was laid up by the Sethites under Divine approval in their Great Pyramid (or stone monument in the land of Siriad, *i.e.*, Egypt) before all history, but yet with reference to these latter times,—that system, I say, will both show us, on strict examination, that the highest science is not to be found by going to the Atheistical modern metre; and that we, of this happy and favoured nation, have very little to alter in our national measures (our variety of the multitudinous but yet related standards of the Christian Dispensation hitherto), to reproduce that one original and basal system of them all, which is faultless; and which, though partly given into the keeping of Abraham in Palestine, and again to the Hebrews at Sinai, has never yet been published as a general method for all mankind, but is waiting its appointed time (which cannot be either delayed or hastened) to finally appear as such, under circumstances more glorious than the heart of man can conceive.

EVIDENCES OF EARLY MARITIME INTERCOURSE BETWEEN THE BRITISH ISLANDS AND PALESTINE.

Extracted by PROFESSOR TANNER, F.C.S.

THE various researches which have been carried out into the early history of the inhabitants of the British Islands, afford strong evidences that a series of immigrations took place from Palestine and Syria, between B.C. 800 and A.D. 100. It is, however, but a natural enquiry whether these researches receive collateral support, from the fact that, at the far distant dates named, the maritime intercourse was of such a character as to render such immigrations probable, or even possible. It is intended in this paper to furnish a series of extracts from well authenticated works which tend to throw light upon the enquiry. Of these works,—that published in 1828, by Rev. Samuel Rowe, M.A., of Crediton—being a history of the ancient and royal forest of Dartmoor—incidentally affords much valuable information; and they are the more valuable for our present purposes, because

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all were written prior to the question of the Israelitish origin of the people of this country being promulgated.

Rowe derives the original designation of our island with the learned Bochart, Sammes, and others, from two Phœnician words—Barat-anac, the land of tin, translated in after times by the Greeks, Cassiterides; since it is so far supported by historical evidence, as we learn from classical writers that the Phœnicians were the earliest traders upon record to the tin countries beyond the Pillars of Hercules, in the Hyperborean ocean. We learn from antiquity with what jealous vigilance they guarded the lucrative monopoly of the tin trade. The account of the Phœnician ship-master who ran his vessel aground to prevent his course being traced by a Roman galley, and his reimbursement by his grateful countrymen is well known. It is also recorded that the Greeks who had long been anxious to obtain a share in this traffic, were at last successful in their attempts to discover the Cassiterides, which became known to them B.C. 330. But Herodotus, more than a century before, whilst he confesses his ignorance of the precise situation of the Cassiterides, mentions tin, without any question, as the product of the extreme regions of Western Europe with which he was unacquainted. Tin was one of the commodities in the fairs of Tyre (B.C. 595), and was known to the Jews in the time when Isaiah prophesied (B.C. 760). If therefore tin was generally recognised by the common consent of antiquity as a product of the Cassiterides, and an import of the Phœnicians, we are carried back to the age of Homer, who mentions the metal as forming an ingredient in the manufacture of armour in those early ages of the world. Thus there can be no difficulty in admitting that a voyage from the Levant to Britain might have been accomplished at so remote a period as about one thousand years before the Christian era. The learned Heeron fixes the flourishing period of Tyre and the Phœnician States from 1000 to 332 B.C., nor does it seem without the bounds of probability to suppose that their enterprising navigators possessed, even in those early times, the means, as they doubtless had the desire, of extending their policy of foreign colonisation, even to the remote isles of Britain. A prominent feature in that policy was the forming of their mercantile settlements on islands and peninsulas. We know that they pushed their discoveries, by coasting Africa in a southern course, after passing the Pillars of Hercules. There does not therefore appear any sufficient reason for questioning the probability of their having (as early as the reign of David or Solomon) voyaged along the coasts of Spain and Gaul, until they reached the islands of Baratanac, the country of tin. Proofs of the presence of these enterprising navigators may be traced in the vestiges of

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their works, and in the remains of primitive mining operations which are still to be found in various parts of Dartmoor.

Since also points of resemblance have been observed between these monuments and such as are found in eastern countries, or are known to have existed there in the earliest ages, for purposes which are recorded, although they do not establish the hypothesis of the colonisation of Britain from the East, they certainly favour an opinion which is also countenanced by tradition, and which, no less than eight centuries ago, had assumed a shape sufficiently definite to be preserved in one of the most valuable documents of mediœval times—the Saxon Chronicle—which states that "the first inhabitants of this country were Britons, who, having come from Armenia, established themselves in the southern parts of Britain." And if there is any just foundation for the ingenious theories of the Rev. Vernon Harcourt, that the Albion of Aristotle (Britain) was one of the Isles of the Blessed, of antiquity, and that the celebrated Atlantis may be more reasonably sought for in the British Isles than elsewhere—then shall we conclude that there is more cause for believing that there existed a much earlier communication by sea between our islands and the eastern shores of the Mediterranean, than has been generally supposed, and that this may have partly arisen from the circumstance of the original colonisation of the British isles having taken place by a voyage through the Straits of Gibraltar.

Many particulars of great interest are preserved by Greek authors, respecting the ancient tin works of Devon and Cornwall; but although there can be no doubt that mining operations were carried on by the Romans, subsequently to those which had been successively undertaken in the times of the Phœnicians and Massilian Greeks; the information to be gathered from Latin authors on these interesting subjects is of limited extent and incidental character. The Romans seem not only to have engrossed the whole of the tin trade, but to have improved the mining system by various inventions and processes, which taught the Britons to apply to their domestic purposes a metal that had before been only useful to them as an article of commerce. Under the rule of the Norman conqueror, the mining works appear to have been chiefly in the hands of Jews, whose ancestors, it is supposed by Carew, and other authors, had been thus employed from the time of the Romans, downwards, having been brought hither as captives after the overthrow of Jerusalem, or else having found their way into these remote lands in consequence of the general dispersion which took place after that calamitous event.

Thus we find the peculiar mineral wealth of the south-west

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of England leading to the establishment of a very important traffic between this country and the seaports in and near Palestine from about the time of David and Solomon until early in the Christian era. There can be no doubt of the trade being highly lucrative, and that it induced many to enter upon it. It is, therefore, quite clear that so far as regards the means of access to the British Isles during this period, the route was not only possible but really familiar to the navigators of that portion of the Mediterranean Sea.

THE MEETING OF THE CELESTIALS.

A most magnificent and glorious sight this morning:—the Sun and Moon apparently saluting and kissing each other, with a Planet and a few Stars as *witnesses*. It appeared like a conversation.

The Sun rising in all his splendour, finds the Moon just retiring below the mountains, and salutes her as follows:—"Oh, glorious maiden, Queen of Night, useful and beautiful as thou art, thy reign over the *world* must *now* give place to a brighter and mightier orb than thyself; the world below us requires *me* to make *day*."

"Yes," says the modest *Moon*, "my light, although of subdued and of softening influence, and loved by the inhabitants of the world below, *must* give place to *your* Majesty's; and although I rule by night, the *day* is *thine*, for without *thee*, it would be *all* night, and no heat; the earth would not bring forth her increase, and all things on the earth would perish."

"Oh, modest maiden Moon, Queen of Night, you praise me and *my* powers, but thou art loved by the world below more than I am, because thou art love's emblem, and *causeth* love."

The Sun was still rising in greater splendour every moment, and the Moon being nearly extinguished, replied—"Adieu, mighty and glorious orb of day, we meet again next month; but that same Divine Being, the Almighty, the Infinite, that created both of us, and all other lights, will one day give *me* a brilliancy *equal* to *thine*."

The *Sun* will reply to the last remark "next month."

Highgate, 1*st Jan.*, 1874. An Old Sailor.

We are pleased to read the following paragraph in a newspaper:—The Queen has been pleased, through Sir Thomas Biddulph, K.C.B., to signify to the Rev. Robert Polwhele, vicar of Avenbury, her Majesty's gracious acceptance of his recent work, "The English the Descendants of the Ten Tribes," sent to her by the author.

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Correspondence.

In reference to a suggestion, made by Mr. W. T. Green, in No. 2 of this Journal, a number of friends have met for some weeks past at Kentish Town, holding preliminary meetings with the view of giving effect to the suggestion there made, and have resolved on organising themselves under the title of

"ISRAEL'S IDENTIFICATION ASSOCIATION,"

their great object being the Identification of the Lost Ten Tribes of Israel, the means to be employed being the holding of prayer meetings, public meetings, conferences, lectures, the circulation of books and papers bearing upon the subject, with the adoption of any other methods that might appear advisable from time to time. They have resolved—

"That all who are anxious about the Identification of Israel, whether male or female, shall be eligible as members of the association. Names to be proposed at one meeting and elected at the next, and that to each member should be given a card of membership.

"That all members shall be expected to pay an annual subscription of one shilling.

"That it be sought to form auxiliary associations in each postal district of the metropolis, and in every town and village of the United Kingdom.

"That the Secretary and two appointed representatives of each auxiliary shall be, *ex officio*, members of the central committee."

They have strong faith in the power of prayer, and recommend that a quarter of an hour should be set apart three times a day—morning, noon, and night—for this purpose, and ask that all friends of the Identification Cause would fall in with this arrangement, either at one or all of the times. They suggest that the times should be 8·15 A.M., 12·15 noon, and 9.15 P.M. As far as they are able to judge, these times appear the most suitable to numerous classes of the people. Should it be otherwise, friends would oblige by making suggestions to the Secretary. They earnestly desire to remind all Christians that it is not a choice but a command enforced upon them by the Saviour, "To give Him no rest until He make, till He establish Jerusalem a praise IN THE EARTH," and this can never be effected until after the Identity and Restoration of Israel with Judah.

Friends willing to aid in the formation of auxiliaries, or having any suggestions to make, are requested to communicate with Mr. W. T. Green, 86 Regina Road, Tollington Park, London, N.

New York, March 31, 1874.

MY DEAR MR. HINE,—Through the kindness of my friend, Mr. Joseph Wild, I have been permitted the privilege of perusing your most interesting and fascinating writings on the unfulfilled prophecies of the Bible; and while I have always dreaded to enter within the veil which seems purposely to have been thrown over some of the Holy Scriptures, and have felt in a measure that it were "tempting Providence" to pry into the mysteries of Holy Writ, yet I have (on carefully and prayerfully considering your works and words) felt my heart leap at the thought of the possibility (and now, to my mind, amounting nearly to a certainty) of my being an inheritor of those glorious blessings promised to God's children, not only in the spiritual but temporal and literal sense. Your pamphlets have awakened a fresh interest in my study of the Bible, and I read with so much more

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interest now than before, seeing so clearly the difference in the promises to the "children of Israel" and to the "Jews." I have an undefined idea (one which I cannot express in words) that there may be some connection between the "stone of destiny" and the "white stone" of the Book of the Revelation, ii. chap. and 17th verse, contained in one of the promises to "him that overcometh." Now that the question of the possibility of its being "literally true that there may be at this moment only a few sods and stones between us and the undeniable proofs that we are God's chosen people, and our sovereigns the inheritors of David's throne" (Anglo-Saxon Riddle, page 296), has been raised, I trust it may be answered by the opening of the sepulchre at Tara, and the thereby setting at rest any doubts which may exist. That God in His own good time will open the eyes of those who are blind, that He will bring light to those who sit in darkness, is my prayer, and that He may stir up the hearts of His faithful people to follow up the opportunities which are placed before them, and investigate everything that presents a possibility of further identifying the children of Israel, is my earnest desire. I feel so thankful to you, and to our Heavenly Father, that He has put it into your heart to bring these thoughts before the public, that I cannot withhold the expression of my gratitude. May God prosper you.—Your sincere friend and fellow-labourer,

FORBES TOWNSEND.

Blackheath, April 18, 1874.

DEAR SIR,—The subject of your interesting magazine is new to me, and it is with an awful fear of our responsibilities, if your theory be true, that I would wish to study it. It seems to me that the place held by St. George, the conqueror of the dragon, in all our great victories, from the times of the Crusades until A.D. 1614, ought to be taken into consideration. I know that the story of St. George is mere legend, or, perhaps, parable, and his figure only a symbol. But how comes it that our nation alone has been permitted to claim this symbol. The historians of the Crusades say that St. George appeared on a white horse—the colour of the horse of "the WORD of God" in the Revelation of St. John—to all the Crusaders of all Christian Nations at the Siege of Antioch. (See Migne's Patrologia, cxv. 176; William of Tyre, ix. 14, and the other chroniclers in that volume.) But the English alone adopted the cry which led our fathers in their victorious march through France. Now the dragon is the beast which personifies Egypt. (Ezek. xxix. 3-5)—"Pharoah, king of Egypt, that great dragon." It is, in other words, the power which would destroy and enslave Israel. St. George is the symbol of the power which would free those that are in bondage, as Israel was in its slavery to Egypt. Now, what power was most opposed to slavery? What power has spent millions to make negro slaves free? What power is now, as it were, combatting the dragon which steals its slaves from Africa, of which continent Egypt was the most important nation, and is turning so again under the Khedive? Then we should consider the promise in Psalm xci. 13, "The dragon shalt thou trample under foot." To what people is this "thou" spoken? If England be Israel, there was something really more significant than the mere artist's thought in the stamping of the conqueror of the dragon upon Britain's most valuable coin; and the restoration of St. George and the dragon upon our new sovereigns may be a sign, though but a slight one, of our coming identification. I think, however, that the Popish and legendary name of St. George should be given up, and something more allied to the truth be substituted.—Yours gratefully,

THOMAS HERNE COOKE.

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 7.

THE NATIONAL CHURCH OF ENGLAND.—No. 3.

TURNING TO THE EAST: AN IDENTITY.

THE National customs of our people must ever be respected. The traditions of so highly a civilized nation as our own, holding the leading position among the kingdoms, are too serious, and too pregnant with interest, to allow its people to overlook them, or treat them with levity; hence we desire to call to the front, for candid examination, that ancient Institution of the Established Church of Facing the East, always observed by our people in their national worship of the Almighty. We desire to observe that this custom has never yet been intelligently accounted for; and because our clergy have been unable to give a reasonable explanation of the origin of the practice, the Nonconforming section of our community have been led to speak of the custom with ridicule and scorn, regarding it as an act of superstition, and have been given to think themselves fully justified in openly violating the divine obligations which the origin of the custom (as will be seen) so clearly fastens upon us. We desire to approach this subject apart from bigotry. We have no anxiety to please any one section of the Christian Church in the way of pandering to their crotchets, regarding our mission to the Church of Christ as having a holier purpose than that. We are called to instruct the nation; hence we maintain that if it can be shown that our national custom of "turning to the East" has its origin in Scripture, being ordained and sanctioned by God, then the Dissenters immediately cease to be justified in its non-observance. Nevertheless, it must never be forgotten that God always deals with Israel in a national sense, and never through the narrow channels of a party; therefore, in our desire to give substantiating testimony to the truth of the Scriptures, by showing how interestingly Israel responds to the prophetical declara-

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tions invested in her, we shall have to study and regard her national customs, and not those existing in the different denominations, which of course could never be received as representing the sense and feeling of the nation.

It is needless to dwell upon the fact that in our Established Church we do worship the Almighty with our faces to the East, and also that we bury our dead with their feet to the East; as far as our worship is concerned, the only way in which the custom has been interfered with, has been by the introduction of galleries in our churches; but it must be remembered that galleries are a modern innovation, supposed to be necessary by the increase of the population, that originally churches were without galleries, as is really the case in the majority of churches of the present day, also our cathedrals, with the seats so arranged that the whole congregation face the East.

The reasons hitherto assigned for the custom have been many, the two principal ones have been that of the assertion that Christ in the Second Advent will appear from the East, and that God has one particular dwelling spot in the eastern firmament. The first reason is questionable, because China is far east to us, and it is certain that Christ at His coming will make Palestine the theatre of His glory, which is not far eastern China but central land; and as to the second, God is everywhere, and even if He had one particular location, our earth, supposed to be revolving on its axis, would render it impossible to look at the *same* spot one hour after another; therefore, both these reasons become unsatisfactory, yet the origin of the design must be accounted for, and this leads us to declare that it can be properly traced, and in doing so we are beautifully supplied with

ANOTHER IDENTITY

of our British Nation with the lost Ten Tribes of Israel.

When Israel were happy and comfortable in their land, long before they had launched into the deeper vortex of sin, before the revolt leading to the division of their kingdom, the culminating points that led to their ejection from the land by God, and their long continuance in exile, lasting to this day, long before all these series of mishaps, it was given to the wisdom of Solomon to foresee that they would happen, and that exile would be endured by his nation; hence he becomes inspired to draw up a deed of arrangement for the tribes, to be observed by them during the time of their captivity in a strange land. He pleads earnestly and mightily with the Almighty, some 280 years before the captivity took place, bringing forward quite a string of stipulations which he entreats God to accept, among which is one embodying our custom of TURNING TO THE EAST. Solomon

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said, "If they sin against thee (for there is no man which sinneth not), and thou be angry with them, and deliver them over before enemies, and they carry them away captives unto a land far off or near, (which is equivalent to saying, now that history has disclosed their final place of exile, whether it be Assyria 'near,' or the British Isles 'far off;') yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee, IN THE LAND OF THEIR CAPTIVITY, saying, We have sinned, we have done amiss, and have dealt wickedly. If they return to thee with all their heart, and with all their soul IN THE LAND OF THEIR CAPTIVITY . . . . and PRAY TOWARD THE LAND which thou gavest unto their fathers, and towards the city which thou hast chosen, and towards the house which I have built for thy name: then hear thou from the heavens from thy dwelling place, their prayer and their supplication, and maintain their cause, and forgive thy people which have sinned against thee. Now, my God, let, I beseech thee, thine eyes be open and thy ears be attent unto the prayer *I have made* in this place." See 2 Chron. vi. 36-42. 1 Kings viii. 46-53.

We all know God did hear this prayer, and condescended to accept and abide by its requests, hence is created a clear understanding between God and His people of Israel that if in their national supplications, when in the land of their exile, they would pray with their faces towards the Holy Land, He would hear, forgive, maintain, and be gracious to them. This is a clear arrangement accepted by the Almighty, by which it may be reasonably inferred that if this condition of turning in national prayer towards Palestine was not abided by, Israel would forfeit their right to Divine favour. It therefore becomes needful to take into consideration a few of the prophecies given to Israel after their captivity had taken place, with the view of showing they must have turned to the Lord in exile "with all their heart," &c., because it would follow, that if this great condition was complied with, the position of the face in prayer would also.

I find this said by the Prophet *after* Israel was captive. God speaking of them as "the redeemed of the Lord," giving them a promise that they should return to their land, then says to them, "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand. Thou art my people." Isa. li. 16. "In righteousness shalt thou be established." Isa. liv. 14. "Yet they seek me daily, and delight to know my ways, . . they take delight in approaching to God." Isa. lviii. 2. "Thou Israel my servant; I have chosen thee and not cast thee away: fear thou not for I am with thee: be not dismayed for I am thy God: I will strengthen thee: yea, I will help thee: yea I will, uphold thee with the right hand of my righteousness." Isa. xli.

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8-10. What makes these testimonies all the more valuable, they were issued to Israel after they were in captivity, but some 120 years before Judah ever went into captivity, and they are couched in such vigorous language, so plainly spoken, that with our knowledge of the present condition and surroundings of the Jews we know that they could not apply to them at all; literally it would amount to the destruction of the integrity of God's word, to insist upon applying these Scriptures to the Jews, because their well-known history runs counter to all these declarations. It would be the same as making God to promise and not fulfil, the most dangerous and fatal proposition that could be held—to wit, God has not put His words in their mouth; they are only a small people—say, 5,000,000 in all—and yet the bulk of them are infidels; nearly all the German Jews are infidels. We have the testimony of a German Rabbi, to the effect that the Rhine is not long enough, wide enough, or deep enough to hold all the infidels of his people. Of course this is an exaggerated view, but it is a testimony; most certainly they are not covered by God's hand, not established in righteousness; are cast away, have been everywhere dismayed, have not been strengthened, nor helped, but left to the avarice and cruelty of their enemies in all lands; therefore these passages can only apply to Israel in exile—apply to them now—so that we obtain clear evidence that Solomon's compact of praying in National prayer, with their faces towards Palestine, must, wherever Israel may be, be an abiding Institution with them; and this calls forth another consideration: Israel was to become a lost people—her name was to be taken away from her—she was not in exile to be known as God's nation (Hosea i. 9). She was afterwards to be known "by another name" (Isaiah lxv. 15). And as the time of their restoration arrives they are bid to endeavour "to call the former things into remembrance." "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Look to whom? Why, "look unto Abraham"—discover your ancestry—find out that you belong to the stock of Israel—that you had origin in Palestine—seek your identification. This, as many other Scriptures show, that Israel must now be lost to themselves, to their name, to a knowledge of their glorious promises; and yet even in this state of ignorance Solomon's compact of turning in prayer towards their land must be observed, otherwise God's treaty would be at fault; so that we are justly led to the conclusion, that Israel, though lost, would yet observe this condition, without being able to assign any intelligent reason for doing so. Wherever they are in exile, in whatever part of the world they may be located, they must be the exact opposite of the Jews—that is, not a small people, 5,000,000 strong, but a

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multitudinous people. If this were not so, God's word would be false (Hosea i. 10; Isaiah x. 22; Romans ix. 27). Hence it follows that a people in number comparable to "the sand of the sea," because it could not be counted, could never have become a lost people if they kept up the rite of nationally praying with their faces toward their land, knowing the reason why they did it, because by knowing they would immediately have known their origin and God's own great, grand design of willing them to be lost to themselves for a set time, for a sublime purpose would have been frustrated. It therefore follows that the people being lost, would observe the rite without being able to give any intelligent or satisfactory reason for doing so.

The next point in this Scripture, demanding inquiry, would be, In what direction would Israel have to look in order to comply with this condition—North, South, East, or West? And in order to ascertain this, we must again call upon Scripture to give its evidence. Thank God, Scripture is very plain upon this point. Nothing can be clearer that Israel "*in the land of their captivity*" must occupy an island position. All Israel's Scriptures are sent after them in the islands. "Let Israel give glory unto the Lord, and declare his praise in the islands" (Isaiah xlii. 12); "Listen, O isles, unto me;" "The isles shall wait for His law." They must be an island people, because when gathered for their return they are gathered in the islands; "Declare in the isles afar off, and say, He that scattered Israel will gather him." Then where is the location of these islands? Scripture is very plain upon this point. Israel is told "to glorify the Lord by the Urim and Thummim, even the name of the Lord God of Israel, in the isles of the Western Seas." We have plain proof that the Urim and Thummim was with Jeremiah in Ireland, and we have intelligent expectation that we shall shortly discover the Urim and Thummim at Tara in Ireland; if so, this verse, correctly rendered as above, will come out with remarkable force and beauty, because then nobody will doubt that we have been glorifying God by the Urim and Thummim in these very "isles of the Western Seas." "To the islands will he repay recompense, so shall they fear the name of the Lord from the *West*." "I will gather thee in the West," so that it is plain from Scripture that Israel's Islands must be to the West from Palestine, therefore if in these Isles of the West, they have in National prayer, to have their faces towards their land, they must, they could not help it, have their faces turned towards the East; for Palestine being to the East, it follows to do this, they must look eastward. Hence with the hundreds of undeniable proofs that we are Israel, we get these grand identities—that we have clear traces of the Urim and Thummim being in Ireland—that ours are the

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isles of the Western Seas—that we are an island nation, and they are "afar off" from Palestine—and that nationally we have the practice, though clumsily accounted for, of turning to the East, and thereby of turning our faces literally towards our land, in our worship of the Almighty. Israel must do this; we are doing it. This view very beautifully accounts for a custom that hitherto we have had no light upon. Without this explanation, the Dissenters would be fully justified in sneering at a custom for which no sufficient reason can be given, but with this explanation we get the Divine sanction for its origin. It becomes an ordained rite of the Almighty's; it is essentially a national compact He has made with our people; it springs from an arrangement to which He has attached sublime promises of aid, maintenance, deliverance, forgiveness, and the hearing of our prayers, all of which heaven-told blessedness, if the nation had followed the example of the Dissenters, by breaking through the observance of the rite, we might have forfeited. Hence an importance becomes attached to this subject; for how could we have the right to expect God to abide faithful to His engagements, if we chose to be faithless to His appointments? We cannot help thinking, that if this view of the question became fastened upon the mind of every true child of God—that, however much in the past they may have laughed at the custom, they would become inclined to laugh no more, but see that the very practice of turning to the East in prayer positively invested our prayers with a power—a strong prevailing power—to be heard; that is, not simply in the fact of turning to the East, but in the much stronger point of turning our faces towards our land, we would immediately touch a chord of sympathy that could not fail to prevail with God. However much Christians may have been wedded in the past to false and loose views of Church usages, we must remember that, as true Christians, if, with new light flooded upon us, we can see in the usages emblems of the bad and the false, even if they have been to us almost idols, points for hot contention, yet we must be willing to break the idols, give up the contentions, and cheerfully accept all arrangements known to have been appointed by God—that is, if it becomes manifest that God approves and wills that we should in prayer face our land, no man of God could possibly justify himself in slighting the practice.

God knows, and our readers know, that we have no sympathy with the Ritualists, and do not advocate the practice of turning to the East from their point of view, or yet by virtue of the explanation usually rendered by the Church of England; our heart alone enters fully into the matter, from the knowledge and

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assurance that we British people are identical with the lost nation of Israel, and it is only this view that can really give to the custom an importance.

Lest it might be objected that the argument advanced in this paper would only apply to the British Islands, and would fail if applied to our colonies, it will be enough to reply that the colonies are not the lands of our captivity. Israel's land of exile must be "The Isles of the Western Seas," and the custom could only be expected to apply to these islands. Our colonies were acquired after we had settled here, and become consolidated as "a Nation" (Jer. xxxi. 36). Lost Israel must have colonies, they are specially given to her, and have by their different positions to encircle the entire earth, the exact position occupied by our own colonies, and ours alone. But it is plain, that if we had built the churches in our colonies, to a plan that would have made the worshippers always face the land of Palestine, as the Jews do their Synagogues all over the world, then we should have been supplied with a clue to our origin, and could never have been lost, frustrating God's design; therefore it is right that the custom should only correctly prevail in our British Isles.

A MEDITATION.

THE House of Judah, or the two tribes of Judah and Levi, the Jews, who never have been lost in any period of time, possess among themselves a Chart of the world, specially arranged, so as to show the position of every land to Jerusalem, so that whenever they build a Synagogue in any part of the world, they always know the proper position of the erection to their land. They accept this arrangement as being enforced upon them by the Almighty, and rightly so, because with them, knowing as they do their history from the beginning—knowing that they belong to, though not yet allied with, the lost ten tribes—that though not in Israel's captivity, yet they are in their own captivity, therefore the same stipulation that binds Israel to an enforced custom would equally bind them. It would become to the Jews a wicked and a flagrant disobedience on their part against the Almighty, constituting a breaking of a covenant made on their behalf, if they did not in their Synagogue building have them erected so as to face their land, in order that this point in the prayer of Solomon might be carried out in its fullest integrity. Thank God they do this, because it invests the Bible with new life and beauty, when we can trace how the national customs of the Jews tally with the Scriptures binding upon them. We have had no greater power against the infamy of infidelity hitherto than that supplied by showing how closely

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the Jews have nationally corresponded to their prophecies. It has shut the mouth of many a man who was inclined to speak wickedly of his Lord; but, when we come forward as we are doing, to show how Israel in a manifold, yea, tenfold way, with beautiful and telling exactness, gives forth her response to prophecy, why, then, we do, indeed, create for God a second witness to the truth of his word. Judah has been His standing witness. Now, Israel comes forth as his overwhelming witness, which, when seen, cannot fail to inspire a confidence in God's Word in every soul. Truly, the Identification of Israel is a wonderful subject, because no other subject opens up so many of the pages of God's precious Book, throwing upon them a gladdening light, that heretofore have been invested with the gloom of uninterpreted darkness. Hence we are led to see that if it would be a shameful and rebellious sin on the part of Judah to neglect the arrangement of her worship with her face towards Jerusalem, surely when we come to see our identity with Israel, when we begin fairly to understand the reason of our unexplained national custom, it would become equally with us a cruel rebellion against our God and our Saviour who chose to place His Name in that Land He has given to us, were we nationally or individually to refuse, neglect, or become indifferent to this national custom, that God requires us to perpetuate in order that His covenant with Solomon may stand, that of turning to the East, or facing our land when we worship our God and Redeemer in our Churches and Houses of Prayer.

THE NATIONAL CHURCH OF ENGLAND.—No. 4.

The Opening Prayer of the Book of Common Prayer: an Identity.

In connection with the subject of turning to the East and Solomon's prayer, we have another very fine and remarkable identity supplied to us. Solomon made several supplications concerning the future of Israel before the Lord, always attaching the condition of Israel facing their land in prayer to each petition. It was always, if they took this attitude in prayer, and then confessed God's name and turned from their sin, would He forgive them. God did fully accept his prayer, and told Solomon, referring to Israel when in captivity, "If my people, which are called by my name, shall humble themselves and pray, and seek my face and turn from their wicked ways, then I will hear from heaven, and will forgive their sin, and will heal their land." Hence, we have already more than abundantly established the position of our identity and Israel; we have proved the fact that we have the national custom of praying

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with our faces toward the land; and now we have to take in connection with this custom the condition attached to it by the Lord, to humble ourselves, to confess our sins, and turn from our sins; and what do we find in the very opening part of the grand service of the Church of England? Why, that those very conditions are brought before our notice at the very onset, when, before anything else is said, we have read to us such passages as "When the wicked man turneth away from his wickedness that he hath committed," &c.—"I acknowledge my transgressions," &c.—"Hide Thy face from my sins," &c.—"I will arise and go to my father, and will say unto him: Father, I have sinned against heaven," &c. Then we are specially and appropriately enjoined "to acknowledge and confess our manifold sins and wickedness, with an humble, lowly, penitent, and obedient heart"; that "we ought at all times humbly to acknowledge our sins before God," and, "chiefly so," when we meet together to render thanks," &c., &c. And the very first part of the service in which the congregation take an audible and active part, is that very beautiful prayer that so strikingly complies with our instruction from God, that, when facing the direction of our land for prayer, we should then humble ourselves and confess our sins. This prayer gives us a most brilliant identity, showing how splendidly all our scriptures become verified in us, that we cheerfully, and, mark, nationally—for God always deals with Israel as "a nation"—come forward in opening our service, whether morning, noon, or night, with the following petition:—"Almighty and most merciful Father: we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us," &c. Thus we do the very thing that the people of Israel were bid to do in the very manner they were instructed; and being identical with Lost Israel, we can see how the opening prayer of our Book of Common Prayer gives us, and corroborates, our identity.

THE NATIONAL CHURCH OF ENGLAND.—No. 5.

The Book of Common Prayer another Identity.

Our Book of Common Prayer supplies us with a vast number of direct identities, and having brought under notice Solomon's Prayer, while it is fresh upon the memory we are constrained to notice another identity contained in it. This king, foreseeing the captivity of Israel, stipulating that in exile, when in prayer,

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they should face their land, labours to add force to his petitions by reminding God that Israel as a nation, a nationality, comprise "His inheritance"; thus he says, "For they be thy people and THINE INHERITANCE," and pleading again more ardently says, "For thou didst separate them from among all the people of the earth to be THINE INHERITANCE" (1st Kings viii. 51-53). Hence he brings before God the fact that Israel nationally are his "chosen people," set apart as his inheritance. These terms, "chosen people" and "thine inheritance," are copyright terms, they only belong to Israel, are nowhere used in Scripture unless applied to Israel; man has no authority to use them in connection with any other people, to do so is to take an unwarrantable and unjustifiable liberty with the word of God. They were as titles, the sole property of Israel when they were in the land in days of old, belong to them now, and God himself applies the term to them in a time yet future, for when he declares that Assyria and Egypt shall be united with Israel as powers and blessings, he says, "Whom the Lord shall bless, saying, Blessed be Egypt, my people, and Assyria the work of my hands, and Israel, MINE INHERITANCE" (Isa. xix. 25). This clearly shows that Israel cannot have forfeited her right to this title; and that the time for investing her with a renewed knowledge of this glory must be close at hand, we have the wonderful strides that Egypt is now making to regain power and position. Surely no individual man of the present age has more abundantly fulfilled prophecy than Sir Samuel Baker has done, in his noble achievements in recouping to Egypt the standing she had lost; and the Germans, who may represent Assyria, have recently come to a power they have never possessed before, surely showing that the time for the Identity of Israel and Assyria, and the renewing of the power of Egypt, must be about to dawn and to shine forth in a blazing and irresistible splendour before the world. Then as Israel only, of all the nations of the earth, are entitled to be considered the chosen people of God and his inheritance, does not our Prayer Book come forth with another strong identity, when it makes us in our national worship to use such passages in prayer as these—"O, Lord, save thy people; and bless thine HERITAGE. Govern them and lift them up for ever." "Endue thy ministers with righteousness, and make thy CHOSEN PEOPLE joyful. O, Lord, save THY PEOPLE, and bless THINE INHERITANCE." These words are forced upon us to use them as the words of our prayers, words we undertake to use before the Great and Omnipotent God, words that if we are a Gentile nation we have no earthly right to use, would then make us only pirates, impostors, liberty-takers with the Almighty; and I fearlessly challenge any English clergyman capable of conscientious scruples, to rightly

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justify himself, by sound argument, to use these terms embodied in our National Prayer Book under the false impression that he is a Gentile. It is utterly impossible to do it; but we do use them. Yes, God be thanked that we do; because with the many hundreds of proofs that we are identical with lost Israel, we have had a perfect right to use them, and our having used them ignorantly only shows the degree of our blindness that God declared should happen to us during the time we were ignorant of our ancestry; but with the knowledge that we are Israel, positively God's *chosen people*, really his "inheritance," shall we not go to our national worship with renewed zest, and shall we not tell out before the Lord with emphasis and heart-felt tone, that which we have not known or felt before, but that now becomes intensely appreciable, unspeakably enjoyable. Why, Britons, ye people of the nation! the very clue to the thought imparts new life, a brilliant lustre to our Prayer Book, which we can now use with intelligence and understanding, using the words in the very sense they are written, without having to inwardly laugh before our clergy, when we put certain passages before them with the modest request that they would explain, to discover the clumsy and ofttimes foolish way in which they endeavour to go to the work, when we turn from them with the thought, "mangling done here."

TWENTY-SEVEN REASONS WHY THE GERMANS CANNOT BE PARTS OF ISRAEL.—No. 4.

The Eastern Window.

Having proved that wherever Israel may be located they must be in a north-westerly direction from Palestine, and that they must in national worship turn their faces toward their land, not only one tribe, but the whole ten, and that the finding of a people in this location, making a point of turning to the East in prayer, would be almost a certain clue to their identity, because no part of Israel could be found apart from these conditions—it is right to ask, Do the Germans make a point of an Eastern Window? and the answer is emphatic—They do not. By this it is not to be understood that no Church could be found in Germany with an Eastern aspect. There may be many, but if so it would arise mainly from the convenience of the site. If the site could not be utilised without the structure being made to face the East, then this position would be used, not without. The point has no material value in it, and there may be as many Churches in Germany, with Northern, Western, or Southern aspects, as with Eastern. Then it, of course, follows that, as they are heedless

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about this matter, what to Israel would most certainly be deemed an essential, as Israel's Scriptures make it incumbent that they should adopt this course; and as the whole of Israel's prophecies must be verified in completeness by Israel—the fact of Germany not complying with this essential—renders it assuredly positive that they cannot be any part of Israel. This argument is sufficient in itself to disqualify the Germans from putting in a claim as constituting a part of Israel.

The same verdict would equally apply to the Latin Church. Persons have sought to oppose the identity of our nation with Israel, and to vaunt a desire to be thought trustworthy; and have even dared publicly to declare that our East Window Identity can be found upon the Continent. This is simply a delusion, and a mis-statement. Neither the Roman Catholic nor the Greek Church care a straw about it. If any of their Churches have this position, it would simply arise from the same cause as the Germans—the convenience of the site, and not from the study of a principle. We have a striking illustration of this fact in London. The pro-Cathedral of the Roman Catholics at Kensington, intended to be one of their finest structures, in the midst of the most influential of their people, is directly at right angles with the Parish Church of the Church of England. They have a Southern aspect, and not an Eastern; and the same may be said of many of their Chapels found elsewhere. It cannot truthfully be said that the Latin Church have any care to contend for an Eastern Window.

JACOB'S STONE.—A PILLAR OF WITNESS.

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

"The chief object of attraction, to this day, to the innumerable visitors of the Abbey," we are informed by the Very Rev. the Dean, in his "Memorials of Westminster Abbey," is, probably, that Ancient Irish Muniment of the Empire, known as The CORONATION STONE.—p. 66.

CHAPTER I.—LIA FAIL, THE STONE OF DESTINY.

(*Continued from page* 221.)

"The gentle Heremonn here maintained
"His lady, safe in an impregnable fortress.
"She received from him all favours she desired,
"And all his promises to her he fulfilled.

"Bregia of Tara was a delightsome abode:
"On record, as a place of great renown,
"Containing the grave of the great Mergech,[14]
"A sepulchre which has not been violated."

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That the nuptials were duly celebrated, the below-recited poem, translated out of Irish, and now 850 years old, fully establishes. Also, that the King most faithfully maintained all that he promised, was affectionately acknowledged on the premature death-bed of this most charming creature, whose like, it appears, never was before seen.

> "Tephi[15] was her name: she excelled all virgins!
> "Wretched for him who had to entomb her.
> "*Sixty feet of correct admeasurement*
> "Were marked as a sepulchre to enshrine her.
>
> "It is asserted, that all mankind may know,
> "That a mound was raised over Tephi, as recorded.
> "And she lies beneath this unequalled tomb,
> "Formed there for a mighty queen."—*Celtic Poem.*[16]

The place became Tara, *Taura* (תורה)[17] being "the Law of the Two Tables;" and the Mur-ollam-ain was the College of Ollams, or School of the Prophets. These all appeared at Tara at the same time, and have left their mark and their example to this day.

It is very probable that the Heremonn Eochaid and the Bringer of the Hebrew Stone to Ireland, well-understood each other. For, it now turns out, that Eochaid "gave possessions in Ulster" to Ollam-Fola—עולם-FOLA—the Prophet *Hebrew*-Revealer. A statement that summarily disposes of the assertion that the Eochaid Ollam-Fola of Irish-Romance was *one* man, and that Ollam-Fola was a king. They were two men: one was a king; the other was a Hebrew Prophet.[18]—See *Kelly's Cambrensis Eversus.*

There *is* a rumour, indeed, assertion, that the most cultivated of the incursive settlers who made seizure in Ireland, some 800 or 900 years B.C., was an audacious race of able seamen, who were very assertive for some 197 years; but who, by some unexplained phenomena, then, *suddenly*, seem to have collapsed. These were "the Tuatha de Danans; to whom" (says the Maynooth Professor of History, the Rev. Matthew Kelly,) "the Irish writers unanimously attribute the introduction of the Lia Fail" —"a Colony, which," wherever they came from, "landed in the north of Ireland."—*Kelly's Cambrensis Eversus*, Note *i.*, vol. 1, p. 416 and 412, Note *a.* The Stone arrived some 140 years after.

If they were of the tribe of Dan, (as their cognomen insists,) and were a portion of that "Election of Grace" of 7000, which had "not bowed the knee to Baal,"[19] this subsidence might be accounted for from their own glory being absorbed in the greater glory of the great tribe-in-abeyance; while, at the same time, these Danites would still carry on the Race in conjunction with Judah,[20] with whom these

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princes of Israel had made alliance in blood, by marriage of Eochaid with King Zedekiah's daughter: to wit, the Hebrew woman, surnamed Tephi; whose remains to this day, as every Celtic Irishman believes, lie in the Celtic tomb—the Hebrew depository, the great Mergech—on Tara Hill.

The Tuatha-de-Danans, who appeared in Ireland more than a century before the Hebrew prophet came from the East—a very able and somewhat accomplished people—look very like the civilised ship-people of a lively-trading maritime coast, in one of whose ships, the Hebrew Stone arrived about 150 years later.

In this case the Danite Prince, Eochaid of Ulster, would be, gladly, a zealous co-adjutor in all the beneficent changes which the Prophet of the LORD would desire to bring about. Little wonder, therefore, that Tara became, as if by magic, "a transplanted Jerusalem," as has been elsewhere already affirmed.

These are among the indications which make it evident that, at the time that Jewish stragglers from Babylon moved in all directions eastward (Ezek. xii. 16), taking information and intelligence of things then done, and in future expected about Jerusalem, the appointed "Prophet of the Nations," faithful to his duty, betook himself westward (Isa. xxiv. 13, 14; xvii. 22), accompanied with the means of resuscitating the kingdom of Judah (Ps. xxi. 6)—Judah-in-abeyance ("in Sanctuary,"[21] as it is called in Holy Writ)—according to the obligations imposed on the youthful prophet,[22] when he first received his name and his commission:—at the time, that is, that the youth of Judah were considered old enough to take on them the position of our youth at Confirmation. These are the words:—"See, I have this day set thee over the Nations and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down; *to plant* and *to build*" (Jer. i. 10). And, as through all his previous life, the duty that devolved on him during its painful course (from B.C. 629 to 588) had been acutely felt by the Prophet for 40 years;[23] and still, so long as he *could* remain in the Land at all, his anxiety "to resuscitate" Judah was shown—(as appears by his last remonstrance with and encouragement to the men of the last remnant of Judah (xlii. 10) then existing, afterwards *utterly* cut off),[24]—so, *now*, we may be sure that he was only too happy in the solace it must have afforded him at last, (having the opportunity "of planting and building" all that was to be allowed[25] to the Kingdom in Sanctuary to enjoy), to "bless in the NAME of the LORD," and apply and *pronounce the Prophecy*, (in the presence of the Occupants of the Resuscitated Throne) of *Perpetuity* to a Line of Kings as embodied and perpetuated in the Legend of the Stone: the Germ of the future-promised outcome, the GOODLY CEDAR, of Ezekiel xvii. 23:—

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A PERPETUITY, only to terminate on the coming of Him who shall redress the wrong done to David in the insufferable wickedness of King *and* People of Judea (Ezek. xxi. 26, 27) by the interruption of the unfulfilled promise made to him by God, through Nathan[26] the Prophet, in the restoration of the Sceptre to the Stem of Jesse, at the Throne of the Great King in Jerusalem, on the MANIFESTED REUNION of Judah and Israel:

A PROPHECY, *which was to be the* KEY *to the discovery of the fact, kept out of sight of those to whose custody and* USE *"The Stone*[28] *of Israel" was vouchsafed:—*

By which Great Prodigy, *of a continuous event wrought out,* through the actings of and by the Church *on earth,* "Principalities and Powers in Heavenly Places," *en ouraniois,* (Eph. iii. 10)—literally, "IN THE HEAVENS,"—are learning what *is* "the Fellowship of the Mystery of GOD, hid since the Foundation of the World."

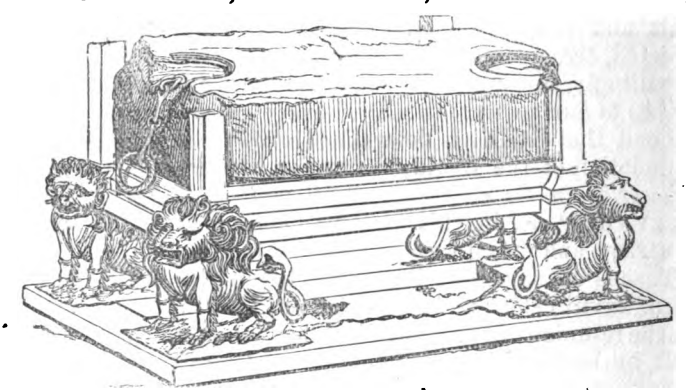
For *here,* on *this* Earth, in this World—"THE METROPOLIS OF GRACE"[29]—the Great Mystery *is about being manifested* in one overwhelming, overpowering, all-convincing example;[30] that the wills and purposes of *millions* of created beings can be so directed, *through thousands of years,* as to *show* that, willingly or unwillingly, unconsciously to themselves, and *with entire free-will as to human responsibility,*[31] every human being is realising the end that GOD has determined *shall* be realised, "from the Foundation of the World;" of which, the great ensample to *all the worlds in the universe,* and *all Sentient Beings in them,* and EVERYWHERE, is, in this very problem, worked out and MADE MANIFEST; and which we are privileged to see *and* to TAKE PART IN.

That is to say: THE PRODIGY[30] began the night that Jacob (Gen. xxviii.) slept under the walls of Luz, the issue of which—(in the re-union of "The Two Families" into which his descendants split, in the Two Lines of Rehoboam and Jeroboam, through their identification, *now known*[32] to culminate in the condescension of the Great God and Saviour, (through Whom all this wonderful mystery has been worked out for a hundred generations)—is, the Coronation Scene exhibited in the xxiii. chap. of Jeremiah, which Chapter, of all the Churches in the World, *that alone,* which has GOD'S-HOUSE[33] for *its* God's-House, has ever proclaimed, and *never ceased to proclaim,*[34] as a Warning, as a Call, and as a Fact, on Pre-Advent Sunday *in every year,* to hold up to mortal view—viz., "Judah and Israel to be dwelling in *their own* land, when THE LORD OUR RIGHTEOUSNESS shall exercise Justice and Judgment on the *Earth.*" And, part of the great mystery is, as concerns ourselves, that *preparatory* to The Great Day of Manifestation—the discovery that Judah and Israel are incipiently joined "under one Head," has been made BY MEANS OF THIS VERY THRONE OF WITNESS OF OUR KINGS; of which we have been

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graciously and mercifully allowed to be the Holders, *and*, as the Heirs of our Throne Stone, its rightful Defenders—Hosea i. 11.

Whether or no there is sense in the Legend of the Stone, whether or no the prophecy spoken be a reality, or dream, or myth, whether the Stone be called the Stone of Destiny or Jacob's Pillow or Lia Fail, the Stone Wonderful; there is no doubt of one thing;—it is a Pillar of Witness. For, from whatever cause, the effect we have to regard is, the fact, that, as a Throne of an Empire, Kings have been crowned on it in succession for 2450 years. And now, if "by the craft or subtilty of the Devil or Man," it were to be destroyed, such wickedness would never in the least degree affect *what has passed*. For, by these pages, the WITNESS of THE STONE itself—which the Very Reverend, the official custos of the Stone, informs us is "the Primeval Monument which binds together the whole Empire,"—may be made available to the sight of all men EVERYWHERE; who can *here*, see, in the Throne Chair, of which it is the Germ and Foundation, what it is like, and know its History.



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

It has worked, if silently and listlessly, well hitherto! And if it be a dull, dead thing, GOD has been pleased to give it, without speech or language, a Mighty Voice, as the Throne Seat of that Power in whose Ownership it is.

Verily, "the Stone of Jacob" is not the Stone of Hab. ii. 19 Why? Because it is the God's-House of verse 20; the אבן הזאת

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of Jacob at Luz, Gen. xxviii. 22; the אבן נדילה of Joshua at Shechem, Josh. xxiv. 26; the אבן הזאת—the Eben Chezaut—the PILLAR OF WITNESS of Jacob, on which Joshua swore the people at Shechem, which, Joshua declared, had "heard all the words which the Lord had spoken" to Israel; the אבן שתייה, the Foundation-Pillar," which the Jews regarded for 600 years, with veneration as Jacob's-Pillow, in their Temple on Araunah's Threshing-Foor; and which, being lost in the Destruction of their Sanctuary, B.C. 588, has appeared in Ireland as the Precious Liag Phail, אבן בדילה פליא, brought thither by Hebrew men in "a ship of Dan," *cir.* 584 B.C.

In 1861 this was asserted and declared to have been made manifest, by logical induction from accessible premisses through their multifold coincidences in combination with each other, and stated in the book entitled (as already said), "England: the Remnant of Judah and the Israel of Ephraim."

However that was then, the deduction of logic stands now fortified by many additional discoveries of undesigned coincidences;—of hitherto-unimagined realities;—disguised truths uncovered of their coatings of lies;—incidental revealings of marvellous interpositions, conducing to a grand concentration of illustration of the one great fact of the working-out of the purpose of God in our National Existence, and the proof therein of a SPECIAL PROVIDENCE.

But now, still later, in addition to all this, and before and above it all, though last discovered, it is found to stand on the surer foundation: the great foundation of all; viz.: the manifest Divine provision of Scriptural Proof, as found in the parable of Ezekiel xvii. 22, 23, 24, wherein it appears that the whole case, as stated in my book of 1861, is only the Historical and Actual Fulfilment of what had been declared in the Parable, to be the future fortune of Judah and Israel: for, the mode by which it was to be done had occurred; and that, just as the enigmatical prophecy had required that it should occur, without any having known aught of the matter.

The Individual Woman[35] was pointed out, by whom the character of the Empire of Judah was to be changed from a visible to an invisible power of Judah;[36] to bear rule over resuscitated Israel until HE come to WHOM the Indestructible[37] Throne of David and Perpetual Sceptre of Judah belongs,[38] and to WHOM both are to be surrendered when HE comes to make manifest the Rule of Righteous Judgment in the sight of All the Nations of the Earth —what time they are to witness, in HIS all-glorious Presence, the blessedness promised to our father Abraham, through his seed "to All the Families of the Earth."

For here, *we see*, that since the Jewish Maid, almost in the

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very words of the parable, "raised *him* that was low," while her father "was abased,"[38] to the dignity of Co-Restorer of the Throne of her Ancestor (the son of Jesse), and of Transmitter of a Line of kings, reaching from herself to us,[25] the Sceptre of Judah-in-abeyance, ALONG WITH THAT STONE OF WITNESS, has passed from Eochaid II. of Ulster, the Crowned-Horseman of the Irish Federation, B.C. *cir.* 580;—through Fergus I., his lineal descendant—"House of FERGUS, Race pre-eminent,"—who took it from Ireland to Scotland, and on it was crowned at IONA the "First King of the Scots," *cir.* 530 A.D.;—through Kenneth II., crowned King of Scots and Picts, anno. 787, at Scone, in Pictia;—through James I., crowned King of Great Britain and Ireland, after the order of the English successive Monarchs, for intervening previous centuries, between Edward I. and Queen Elizabeth;—and thence down to Queen Victoria, as descended from the grand-daughter of James I., the last who, in Westminster Abbey, has received anointing on it, on confirmation of her hereditary title by election and acclamation, in the year 1837, in regular and undoubted descent from that Irish King, the Heremonn above alluded to;—a descent admitted, and declared, and proclaimed publicly, by King James I., at the Council Table at Whitehall, April 21, 1613, where he said: "There is a double cause why I should be careful of the welfare of that people (the Irish)—first, as King of England, by reason of the long possession the Crown of England hath had of that Island; *and, also,* as King of Scotland, for the ancient Kings of Scotland are descended from the Kings of Ireland." (See Cox's *Hibernia Anglicana.*)

And they have *all* been crowned upon that Stone.

NOTES.

[14] This is the Great Mergech on Tara Hill, concerning which we read as follows from the Notes of Ordnance Survey:—"The most important monument noticed is that called the *Tea-Mur.* Of this there is now no vestige; but its situation is pointed out at a little hill, which lies between the two *Murs* to the south of the *Rath no Riogh,* and the poem of Kineth O'Hartigen indicates that it was 60 feet in extent, and contained within it the Sepulchre of the Milesian Queen, Tea."

[15] "Tephi, again Hebrew, a pet name, like "Violet," denoting the beauty and fragrance of all delicious fruits. "Apples of gold in pictures of silver" (Prov. xxv. 11; Sol. Song vii. 8). This word Tephi appears to be a cognomen. Tea-Tephi was the name: like Eleara, the Beloved—Rosamond, the Fair, &c., &c. The word does not occur in Irish *at all.* תפיה. Also the word Mergech, is not Irish Celtic, as hitherto supposed, but pure Hebrew. מרגעה, signifying, not so much, a grave or sepulchre, as, a resting-place or depository; or, place of repose or restoration. In these Celtic Poems every word is Celtic, except these two, which are found to be Hebrew.

[16] In this Celtic poem every word is Celtic, except these two which, though by the author of the Poem supposed to be Celtic, are found, in reality, to be Hebrew words—viz., Mergech and Tephi.

[17] "A," in Irish, is pronounced broad, like "aw" in English.—*O'Brien's Irish*

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Dictionary, "Observations on the letter a." This pronunciation exactly realises the Tourah תורה of the Hebrews, which is "the Law of Moses;" also, collectively, "Laws;" also, "the Book of the Law;" also, an "Oracle," a "Revelation."—*See Gesenius in Verbo.*

[18] This Ollam is a Hebrew word, adopted by the Irish. It means, in Irish, "learned;" in Hebrew, learned in Divine Things, especially in Divine "Times and Seasons;" but, generally, it means "a Divine." To this Hebrew word the Irish have added Fola, "a revealer." Hence a revealing Hebrew Divine would be a Hebrew *Prophet.* "If the word Ollam עולם was spoken as relating to a man, it would simply imply that he was the possessor of hidden knowledge, which was not common to man generally."—MS. explanation by a Hebrew friend.

[19] 1 Kings xix. 18. [20] Ezek. xvii. 23. [21] Ezek. xi. 16.

[22] Jeremiah, literally "Jehovah throws,"—that is, "the lightning." The name of the Prophet of the Nations was the "Lightning of the Lord." For Thy Name is called upon me, O Lord God of hosts (Jer. xv. 16).

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

[24] Ezek. xvii. 21; xii. 16; Isa. xxiv. 13; Jer. xv. 11 and 20—"Scattered oward all winds." Jer. xlii. 22; xliv. 12, 25.

[25] Ezek. xxi. 26—"This shall not be the same." [26] 2 Sam. vii. 16, 17.

[28] "There is an allusion here to Gen. xxviii. 11: Arnold *in loco*, Gen. xlix. 24.

[29] Edward Irving.

[30] הזאת—Gen. xxviii. 22—Dream-Miracle Promise fulfilled.

[31] In Knowledge of Whom Standeth our Eternal Life: Whose Service is Perfect Freedom.—*English Liturgy.*

[32] The realized sign of Judah planted in Israel (Ezek. xvii. 23), and become a Mighty Empire: having "fowls of every wing," enjoying life and security under the shelter of its beneficence.

[33] בתאל Beth-el. "This shall be God's House."

[34] "If there be any more Sundays before Advent Sunday, the service of those Sundays that were omitted after the Epiphany shall be taken to supply as many as are here wanting; and, if these be fewer, the overplus may be omitted: Provided always that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent—that is, Pre-Advent Sunday."—Rubric for 25th Sunday after Trinity.

[35] Ezek. xvii. 22, 23, 24. [36] Ezek. xi. 16; xxi. 26.

[37] 2 Sam. vii. 16, 17. [38] Ezek. xxi. 26; xvii. 24.

SKETCHES FOR SCRIPTURE STUDY ON ISRAEL.

By A. S.

History—No. II.

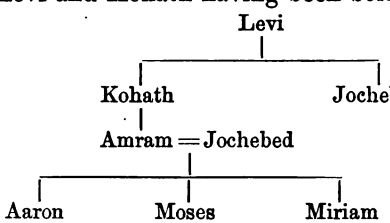
According to Kennedy, whose computation is followed by the best commentators, the Israelites dwelt in Egypt 215 years. The whole time of the sojourning of the patriarchs and the children of Israel in a strange land was 430 years—(See Exod. xii. 40, 41; Gal. iii. 17)—while the period of the affliction was 400 years. (See Gen. xx. 13.) The following table will explain this:—

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Abraham sojourned in Canaan before the birth of Isaac,	25 years.
Isaac sojourned before the birth of Jacob,	60 „
Jacob sojourned before he went to Egypt,	130 „
	215 „
Israel dwelt in Egypt,	215 „
Total,	—430 years.

This comprises the whole time of the *sojourning;* but the *afflicting* begins with the weaning of Isaac, when about five years of age, by Ishmael, the son of Hagar mocking (Gen. xxi. 9), and is therefore 30 years short of the period of the sojourn—that is, 400 years.

That this is the correct method of computing this interval is shown by the fact that Moses was the grandson of Levi by his mother's side, and great-grandson by his father (See Exod. vi. 16 to 20), which is the fourth generation from Jacob, according to the word of God in Gen. xv. 16, whereas an interval of 400 years would be too long for the birth of only two generations in the line, Levi and Kohath having been born in Canaan.



It is remarkable that the animals slain in sacrifice on the ratification of this covenant were cut into equal parts (See verse 10), as if to signify the equal division of time into which the whole period falls.

After this period Israel was in the wilderness	40 years.	
The conquest of Canaan and the government by judges occupied a further period of about	450 years	—Acts xiii. 20.*
Saul reigned	40 „	— „ 21.
David „	40 „	—1 Kings ii. 3.
Solomon „	40 „	— „ xi. 42.
Total,	— 570	

* If the periods of servitude and rest mentioned in the Book of Judges are reckoned, they will be found to make exactly 450 years. At the same time, there may be a few years more at the commencement and close, during the lives of Joshua and Samuel.

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Then came the division of the kingdom B.C. 975. The ten tribes revolted from the royal house of David, and made and deposed kings of their own for 254 years; while the kingdom of Judah, steadfast in allegiance to God's anointed, lasted for 387 years, and was then carried captive to Babylon. Israel was deported by Salamanca, king of Assyria, to the country of the Medes B.C. 721 (See 2 Kings xvii. 3-6) to a region between the Black and Caspian Seas.

Thus Israel remained as a kingdom from the entrance into Canaan, -	570 + 254 = 824 years.
While Judah lasted - -	570 + 387 = 957 „

Israel thus was outcast from the land—as, as the prophets express it, *divorced* (See Isaiah l. 1; Jer. iii. 8; Hosea i. 4 to 9.) On account of transgression, she became Lo-ruhamah and Lo-Ammi. "My God will cast them away, because they did not hearken unto him, and they will be wanderers among the nations" (Hosea ix. 17). "Israel is swallowed up, now shall they be among the Gentiles as a vessel wherein is no pleasure" (viii. 8). God could no longer take pleasure in his rebellious, backsliding Israel.

Outcast but not forsaken, chastised but not utterly rejected, for "He remembered His holy covenant and the oath which He sware to our forefather Abraham."

Some suppose that the ten tribes became absorbed in the two, and returned with them to Judea after the Babylonish captivity. If this had been the case, the covenant which God made with Abraham was broken, and the promises to the patriarchs falsified. A slowness of heart to believe all that God has promised, or ignorance of the testimony of history, can alone account for such a state of mind. The historian of the Jewish nation has given us a plain statement to the contrary, for he says—"But, then, the entire body of the people of Israel remained in that country, wherefore there are but two tribes in Asia and Europe subject to the Romans, while the *ten tribes are beyond Euphrates till now, and are an immense multitude, not to be estimated by numbers.*"* Observe this statement—*an immense multitude.* During the 215 years' sojourn in Egypt, Israel increased from 70 persons to 600,000, beside women and children (Gen. xlvi. 26; Exod. xii. 37). What, then, must have been the population in Media in the first century, when Josephus wrote, after a sojourn of more than 700 years, when still the numbers left were *not to be estimated?* Israel, it appears, wherever located, and in whatever circumstances, possesses a marvellous power of increase.

* Ant., chap. v.

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The testimony of Josephus is twofold. It shows not only that the ten tribes did *not* return to Judea in the time of Ezra and Nehemiah, but it declares also that the entire body of the ten, or Israel, remained still in the land of their captivity when Josephus wrote. But we have further testimony that the ten tribes were not lost as a body until the darkness of the middle ages.

1st. St. Paul mentions the twelve tribes in Acts xxvi. 7.

2ndly. St. James wrote his Epistle to the twelve tribes (James i. 1).

3rdly. St. Peter wrote to the same people, using the same word as St. James, *diaspora, scattered,* calling them *strangers* in countries now known as Asia Minor, a region lying between their land of captivity and Europe (Com. also John vi. 35 mar., where again the same word occurs, *diaspora*).

There are two more important passages in Josephus, which, with the testimony of Jerome, complete the evidence, and carry the knowledge of the existence of the ten tribes down to the fifth century of the Christian era—in the speech of King Agrippa—"Unless any of you extend his hopes as far as beyond the Euphrates, and suppose that *those of your own nation that dwell in Adiabene* will come to your assistance; but certainly these will not embarrass themselves with an unjustifiable war; nor, if they should follow such ill advice, will the Parthians permit them so to do, for it is their concern to maintain the truce that is between them and the Romans, and they will be supposed to break the covenant between them if any under their government march against the Romans."

Again, in the discourse of Titus to the Jews, this sentence occurs—"You sent embassies *to them of your nation that are beyond Euphrates* to assist you in your raising disturbances."*

Finally, Jerome, who died A.D. 420, says, in his commentary on Hosea—"*The ten tribes inherit at this day the cities and countries of the Medes.*" And, again—"*Until this day the ten tribes are subject to the kings of the Persians, nor has their captivity ever been loosened.*"†

* "Wars of the Jews," Book II., chap. xvi. † Do., Book VI., chap. vi.

THERE are flowers within the soul that God has planted, and he is waiting to catch their fragrance.

ALL that Deity hath crowned thee with restore to him. Bring not to his sacred altar an empty life. Restore to him with usury each talent he has given thee. Train high every faculty he has endowed thee with; culture it to the highest point of thy capacity; reflect not on his wisdom by leaving them uncultured, for it is his love that has placed them there.

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THE SERVICE OF ISRAEL, THE MEN OF ISRAEL, AND THE CATTLE OF ISRAEL.

By J. R. C., A FARMER.

IN considering the importance involved in the title of this article, it is necessary to bear in mind that the *blessings* attending man and beast, that happily belong to the one family, whom the Almighty has chosen to show forth his glory, are *conditional*. This fact should never be lost sight of, as undoubtedly it is the very foundation on which that mysterious watchful love of our Father is lavished upon us, or withheld. The blessings here alluded to are to be found in the twenty-eighth of Deuteronomy, and are as follows:—"Blessed shall be the *fruit of thy body*, and the *fruit of thy ground*, and the *fruit of thy cattle*, the increase of thy kine, and the *flocks of thy sheep*."

It will be observed that the blessing is on *the increase*, therefore not promising abundance in quantity, but *superiority of quality*. The abundance of quantity is promised further on in the following words:—"And the Lord shall make thee *plenteous* in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground." Thus we have promised a superior and numerous race of men, "blessed in all to which they set their hand," and by virtue of that superiority and blessing they become "the *head* and not the tail." So likewise are we promised a superior and numerous head of cattle and sheep; which must also take the high position of being *head* of the animal creation. But on what conditions are these promises made? "Thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments." Then comes the important question: What are the words of God and his commandments, since His Son came and superseded the "Old Law"? The answer is, "Evangelicalism." Before I enter on the subject of *proof*, I must call the reader's attention to one of the main features in this (I consider) wonderful identity, and certainly not the least instructive. The "Mosaic Service" is so clearly set forth, and so plainly defined, that it is almost impossible to deviate from its teachings to any great extent. But, alas! not so with the Christian, for we see one body of learned men building the faith they propagate, apparently on the words of St. Chrysostom: "They that dwell on the earth and converse in it, to them is commission given to dispense those things that are in heaven—to them it is given to have the power which God would not have to be given neither to angels nor archangels. For neither to them was it said, 'Whatsoever you shall bind on earth, shall it be bound in heaven,

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and whatsoever you shall loose on earth shall be loosed in heaven.' The earthly princes also have indeed power to bind but the bodies only, but that bond of *Priests* which I speak of toucheth the very soul itself, and reacheth even unto the heavens; insomuch, that whatsoever the priest doth do below, the self same God doth ratify above; and the sentence of the servants the Lord doth confirm. For, indeed, what else is this than that the power of all earthly things is granted them from God? 'Whoso sins soever,' saith he, 'you retain, are retained.' What power, I beseech you, can be greater than this one? *The Father gave all power to the Son. But I see the same power altogether delivered by the Son unto them.*" The substance of this extract and the like, is to be found pervading Roman and Ritualistic publications; in the former, "Notes in their Douay Bible"—"Dens' Theology"—"Bellarmine," &c.; the latter, in a work by Upton Richards, "The Great Truths of the Christian Religion," and many other writings of various authors. On the other hand, the Evangelical body, numbering men as keen and as well-trained in intellects, considers a minister worthy of universal respect on account of his devotion to the work of sowing the seeds of peace and good-will amongst his people. But, for power beyond that common to all righteous sons of the royal priesthood, they grant him none. They believe that the apostles were men "*not* of this world, even as *He* was *not* of this world," and that the Divine attributes lodged with them, not only enabled them to say, "Thy sins be forgiven thee; but, "Arise, walk." And that same power which gave them discernment sufficient to read the "*heart which is deceitful above all things*," in the matter of "Ananias and Sapphira," to bring down vengeance "swift as an eagle's flight," places them as far above the helplessness of man as they will appear to us when we behold them, "each occupying a throne, judging the twelve tribes of Israel." They also believe that the Saviour's instructions to all are sufficiently plain, and need not the aid of "traditions" to make them intelligible to the dullest mind, and that those embodied in—"After this manner, pray ye, Our Father, which art in heaven, *forgive us our sins*," certainly, and without the faintest shadow of a doubt, means that we are to seek forgiveness *direct* from God. Now, when physicians disagree, who is to decide? In the treatment of the body, recovery to health and vigorous life, or sinking and death are the results; but in either case there is still the doubt as to the part that *nature* took in the matter. But in the treatment of the nation's spiritual body, if we are owned by the Highest as Israel there should be no doubt; for as surely as the divine history is the voice of Him to his elect in the pre-Christian period, so should

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our own history speak as plain and as unmistakeable to us. In other words the Bible and our history combined should recognise us as the people for whom the instructions in the former were intended; and therefore the wall of separation between these two vast bodies of worshippers should be levelled, or made so far transparent that the sheep might be able to discern which fold was devastated by wolves; and so far resonant that the voice of the true Shepherd might be heard by those who listen for his call. Is this so? The answer, if allowed to embrace all the numerous proofs that our national records furnish, would grow to the size of a goodly volume, but for the present we must content ourselves with part of the subject.

Enough will be given to show how wonderful are the evidences of our alliance with His Word, in its awful curses, and its priceless blessings, both inseparable with the nationality of Israel, as they are disobedient, or the reverse. Now, acting on the rule that a dark background better shows up the beautiful shadows of light, we will give a few extracts from writers who lived in the time when the first-mentioned creeds had full unlimited power of putting all their peculiar dogmas into operation to improve mankind, and prevail on Heaven to favour their endeavours. We begin at a period when "the Service of Rome" had been by various councils added to and perfected until it was, with but little difference, as it is at this very day. About the year 1004, an Anglo-Saxon Bishop, Supus, preached a sermon to his unhappy contemporaries, in which he has left us a dismal picture of the condition of England at that time. Speaking of the Danes, he remarks:—"We perpetually pay them tribute, and they ravage us daily. They devastate and they burn; they spoil, they plunder, and they carry off our property to their ships. Such is their successful valour, that one of them will in battle put ten of ours to flight. Two or three will drive a troop of our people captive through the country from sea to sea. Nay, often they seize the wives and daughters of our thanes, and cruelly violate them before the brave chieftain's face. The slave of yesterday becomes the master of his lord to-day, or he flees to the ranks of his countrymen and seeks the life of his owner in the earliest battle. Soldiers, famine, flames, and effusion of blood abound on every side. Theft and murder, plague and pestilence, mortality and disease, calumny, hatred, rapine, and the ferocity of our enemies, dreadfully afflict us. The evils resulting from misgovernment he enumerates at great length: widows frequently compelled into unjust marriages, the poor betrayed, children made slaves and exported to foreign markets. He says that for many years men have been careless of their actions and words. He complains of the prevalence of perjury

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contempt of solemn contracts, and various deceits. He describes the nation as consisting of murderers, parricides, and priest-slayers—of men who betray their superiors, of apostates and assassins. He mentions the promiscuous crimes of the sexes, villanies, peculations, the slaughter of infants, witchcraft, seditions, plots, and the entire neglect of religious observances."—*Hicke's Dissertatio Epistolaris*, 99-106.

Then passing on 150 years, we find that the time had been spent uselessly, in so far as improvement in the national life was concerned, although the "religious observances" had progressed, inasmuch that, at every downward step, the accursed people fell, the creed that undermined them received a fresh impetus, and bore fresh fruits in increased priestly power and arrogance, and consequently increased darkness on the mind of Israel, which led to the following results:—"In this king's (Stephen) time," says the Saxon chronicler, "all was dissension, and evil, and rapine. Against him soon rose rich men. They had sworn oaths, but no truth maintained; they were all forsworn and forgetful of their oath; they built castles, which they held out against him; they cruelly oppressed the wretched men of the land with castle work; they filled their castles with devils and evil men; they seized those whom they supposed to have any goods—men and labouring women—and threw them into prison for their gold and silver, and inflicted on them unutterable tortures. Some they hanged up by their feet and smoked with foul smoke; some by the thumbs or by the beard, and hung coats of mail on their feet; they put them into dungeons, with adders, snakes, and toads; many thousand they wore out with hunger. This lasted the nineteen years that Stephen was king, and it grew continually worse and worse. They burned all the towns. Thou mightest go a day's journey and not find a man sitting in a town, nor an acre of land tilled."—*Chron. Sax. apud Mackintosh.* Again, to use the words of a contemporary historian, who singularly coincides with that of the Saxon Chronicles, "All England wore one universal aspect of misery and desolation. Multitudes abandoned their beloved country and went into voluntary exile; others, forsaking their own houses, built wretched huts in the churchyards, hoping for protection from the sacredness of the place. Whole families, after sustaining life as long as they could by eating herbs, roots, and the flesh of dogs and horses, at last died of hunger; and you might see many pleasant villages without a single inhabitant of either sex."—*Gesta Reg. Steph.* 961.

This picture of Israel under "Romanism" is still borne out by the state of other nations who are unfortunately under its influence, and who have been, or now are, passing

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through most of its horrid shades, perhaps for the twentieth time. We will now pass on to a time when England's position somewhat resembled our own—namely, "the sow returning to her wallowing in the mire," for the blessings of evangelicalism had been shown by bearing fruit an hundred fold. But yet withal there was great danger of it being stamped out—not that they wished to be under the Pope, as in former years, for they had learnt the art of *sheep-shearing*, and the *fleeces* were in great demand; besides, the first-fruits and tenths were looked at in the light that the fox beheld the grapes—they are not mine, and they are small, but, oh! they are wonderfully sweet. So they shifted the folds, turning two, three, four, or more into one. And to make one shepherd equal to superintending so many, he was held up to the sheep as being *almighty*, and every one had to learn off by heart "the high attributes of priests," as explained by St. Chrysostom. This state of things was the result of the "infant ritualism's" first attempt at "*walking alone*," without those rather "*too merciful*" and "*too elastic*" ecclesiastical laws which at our day does, to a very small extent, fulfil the requirements of "leading strings." But as the frolics of this "strange service" which those Nadabs and Abihus introduced may not be fresh in the minds of our reader, we will quote an extract, taken from a writer of that period (Charles I.) After alluding to a fearful plague that devastated the provinces of Rome, not sparing even the Pope—which plague, the writer states, was recorded as a just judgment upon the inhabitants for giving themselves up to drinking, feasting, dancing, sports and pastimes, on the holy days—he warns the divine authorities that such a precedent should not be allowed to remain unnoticed, as the plague that was then raging in this country began at a like period, when all kinds of sports and pastimes were allowed by law to take place on the Sabbath. "This gross profanation of the Lord's day," he continues, "both in doctrine and practice, hath, no doubt, so far provoked the Most Gracious God that now he can hold off his hands no longer from smiting us with his dreadful judgments, which some of us have already felt, and most of us now fear; for not only have we suffered in the late extraordinary cold winter and two successive dry summers, which threaten a famine of bread, but likewise the miseries of the plague that is now dispersed. The plague, you well know, is God's own arrow, who ordaineth his arrows against the persecutors. And are not some, at least, of your lordships such?" . . . "Who, even now, in the midst of God's judgments, proceed on still in your malicious, violent, implacable hatred, enmities, and persecutions against God's faithful ministers, saints, and the very power of holiness; in your lordly pomp,

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ambition, avarice, pride, envy, arrogance, cruelty, oppression, injustice, luxury, secularity, suppression of preaching, prayer, fasting, communion of saints, and whatever savours of piety; and in profaning of God's own sacred day, both in your doctrine and practice. How, then, being heavy laden with these many sins, and having the prayers, the cries, the clamours, the tears, the sighs, and groans of all God's people against you, can you but fear God's vengeance, and expect his plagues to sweep such clouds of sin and mischief, such pests and prodigies as you are, clean away?" This severe rebuke, instead of setting the ruling powers considering whether there was or was not a warning to them, did but increase their desire of revenge. The author was brought before the Star Chamber, sentenced to pay a fine of £5,000, lose his ears in the pillory, to be branded on both cheeks with the letters "S. L.," for schismatical libeller, and to be imprisoned for life.—*The Life of William Prynne.* Well, as is well known, the prayers and cries of God's people at last prevailed, for he ever deviseth means whereby to help his elect when they call upon him in the midst of their distress.

Thus, then, we have a faint picture of the state of English society, so far as our space will admit, of the periods governed by those twin-born monsters of the Babylonian mother, on whose forehead is written "*mystery.*" The time of the Second Charles would have added fresh proofs, but our readers will doubtless remember that it was a period of "God's terrors"—plague, fire, famine, voluntary exile, &c.

It is a wise maxim, and one worthy of universal notice, "to prove Scripture by Scripture," also, "to prove facts by facts;" so we will proceed to notice the influence of the Roman and the Evangelical creeds on the "intellects of man." And, in doing so, we will have to confine ourselves to one branch of the mind's creation." So we will take that soul-stirring intellectual labour "Poetry," for it deserves to be spoken in its praise that those who have stood high in the art have ever been superior persons to the age in which they lived. Now, from the time of Chaucer, to the appearance of Lord Surrey, Sir Thomas Wyatt, and Spenser, more than one hundred and fifty years of "Romanism," there was not a man worthy of the name, not of poet, but of rhymster or poetaster even.

> Indeed, if you will look on Poesy,
> As she now appeared, poor and lame,
> Patched up in remnants and old worn-out rags,
> Half-starved for want of her peculiar food,
> Sacred Invention,

The most prejudiced must admit that man was *not* "blessed in all that he set his hand unto."

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But view her in her glorious ornaments,
Attired in all the majesty of art,
Set high in spirit with the precious taste
Of sweet philosophy, and, which is most,
Crowned with the rich traditions of a soul
That hates to have her dignity profaned
With any relish of an earthly thought;
Oh, then, how proud a presence does she bear!
Then is she like herself, fit to be seen
Of none but grave and consecrated eyes!

Yes; let us catch the spirit of "rare Ben Jonson," and view her when the blessed light of Evangelicalism had dispelled the leprosy that had so long enthralled men's souls, and behold her votaries springing up on all sides, till they became a glorious army adorning the reformed age, headed by him, "whom we ne'er shall look upon his like again;" and then, let Israel confess that our birthright creed is that service which our God hath blessed; for verily there were giants in our land in those days, and blessed was the fruit of man, both in increase and attainments, and blessed was all that "thou settest thine hand unto."

The object of this paper is to show that the more closely we have, as a Nation, allied ourselves to the Will of God, the more wonderfully have we realised the special blessings God promised to Israel, recorded in Deuteronomy, until at the present time, no Nation upon the earth can compete with us in the abundant excellency, either in quality or quantity, of the fruit of our ground or the fruit of our cattle, a view of the matter that must render the great subject of our Identity with Lost Israel intensely interesting to farmers, cattle breeders, and all engaged in agricultural pursuits.

We will consider the "Cattle of Israel." The writer has never been so fortunate as to meet with any trustworthy account of the early origin of our various breeds of cattle (save one), so we must accept Topsy's theory, and "'spect they growed," which, although at first sight appears not quite satisfactory, yet if looked at in conjunction with that latent power that is promised to obedient Israel, "Blessed shall be the fruit of thy cattle," and "all thy endeavours," it is not far wrong to say "they growed;" and, in fact, the "Durham Shorthorn," the head of the cattle creation, did, little by little, under careful and intelligent management, grow to its present high position (see "History of Improved Shorthorn Cattle, by T. Bell"); and in like manner, no doubt, the Hereford, the Devon, the Sussex, and the polled Scot, each arrived at its present state of perfection through being the special care and pride of some steady persevering farmer, who, following the same course of careful selection as guided Mr. Bates with his Shorthorn Duchesses, &c., so improved them

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that they have nearly assumed a new type of animal from their early origin. These remarks may be applied to all breeders, to those who improve the sheep, or the horse, as well as cattle—all equally deserving their country's gratitude as national benefactors. Now, with respect to the various breeds that we have mentioned, it must not be overlooked that, although they are *very far superior* to all foreign breeds, whether considered as an ox or cow, still, the "blessings" have not rested with them entirely, for the wisdom of God has even *thought out our requirements*, and granted them without our asking, for these breeds are purely "*vale cattle*," each adapted to the climate that prevails in its native district. The Devon, which leaves the rich, moist, warm vales of its native country "a perfect beauty," does not thrive in the dry, colder air of Essex. So with the polled Scot, he is a perfect beast for the northern vales, and it would be cruelty to exchange places with him and the Devon. It is true that the Shorthorn, and to a great extent the Hereford, travels almost to wherever there is grass, and that universality of thriftiness of the former clearly entitles it to the "headship." Then we have to add to these, two unmatched mountain breeds. The Highland Scot, with his shaggy coat and hardy constitution, defying the blowing of Boreas though he blow never so fiercely; then the Welsh beast for the more southern clime; each of these will thrive surprisingly on comparatively bare mountain sides, where the little herbage is of the very coarsest kind.

Now as regards our Sheep, we stand pre-eminently blessed above any foreign people. If we begin in the far North there is the horned Highland dark-faced breed, a noble animal for the uncanny climate. Then there is the Cheviot for the Cheviot ranges and neighbourhood, a breed unsurpassed for the locality and kind of feed. Then coming more south we find the huge Leicesters, yielding large joints and long wool; then the Lincolns, Cotswolds, Oxfordshires, Shropshires, Welsh, Hampshires, South or Sussex Downs, each having specialities that make it worth while to keep the breeds distinct. Then we have "the Dorset, so well known for early lambs," "the Herdwick," "the Exmoor," and the "Romney Marsh or Kents;" the Hampshires and South Downs, for instance, being so well adapted for the fold on sticky soils, being of lighter weight and shorter close wool than some of the others. These breeds each have their advocates, who continually aim at their improvement; and of course they meet with considerable success, and as with our cattle, so with our sheep, they are unequalled by any foreign breed.

Now with respect to our Horses. Here again we are met with evidence of the rich blessings that the Highest has invented for his own chosen seed, the descendants of his "friend;" and it could

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not well be otherwise, for as the horse is the prime minister of man's requirements, it is reasonable to expect that the "one elect family" should have choice horses as well as other animals. And why there is not more general love for the noble animal amongst a great part of those who call themselves Englishmen, is a mystery we cannot solve. There is a saying that "the man who hates a horse has but half a soul," and really when one is forced to witness the needless and unwarrantable cruelty that many poor brutes have to bear at fairs, markets, aye and in their daily and nightly toil, who can but exclaim—there are not only many half-soulless men, but real devils in our midst! The question as to the superiority of English draught horses was brought to a final issue not long since in a very practical way by our neighbours across the water. The conditions were—a portion of land of equal extent was apportioned to each team to be ploughed at a fixed depth and a fixed width of furrow, the teams to be allowed to walk their natural pace. The French had three three-horse teams to represent them, and the English had one three-horse team, "Suffolk Punch," and one *two-horse* team of our noble "Clydesdale." The results were—the Clydesdales finished their task a great while before the others, and without showing any signs of fatigue or distress; the "Suffolk Punch" team was finished second, and in as equally fresh a condition, so that here the important fact is established that two of Israel's draught horses are more than a match for three of our neighbours. We must also mention the beautiful "Cleaveland Carriage horse," and the huge giant, "the Black Drag horse," that no other country can produce. Then as regards our racers and steeplechasers, their superiority and renown has been established over and over again in many a trial, and our stud horses are purchased at fabulous prices to improve the breed of all continental nations. Then lastly, though not the least useful, our cobs and ponies are vastly superior to foreign breeds for docility, hardihood, and general fitness for the "errand boy" duties which make them so indispensable to our tradesmen, and those who enjoy the delightful luxury which our "green lanes" unfold, in which little Jack or little Jimmy joins with as much pleasure as those whose servant he is, providing always that they are "wise and merciful," and leave their whips at home, and cannot flog him with the reins. "Happy art thou, O Israel, who is like unto thee, O people *saved by the Lord?*"

(To be continued.)

THERE are some periods of time that seem to the years what the jewel is to the setting—radiant and glowing with joy, round which all other years are set.

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Correspondence.

LANCASTER, May 3, 1874.

SIR,—I had not seen the lecture before, but I consider it very valuable, as it condenses most of what you have written before. A cousin of mine has become deeply interested in the question of the Israelites from hearing your opinion from me. The more I read the more am I satisfied that your views are Scriptural. The Old Testament has become comparatively an unsealed book to me, and an interest in its records has been created of which I knew nothing until I had pondered over your Identifications.

A. B.

PLYMOUTH, May 4, 1874.

DEAR SIR,—The Anglo-Saxons, especially the English, have been always foremost in mining explorations; and have derived a great portion of their power and influence from the possession of "the precious things of the lasting hills." In fact, other races cannot work mines when they make discoveries without the skilled labour and the indomitable perseverance of the Anglo-Saxons. I think this almost amounts to another identification.

G. S. C.

50 OTLEY ROAD, BRADFORD, 11th May, 1874.

DEAR SIR,—Having carefully read all your valuable pamphlets since the "Twenty-Seven Identifications" were brought under my notice, I must let you know that I and my wife have received great light and benefit therefrom, and are surprised at our former darkness in the reading of God's Word. I have been searching the Scriptures with some degree of care for nearly forty years, and during that time have often wondered where the lost Tribes were to be found. Having been in Asia from 1834 to 1864, I often tried to find out these children of Abraham amongst the natives of India and China; but of course signally failed. However, thanks to you for the spectacles through which you have enabled me to read the Prophecies, I am now confirmed that the English are these people of God, and that therefore I have been attempting to identify others to be that which I now find I myself am. It has always been my aim to spread abroad as widely as possible that which I know to be the truth of God, so I am now recommending this subject which you have brought forward to the attention of all Christians with whom I come in contact; and as several private doors have been opened to me in different parts of the town, I have a good opportunity of broaching the subject amongst the other matters about which we "compare spiritual things with spiritual." On the First-day of the week a few friends and neighbours gather in my house at six o'clock in the evening for searching the Scriptures, so I should like you, please, to let it be known that all who are interested in the identification of Israel will find an open door and hearty welcome at 50 Otley Road, Bradford. Wishing you every success, and trusting that we shall soon as a people know ourselves,—I am dear Sir, yours fraternally, WM. KINNOCH.

BRISTOL, May 16th.

SIR,—In my travels, the position held by the British race all over the world, and its peculiarities, often struck me. Their powers of colonisation, their innate repugnance to intermarry with the natives (as did the Spaniards and Portuguese), the natives becoming exterminated before them by an invisible hand,—in that respect I have many times compared them to the Israelites taking possession of the Holy Land, with the difference that they themselves had to destroy the natives, whereas they are destroyed for us.—Yours, &c., A. H.

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 8.

THE RESTORATION OF THE LATTER RAIN.

THE Bible is truly a beautifully interesting book when naturally read. It is only when we distort Scripture by denying its literal meanings, and imposing upon it false, cruel, and unintelligible disguises, by dressing its literals with spiritual "private interpretations," that Scripture appears to the masses a dangerous and obnoxious writing. It has often been observed that our professed friends are our worst enemies. Whether this be true or not, surely the Church owes very little to the friendship of ordinary professed Christians, because it is impossible to deny facts, and this fact is patent, that this organisation have held the Bible in their hands, almost exclusively, for nearly 2,000 years. They have hitherto been regarded as the only rightful exponents of the same; and having held the power so long, we are justified in asking—What are the results of their labours? The answer is—Infinitesimally small. It is not the thousands that have been influenced and the millions not, but the units only and the masses not. In other words, the Bible has been so handled that ten have been impressed with an influence whilst the remaining ninety of every hundred have *not* been reached. And yet Christians complacently ask us to be thankful for the ten. It is quite true that ten would have saved a city. But is it glorifying God to be contented with the ten? Is the paltry temporal advantage to be esteemed an equivalent to the satisfying the full desire of the soul of the Almighty?—who wills that all should be saved, and who yet works by the use of human agency: "How can they hear without a preacher?" Then, if we have been satisfied with the dictum of these professing Christians—satisfied with the small results of a long-continued course of the ordinary ministrations—satisfied with the tens when God requires the hundreds—with the thousands when He requires the full millions, the thousands of millions—if we have been so slow of heart and dull of comprehension as

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to be satisfied with this in the past—comes the rushing question: Shall we be satisfied with the same in future?—satisfied when the Bible, this word of God, this beautiful book, is opening up its pages to our understandings with fresh beauties, undeniable attractions, and with majestic power? Nay, verily not. Give the Bible fair play and it will sway its power over the millions of our people. Give our kindred the facility of seeing how marvellously exact the literal meanings of Scripture come forth, and their veneration for the same is at once secured. Only let our engineers, our masons, our carpenters, our bricklayers, or any of our skilled trades who use the British foot-rule, read the grand, the sublime articles from the pen of Prof. Piazzi Smyth, appearing in these and former pages, and the truly intelligent amongst them must see that this very measure they take in hand in their daily toil comes from God—that its origin is associated with the Bible. Yea, bring the facts plainly before our licensed victuallers, dairymen, and others engaged in liquid measures, and they could not fail to see that they are indebted to the infinite wisdom of the Almighty for the very pint measures they use in conducting their trades. Let them see this, and every time they are used a sermon would be preached. They would see the Bible as practical, and not solely, as they are mostly taught, engrossed in the spiritual. Hence the practical would logically minister to the spiritual, and gain the aim. These God-spoken lessons from the Great Pyramid, these intense sublimities from the divinely-constructed building, testify that the Almighty does speak with the most pointed literal constructions, which, when perceived, gain their end with telling power; that whilst ministers have gone from their legitimate path in spiritualising all allusion to the stones, pillars, altars, and buildings of the Bible, God, in speaking of "an altar to the Lord," "a pillar on the border," connecting it with earth and a fixed locality, has positively alluded to the Pyramid as a literal building that is soon to become "a sign" and "a witness" to His Greatness, and attract to His cause the masses that the Church have failed to touch.

These reflections lead us to show how grossly inconsistent has been the teaching of the Church upon "The Latter Rain." What God speaks of as a positive literal thing, a rain—the pouring down of drops of water from the clouds for the special object of enriching the ground for the produce of vegetation—the ministers have persisted in dressing up in the disguise of the descent of the Spirit of God upon people. When God pours out his Spirit, which he promises to do upon all our people when our identity with Israel is acknowledged, it will not be "a raining" but "a reigning" of His Spirit. Then God will rule over our

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Empire, and we shall all become His willing subjects. But the allusions made in Scripture to the literal latter rain do not refer to the reigning of God's Spirit over us, but to the positive and literal restoration of the veritable drops of water that God had caused the clouds to withhold. Therefore a gross injustice is done to the Bible when a different sense to that meant by the Almighty is rendered.

In Palestine, in days of old, there were two rains—the former and the latter. The former rain was given about October; the latter rain about March or April. For the remaining parts of the year heavy dews sufficed for the wants of the ground. Solomon, the wise king, long, long before Israel was exiled from their land on account of their sins, foresaw that they would sin, and would go into captivity; he also saw that the punishment would be associated by an infliction upon the land, and that effected by the withdrawal of one of the rains. He associated the Captivity and the withdrawal of the rain together, and he also as clearly associated the restoration of Israel and the restoration of the withdrawn rain as events connected with each other. "When heaven is shut up, and there is NO RAIN, because they have sinned against Thee; *if they pray towards this place*, and confess Thy name, and turn from their sin, when Thou afflictest them, then hear Thou in heaven, and forgive the sin of Thy servants, of Thy people Israel, that Thou teach them the good way wherein they should walk, and give rain upon Thy land [not the Spirit's reign upon the people] which thou hast given to Thy people for an inheritance" (1 Kings viii. 35, 36; 2 Chron. vi. 26, 27). "And the Lord appeared to Solomon by night, and said, If I shut up heaven that there be NO RAIN, . . . if my people which are called by MY NAME shall humble themselves, . . . then—I will heal their land" (2 Chron. vii. 14.) Why did the land require healing? Through the withdrawal of the rain. Israel did sin, did go into captivity; and the consequence was withdrawal of rain—not simply rain, but the latter rain, that most refreshing of all rains. As Job said, "They waited for me as for the rain; and they opened their mouth wide as for the LATTER RAIN" (Job xxix. 23). As Solomon has written: "In the light of the king's countenance is life, and his favour is as a cloud of the LATTER RAIN" (Prov. xvi. 15). This was the rain that fertilised the Holy Land. By it God did everything for it, as He tells us, "What could have been done more to my vineyard (*i. e.* the land of Israel), that I have not done in it? . . . . . Now, go to; I will tell you what I will do to my vineyard . . . . I will lay it waste; it shall not be pruned nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it" (Isa. v. 4).

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And as showing the value of this latter rain, what would be the result of its withdrawal? God tells us the result—"And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns . . . . . all the land shall become briers and thorns" (Isa. vii. 23, 24). These prophecies were issued before Israel's captivity; the one B. C. 760 or 35 years; the other B. C. 742, or 17 years before the captivity took place; hence the reason why they are written in the future tense. Then comes the question—Was this latter rain literally withdrawn? God speaking in the past tense, or in B. C. 629, *i.e.* 96 years after the captivity had taken place, tells us "Therefore the showers have been withholden, and there hath been no LATTER RAIN" (Jer. iii. 3). He had begun to withhold even before the captivity. God as a Creator, always works gradually, mercifully; thus he commenced by causing it to rain in one place and not in another. "I have withholden the rain from you" (Amos iv. 7); and when it was wholly withdrawn what was the consequence? Why this—"Their nobles have sent their little ones to the waters; they came to the pits, found no water; they returned with their vessels empty. . . . . Because the ground is chapt, for there was NO RAIN in the earth, the ploughmen were ashamed, they covered their heads" (Jer. xiv. 3, 4). These agriculturalists, who were ashamed, were not Israel, for at this time they were in exile; but the Jews or Judah who were still in the land. The Scripture shows that the thing was at that time done; the rain was actually withdrawn, and this aggravates Judah's case, because they had the manifold tokens of God's displeasure and His judgments upon Israel; and yet they would not take warning, "but went and played the harlot also" (Jer. iii. 8). Hence God said, "I *will* cast you out of my sight, as I *have* cast out the whole seed of Ephraim" (Jer. vii. 15). "This house shall be like Shiloh" (Jer. xxvi. 9).

But was the rain never to be restored? Yes, verily. It was withdrawn on account of Israel, and will be restored on their behalf. It was withdrawn gradually, and will be restored in the same manner. The matter is connected with, and depends upon, our identity with Israel. Hence, the Almighty says, "I will cause the shower to come down in his season; there shall be showers of blessing, and the tree of the field shall yield her fruit, and the earth shall yield her increase" (Ezek. xxxiv. 26, 27). "Rejoice in the Lord your God, for he hath given you the former rain moderately, and he will cause to come down for you (Israel) the rain, the former rain, and the LATTER RAIN, as in the first" (Joel ii. 23). "Ask ye of the Lord RAIN in the time of the LATTER RAIN; so shall the Lord make bright

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clouds, and give them showers of rain, to every one grass in the field" (Zech. x. 1). Therefore, we have the promise of the Almighty that the latter rain shall not be withholden for ever, that it should be restored at the proper time, and, as we have fully seen, the proper time would be contemporaneous with the identity of lost Israel. The whole thing is literal; there is nothing spiritual about it; the rain was actually withdrawn over 2500 years. The result was literally as God declared it would be—thorns and briers—and at the time when that good man, the late Mr. John Wilson, first introduced to the British people the question of their "Israelitish origin," the rain had *not* been restored, and it was not until he had laboured some time in the grand cause of the Identity that the rain commenced to re-appear. Mr. Wilson knew full well the value of the point, and when the news first came to England of its restoration, the glistening eyes of his gladdened heart spoke forth his soul to the people who had gathered in the "Witness Hall," Aldersgate Street, and who received the news with rapturous joy. They could not have been more glad if they had been in the very land itself to catch the first drops of God's refreshing, in fulfilment of his word. From that time to the present the work of the Identity has been going forward, until now it has assumed a power that no man can stay; and from that time the LATTER RAIN has appeared in the Holy Land, each year gaining in volume and in value, becoming more abundant and proving more effectual, until this present year it has gained powerful proportions, assuming the form of torrents, sweeping down houses, tearing up timber, carrying in a flood-like form all before it, thus splendidly preparing the land for the return of God's chosen people—for ourselves—softening the fallow land preparatory to the introduction of our ploughshares. And here it may not be out of place to relate a fact. The organisation recently formed, destined to be a great power in this country, called "Israel's Identification Association," made the matter of the latter rain a matter of earnest prayer in their committee room, not once only, but at several of their meetings, held on different days, and they can testify that at the very times of their prayer, the power of the latter rain has been most effectual; that as they have been petitioning, at that same time God sent, not only rain, but snow to sodden the hardness of the ground, and to modify the temperature of the climate. So that, presuming that our identity with Israel will not take long to establish, and that, in the meantime, the power of the latter rain will be made more manifest, we may surely have faith to believe that when the time of restoration—fast approaching—arrives, the ground may be fairly prepared for the skill and appliances of our Anglo-Saxon energies.

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Good reader, the lesson of the latter rain is a most valuable one. Teach it with all its literal aspects unto others, that the people may see how true and exact God is to his written word.

CAN WE PITY THE POOR JEWS IN PALESTINE?

IT is a fact that of late years many Jews have found their way to Jerusalem, so that, at the present time, they number some thousands. Christians in different sections of the Church have watched this event with some interest, and have ridden rough-shod over their Scriptures by declaring that it has assumed the form of the Scriptural return of Israel to their land. Of course, to the rightly-informed mind this could not be received, because if this be the return, then the Scriptures would be woefully at fault, for it would have taken place without one of the many events that are to take place upon the return happening. But, in no sense do the Jews at Jerusalem represent the return. They are nothing but a lot of wayward men who, not heeding their own Scriptures, have gone to Jerusalem in defiance of Jehovah, and what is the consequence? They are a miserable lot—may fairly be discarded as beggars; men without soul, without spirit; content to degrade their nationality by being satisfied to live upon charity. For many years they have become a burden upon their people in different parts of the world. Misfortune upon misfortune visits them, until the spring of this year seems to have crowned their miseries; for, if accounts be true, famine has overtaken them from an exactly opposite cause to that which produced the famine in India. *There* it was on account of *want of* rain; but in *Jerusalem* it has been on account of *too much* rain. The *latter rain* has done it; the *latter rain* has swept down their houses; the *latter rain* has destroyed their vegetation; the *latter rain* has sent provisions up to famine prices, and the *latter rain* has caused the Jews to send to England for special help. But really, are they to be pitied? This question deserves consideration. We do not wish to rejoice over their calamities, but firmly maintain that if they had studied their Scriptures, and abided by them, they never would have been found trying to settle in Palestine. They are suffering in consequence; and as our youth of discretion, who would burn their fingers defiantly, would deserve no pity, so these Jews, who have attempted to return before the time appointed by God, suffering distress thereby, may honestly be said to place themselves outside the pale of sympathy. We could compassionate with them if God had added to their punishments by taking from them their Scriptures, so depriving them of His written Word to guide

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them; but He has not. They hold the Old Testament intact, and there they have every instruction given them concerning how and when they should return, which is impossible for them to effect in comfort unless these instructions are complied with. For instance, the Jews know their Ten Tribes are lost. They have many times publicly testified to their knowledge of the fact at our lectures in different parts of the country; therefore, this fact being recognised by their people, they ought to know that it is utterly impossible for them to return in the manner God requires, unless accompanied by the representatives of these lost tribes; because it is written in their Scriptures, "In those days (*i.e.*, the time of the return) the house of Judah shall walk to 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. iii. 18), the very chapter testifying to *Israel* that they would be too great a people to return entire; hence God arranges to take of *them* "two of a family" (verse 14). "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" (Jer. xxx. 3). When this *united* return takes place, it will stand for "THE SECOND TIME"—the union consisting of "the outcasts of Israel" and "the dispersed of Judah," the whole forming "a great company," the great event being attended by a dividing of waters, that the two peoples should "go over dry-shod," because it shall be "like as it was to Israel in the day that he came out of the land of Egypt" (Isaiah xi. 11-16). Such a world-famed historical event shall be achieved at this time, that the event of Egypt shall be forgotten—the future song being about the splendours of the return from "the North Country" (Jer. xxiii. 7, 8). These are a few of the stipulations that God himself has made concerning the return "the second time;" and if any of the Jews take upon themselves to go back, with a disregard to these Scripture arrangements, they place themselves beyond the reach of pity. If the Jews of Britain undertake to submit to the annual cry for help from the Jews of Jerusalem, they deserve to feel the weight of the burden imposed upon them. It is rather their duty to compel their brethren to depart from Jerusalem, and so support the integrity of their Scriptures. It is impossible for a Jew to be a patriotic man, a worthy citizen of any country, unless he is anxious for the removal of the cruel persecutions imposed upon his people; and the fact of Britain being a favoured spot for the Jew, would render any British Jew a cowardly man, who, when hearing of the barbarities practised upon his brethren elsewhere, would not be anxious to move heaven and earth to ventilate any theory that had the least probability of solving the

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question as to how these fearful groanings and oppressions could be abolished. Hence we maintain the following, and challenge "The Jewish Chronicle," or "The Jewish World," to disprove our position:—That it is impossible for the persecutions of Judah to cease until they "walk TO the house of Israel," preparatory to their return "TOGETHER;" that this time cannot possibly come to pass until they have acknowledged the Identity of Israel; that, therefore, upon the Identity of Israel depends the full prosperity of the Jewish Nation, and the entire removal of all their troubles. Hence the Identity is a vital point to the Jews, and would give to all their brethren a halo of glory—a second paradise on earth.

THE JEWS ARE BOUND BY HONOUR TO DISCUSS THE QUESTION OF OUR IDENTITY WITH LOST ISRAEL.

SEEING that upon the Identity of Israel depends the removal of all Jewish woes, we do maintain that as the Identity of the British Nation with Lost Israel is insisted upon, as the question has now been before the public some years, is gaining amazingly in popularity, is supported by new proofs every day, has not encountered a single *bona fide* objection hitherto, has created quite a new department of literature, has drawn forth men of distinguished learning to write in favour of it, has been accepted in every spot upon earth where Englishmen dwell, and is known to have influenced for good the minds of a million of the thoughtful; why, we do say, seeing all this, that it becomes the duty of the Jewish people to investigate this matter, not in the spirit of sneering, but as honest people would do when they approach a grave question upon which their lives depend. We maintain that the Jewish press, as the guardian of the public interests of its people, is bound by honour to investigate this matter. It is not enough to *evade* the matter by calling the question a "preposterous" one, and leaving it there; but honesty calls upon it to come forth with solid argument, to bring research to bear upon the subject, to probe the matter to its depth, that the mind of its people may be fully informed upon the point—giving them full instructions how to meet the case. We have had the pleasure of meeting with some hundreds of Jews throughout the country who have stated their implicit belief that the British are Identical with Lost Israel, and who would prefer the British proved to be so rather than any other people upon the earth; and we state this fact to show that the Jewish press is bound by honour to its people to discuss this question.

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GREAT PYRAMID WEIGHTS AND MEASURES.

By PIAZZI SMYTH, *Astronomer Royal for Scotland.*

IF there *are* in the Great Pyramid standards of weight and measure really contemporary with its original and primeval building, they must at least have the claim of immense *antiquity* on their side, in the opinion of all nations. But this very feature leads many modern men—unfortunately for themselves, and without their caring to look into the foundations and proofs of the new assertions that such a metrology is there—to deny its possibility as well as its importance.

Firstly, for instance, Roman Catholics generally will have nothing to do with an institution which is older than their own Church, and has come to light without its assistance; and though they have a saving horror of the French metrical, because atheistic, system, and loathe its recent introduction into Italy by the present King thereof, their only idea of an ark of metrological safety seems to consist in resuscitating the old Roman cubit, foot, pound, and amphora, however redolent of old idolatry and symbolic of semi-Cainite theotechny those standards too surely are.

Secondly, Protestants too often think themselves bound to oppose the very first mention of anything good in the Great Pyramid, simply out of their own mental foregone conclusion that, because the said monument stands *in* Egypt it must therefore be, both in its essence and throughout its whole and every part, necessarily nothing but an Egyptian institution of the Pharaonic day; and, in that case, to be held by all Christian men as profane, vile, Cainite, and altogether abominable.

Yet there may have been brought, at various periods and for special times and purposes into Egypt, things which were by no means native to that land, or partakers in its idolatry—even as of Christ himself it is said, "Out of Egypt have I called my Son." And though Egypt was heinously sinful in its earlier prosperous history, and again has been the basest of all kingdoms in its later days of captivity and misfortune, yet sacred prophecy declares that it is not always to be so low among nations; and that the day will certainly arrive when, as in Isaiah xix., the Lord of Hosts shall say, "Blessed be Egypt my people, and Assyria the work of mine hands, and Israel mine inheritance;" and when "the Lord shall be known to Egypt, and the Egyptians shall know the Lord, and shall do sacrifice and oblation." And the dawn of that day will be accompanied by a visible beacon—viz., "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

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for a sign and a witness to the Lord of Hosts in the land of Egypt."

Now, this either altar or pillar (for the two names refer to one and the same thing, and neither of them is strictly definitive as to particular size or shape) need not be any new erection still to be raised in Egypt. On the contrary, it more consorts with the idea of Christianity itself, and seems more to testify to the infinite providence of God, that any monument required for the purposes of the latter day should have been prophetically erected of old (even as the sacrifice of Christ was prepared for, as St. Paul taught so well, from the beginning of the world, though only accomplished in the eyes of men within his own time). Erected, then, of old this monument most probably must have been, but not understood by men in general, nor intended by its architect to be so, until the long future day to which Isaiah alludes.

But as Isaiah prophesied 2588 years ago, it may be allowable for us now to ask whether there is any appearance yet, in the long, long night which Egypt has undergone, of such a monument *beginning* at last to manifest itself to the human understanding—viz., a stone monument of the utmost antiquity, and which, though long forgotten, long neglected, can now be both righteously claimed and clearly proved to be not only not Pharaonic, not military, not political, not devoted to Mammon—but so pure, so Abel-like, and so full of high thoughts above the thoughts of all men at that time, and for long afterwards, that its origination must be held to be nothing short of miraculous; and may, therefore, be found to be a fit sign and witness to the God of Revelation, as well as adapted to the present, or presently-approaching, period of human history?

THE GREAT PYRAMID BECOMES THE SIGN OF SCRIPTURE TO LEAD ON THE LATTER DAYS.

The last fifteen years, and no more, have, strange to say, shown to the eye of modern science such a monument as that above required—viz., a most grand, ancient, solid, and mysterious building, but accurately fulfilling, on the most crucial examination, everything that has been stipulated for; and even in a manner to make the wisest amongst us draw their breath in awe—and that building's name is, amongst all nations, "the Great Pyramid." There arises, indeed, at first sight, one curious difficulty of the impossible kind even for prophecy, in the passage quoted from Isaiah; inasmuch as it seems to require a solid stone monument to be in two places at once—*i.e.*, "in the midst of the land of Egypt," and also "at the border thereof." Yet the apparent opposition of these verbal terms is at once

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relieved by looking to the peculiar physical geography of Lower Egypt, and its material as well as genetic relations to one particular spot, and that the spot which the Great Pyramid claims for its own.

This remarkable explanation in removal of an obstacle apparently to the prophecy being ever fulfilled by any building, was produced only four years ago, when Mr. Henry Mitchell, Chief Hydrographer of the United States Coast Survey, being sent to report on the Suez Canal, found the northern coast line of all Lower Egypt so striking an example, in his science, of physical growth in a sectorial or fan-shaped form from a centre, that he proceeded to ascertain by measures from the curved outer coast, and the radial branching streams of the Nile in the Delta, the necessary position of that remarkable central point; and he found it to be on the northern edge of the Pyramid hill of Jeezeh, and commanded there, fully and conspicuously, by the Great Pyramid alone. Now all men knew long ago that the Great Pyramid was built just on the brink of the desert outside Egypt, or on "the border thereof;" and, in that case, it could not be also in the midst, or centre of it, as centres are usually understood. But the now ascertained shape of that country as a "sector" removes the difficulty, for a sector's centre is necessarily and mathematically in one extreme corner of its area.

The Great Pyramid then, does in this case satisfy the first conditions of the prophecy touching Egypt alone, pointedly; while it lends further emphatic confirmation to them by the same spot being found, on careful calculation, to be the centre (but here the middle also) of all the dry, inhabitable *land* surface of the whole world. Hence, if there is ever to be on the face of this globe a monument central to all mankind—an almost necessary condition for a metrological (or weights and measures) monument to all nations—the Great Pyramid already stands on that spot, has stood there through all human history, and is gifted with special qualifications to act as, or to be, that building.

THE UNIVERSALLY CENTRAL POSITION OF THE GREAT PYRAMID TO ALL PEOPLES.

Now such a site could not have been *intentionally* selected by any, even of the most learned, schoolmen among the ancients; for they, by that sort of knowledge knew, and then could know, nothing of the existence of America, Australia, and other large regions which are necessary to be taken into the calculation. Therefore, if intention did really preside on the occasion, it could have been the result only of Divine inspiration imparted to certain men. And here we seem to have the explanation of a hitherto most puzzling feature in the strange narrative related

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by Josephus touching the sons of Seth; viz., that when those righteous, hard-working, God-approved men proposed at last to monumentalise the scientific and astronomic discoveries which they had previously been making through long years of Divine assistance, they did not erect such monument in their own Chaldean or Palestinian home, where the observations and sky-watchings had been made,—but went down into, of all otherwise unsuitable and almost discreditable places for such men to go to, the Cainite land of *Siriad* or Egypt. And the reason evidently was, because only there, and in that part of Egypt, had they the requisite geographical centre, and appropriate latitude and longitude, for a monument which in the latter day was to have a message, a meaning, and a use for all the nations of the world. Whatever, too, is inserted in this remarkably placed Great Pyramid, is figured or typified there in a manner which has none of the uncertainties and weaknesses so characteristic of unassisted human progression alone; being not only put in perfect and finished at the first, without any traces of subsequent correction and amendment, but by a method vastly more secure from plagiarism and forgery than the literal inscriptions of all later classic monuments.

Thus the Great Pyramid's very first pure mathematical problem (ascertained by the late John Taylor, in 1859), is that celebrated one in modern times of the most practical mode of squaring the circle, viz., ascertaining very closely the proportion of length between the diameter and circumference of a circle, or the quantity now called π and known to be 3·14159+&c.; and it is accomplished at the Great Pyramid by giving its sides such a particular angle of slope, viz., 51° 51′ 14·3″ that the vertical axis shall bear to two sides of the base the above proportion of 3·14159+&c. Again, this marvellous building's first applied-science or astronomic, problem (as discovered by William Petrie, in 1867,) is the very one for whose solution all civilised countries are at this moment preparing expeditions to every quarter of the globe, viz., the sun's mean distance from the earth; accurately represented at the Great Pyramid 4000 years ago by its chief line of measure, *i.e.*, its central vertical height, when multiplied by the numbers which its shape typifies, viz., 10 raised to the 9th power.* So that nothing short of annihilating the whole Great Pyramid (and *that*, says an old Coptic tradition, would more than consume all the wealth of Egypt) could ever interfere with its grand

* That is, 5,819 English inches multiplied by the round number 1,000,000,000, = 91,840,000 English miles, nearly. And it is noteworthy that no other later stone or brick building, not even St. Peter's at Rome, nor the Strasburg Spire, nor any manufacturing chimney has ever been raised by man so high as to compete with the Great Pyramid in height, and therefore in this, its peculiar, problem, of the *earth's sun-distance.*

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solutions of radical questions in geometrical physics, though utterly unknown in ancient Pagan times, yet coming at last to be fully appreciated when the world should reach a sufficiently scientific development in the latter day—the Pyramid of course still continuing to exist, and its fiducial points being still recoverable.

THE STANDARDS OF *linear* MEASURE IN THE GREAT PYRAMID.

If we may now, on account of these proved and well-ascertained facts of scientific shape and size, begin to look upon the Great Pyramid as a monument of metrology, and a system of standards in number, weight, and measure, even, too, of the most philosophic kind adaptable to the mind and suited to the terrestrial residence of man, then its first leading standard for linear measure cannot but be its own vertical axis, one and unmistakeable, as above described. And the value of that grand length for such a purpose was both ennobled in science and sanctified in religion by the harmony it was made to bear with the works of the Creator; inasmuch as this symbolic radius of the Pyramid's base equivalent circle is now recognised to bear to the earth's mean orbital radius in its revolution round the sun (the appointed centre and source of maintenance for all physical terrestrial life), the grandly even commensurability just mentioned.

But as the masonried, or material, standard in this case is far too large for general human use, and its Nature-reference too difficult for even modern progressive science to have yet satisfactorily mastered, something else more practical in scale, but not less scientific, was provided in the same building, and without interfering with the exquisitely simple geometry of the whole.

A peculiar relation, not hitherto recognised among astronomers, exists between the sun's mean distance, the size of the earth, the number of days in a year, and the proportions of a π shaped Pyramid, such, that the length of a side of the base at the Great Pyramid, and in that Pyramid alone of all the Pyramids of Egypt, does, when divided by the now well-known number of days and parts of a day in the year, say 365·242 &c., yield a quantity which is not only a handy measuring rod in itself, but in the view of science has the inestimably appropriate recommendation of being, as far as we can say, exactly the ten-millionth of the straight distance from the earth's centre to either pole; or of the semi-axis of the earth's diurnal rotation in the course of its annual revolution around the sun. And this makes so pre-eminently proper a nature-reference for scientific linear measure, that one of the latest and cleverest of American pro-French metric writers* confessed only last year, that if the French metrical system

* The Rev. President Barnard, of Columbia College, New York.

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had now to be created anew, its promoters would undoubtedly profit by what is now known; and instead of taking for the length of their metre-rod the ten-millionth of a curved terrestrial meridian quadrant, as was done by the academicians only eighty years ago, they would take the same fraction, but of the far better, the straight, the central line of the *semi-axis* of *rotation* of the earth, precisely as done so very much earlier in the history of the world at the building of the Great Pyramid of the sons of Seth.

Hence nothing better in science can be imagined, even by the masters thereof, up to the present time, than the Great Pyramid's base side standard, whose length expressed in English inches is 9140* and a fraction divided by 365·242; *i.e.*, 25 English inches and the small fraction ·025. And that length is evidently at once antagonistic to the 20·7 inch cubit of profane Egypt, Babylon, and other Cainite lands of antiquity (as shown on p. 241), while it is entirely agreeable to Sir Isaac Newton's determination of the limits within which the sacred cubit of the Hebrews would be found, viz., that cubit which Moses told his people by inspiration was the cubit of the Lord their God; and the measure touching which Moses had himself been warned, "See that thou make all things according to the pattern showed to thee in the Mount."

SUBDIVISIONS OF THE GREAT PYRAMID'S CUBIT STANDARD.

This remarkable length of a linear standard (25·025 English inches) was not only made use of at the Great Pyramid *cumulatively* in the base sides of the structure as above, but was also monumentalized *individually*, or, in a single length, in the very limited interior of the building; *first*, in the axial eccentricity, and then in the summit breadth of the grand niche in the Queen's Chamber, so-called; and, *second*, in a somewhat similar arrangement of the granite leaf and its boss in the antechamber to the King's Chamber: in which boss there is, moreover, Pyramid authority for dividing the whole length of the cubit into 5 × 5, or 25, parts; parts which we may now call, from their close resemblance to our inches, Pyramid inches.† While the King's Chamber, the final and concluding hall of the whole interior of the Great Pyramid, executed throughout in polished red granite, and still admirably preserved and well amenable to accurate measure, repeats the year-day multiplier

* This number is a fair mean of *all* the best modern measures of the Great Pyramid's length of base side, measured directly from the socket-marked fiducial points; see "Life and Work at the Great Pyramid," vol. 3; and also "Our Inheritance in the Great Pyramid," Second Edition.

† Hence 25 Pyramid inches = 25·025 English inches; or 1 Pyramid inch = 1·001 English inch.

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of the base side length, in a form which, while it conceals the standard more completely than ever from the ignorant, yet proves it to the learned of modern times more undoubtedly by supplying, not merely an arithmetical repetition of the numbers, but a mathematical and Great Pyramid reason for their being there.

The simple length, for instance, of this most remarkable chamber is 412·544 English = 412·132 Pyramid inches; and why is it that length? No one in all the world had apparently guessed that, until July 1873, when the writer (guided by a previous kindred discovery of Captain Tracey's in the ante-chamber) ascertained,

1st. That Pyramid inches in the King's Chamber stand for sacred (or 25-inch) Pyramid cubits outside the Great Pyramid.

2nd. That the quantity, 412·132, as the diameter of a circle, represents accurately in *area* a square, whose side = 365·242, &c., = the number of days in the earth's circle of a year, and = the number of sacred, *i.e.*, pyramid, cubits in the base side of the Great Pyramid; and

3rd. That 412·132, as the side of a square, represents in *area*, a circle whose radius = 232·52 of the same cubits, and = the original height of the Great Pyramid according to the mean of all the direct measures and computations made upon it.

GENERAL REFLECTIONS ON THE GREAT PYRAMID'S CUBIT AND ITS RELATIONS.

And when it is further added that, measured in terms of the Pyramid inches, the earth's all-important axis of rotation measures just *five* hundred millions of them (fives and tens being the basis of the Pyramid's system of numeration, beginning with that number of corners and sides)—then it should be plain to all thinking persons, not only that the Great Pyramid's cubit is a truly wonderful measuring rod, in harmonious proportion and even commensurability, with the size of man's earthly habitation as created by God—but that the Great Pyramid itself has also in its entirety a related commensurability of the completest kind, connecting it, both outside and inside, mechanically with the sacred cubit on one hand, and astronomically with the earth itself on the other, in a fulness of symbology and accuracy of realisation never yet attained to by any other existing stone building, or work of man, anywhere.

Hence, without putting any trust in Josephus, *i.e.*, in what is found in his history only, we are taught by facts, and as a matter of that kind of scientific knowledge which is daily improvable by our own efforts at greater accuracy of measure, that an earth's axis-commensurable cubit (an idea far above unassisted man at that time), was brought into Egypt at the building of the

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Great Pyramid, and publicly monumentalized there before the visit of Abraham, though in a form illegible to all the Egyptian world, and the original was taken back again by its owners into Palestine. Also, that the same standard was again brought into Egypt in long after years by the Children of Israel, but carefully taken out with them again on the occasion of the Exodus, and after that exclusively employed by them in the preparation of the Ark of the Covenant, and other sacred vessels of the Tabernacle, in the wilderness. And again, for the third time, the same standard was brought before the world, but in multiplied variations, rather than in one authentic copy, when the Gothic and Saxon nations appeared in the west of Europe, and were gathered together as the eagles of Scripture over the carcase, so soon to perish, of the blood-stained Roman Empire, with a totally different metrology.

A few specimens of these Gothic variations, yet sufficient to indicate their origin and relations, will be given at the end of this paper; but before that comes, we are bound, by our title, to spend a few moments more on some of the other elements of weight and measure, without which elements being supplied there could not be, either in the Great Pyramid or anywhere else, a fully practical and working system of metrology for any branch of mankind.

WEIGHT MEASURE.

This *weight* species of measure is usually for convenience in practice, classed along with *capacity* measure; but in theory, while the latter variety is a mere application of the linear standard, already determined, to cubical shapes, the former introduces a mystery of nature which no *a priori* reasoning of man enables him to fathom. Nothing whatever, for instance, that all men could think out of their own heads alone, would ever tell them either that there is in this world so heavy an element as gold or so light a one as lithium, or how much there is of either the one, or the other, or indeed of any element whatever, in the whole globe.

Observation and experience in this world, as God has been pleased to create it, is here man's sole resource; but even with that, he can do little else than rudely attempt to measure the weight, with relation to size, of the whole earth in a lump; declaring it to be according to the latest, but not necessarily the best, measures—something between 5·3 and 6·6 (previous determinations had said 5·65) times the same bulk of water. So that, however accurately modern nations may be able to measure the size, shape, and capacity of the earth, they are mere children in any attempt to state its absolute weight or mass; and yet an accurate knowledge of that terrestrial attribute is a necessary

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preliminary for any one to be possessed of who would propose to earth-commensurate any system of weight, as well as linear, measure.

How, then, did the French philosophers get over this weight difficulty, with their boastedly scientific and earth-reference metrical system, at the end of last century?

They simply eluded it, probably in despair, and fell back on a single one of all the many compound as well as simple materials met with in God's earth, adapting their unit of weight to speak evenly in terms of that one element—viz., water; just as if the whole solid earth they lived upon were composed of nothing but water, and their merchants both imported and exported nothing but water.

Not so did the divinely-inspired sons of Seth act at the Great Pyramid; for there they made not only that whole monument (by choosing for it, with its given size, a species of stone of very peculiar specific gravity) evenly commensurable in weight with the earth (by the round number of 10^{15}), but they arranged the unit pound weight of the Great Pyramid to be representable in the characteristic Pyramidal and yet cosmic terms of—*five cubic Pyramid inches of matter having the earth's mean density;* the number for that attribute, in terms of water, being monumentalised by them at 5·70, possibly 5·703.

This small, 5 inch, unit of Pyramid weight I have ventured to call a pound, because it comes very near (or within $\frac{1}{35}$ part) to the British avoirdupois pound, and closer still to a more ancient pound in the Exchequer. But how can so small a quantity be fitly and accurately recorded, many persons may desire to know, in all the vastness of the Great Pyramid?

UNIT OF WEIGHT, HOW EXPRESSED IN THE GREAT PYRAMID.

In the King's Chamber, that most splendidly constructed and most carefully protected of all the interior arrangements of the said Pyramid, there is a hollow, rectangular, monolithic vessel of polished red granite, usually, though erroneously, termed by the world, the sarcophagus, or coffin, of King Cheops, the vulgarly supposed builder. It is not his, however, and cannot be, if the best ancient historians are correct in their positive statements that he was buried elsewhere; nor can it be any one else's of Egyptian nationality: *first,* because the sides are plain, blank, and smooth, while Egyptians of that era invariably engraved the name, titles, and history of the defunct on his coffin most conspicuously; and *second,* because, while all known Egyptian sarcophagi were introduced to their final resting places through the passages leading to them, this King's Chamber vessel will not pass a certain contracted part of the only passage-way between its chamber and the outer air.

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In place, however, of all these wanting requisites for Egyptian burial, this King's Chamber coffer has a number of scientific features, which are by no means necessary for a coffin. It begins, for instance, by the geometrical problem of the outside being double the cubic contents of the inside, and the sides double the contents of the bottom. Next it goes on to show the coffer's cubic commensurability by 50, with a marked-off part of the King's Chamber; and that containing chamber again typifies, by its shape and contents, of two sets of 10 million cubic Pyramid inches each—a reference to two cubit lengths, each of them measuring 25 Pyramid inches, or the 10-millionth of the earth's semi-axis of rotation. Their combined length, then, in Pyramid inches, or 50* multiplied by the earth's mean specific gravity number, 5·70, gives, when on one hand multiplied by 5, the cubic contents of the marked-off part of the Chamber; and when on the other hand divided by 10, the cubic contents of the coffer directly measured—viz., 71,250 cubic Pyramid inches nearly.

CAPACITY UNITS AND STANDARDS.

Now, this 71,250 is the same quantity of space, or *capacity* contents, which characterised the Sacred Ark of the Covenant as constructed by Moses;† and its fourth part represents the old Saxon corn measure called a "quarter:" and, in fact, even still, four of the well known British capacity-measure *quarters*, all but exactly serve to make up one whole *coffer* measure of the King's Chamber in the Great Pyramid; while that ancient vessel's typical division into 5 × 500 parts produces a standard unit of Pyramid capacity, practically equal to the old British wine-pint.

WEIGHT UNITS AND STANDARDS.

Next, the weight of the whole contents, in water, of the same coffer vessel forms the Pyramid ton weight, which comes between the avoirdupois, and our shipping ton; while on being Pyramidally divided by 5 × 500, it yields the earth commensurable, and nearly British, pound weight, already alluded to.

TEMPERATURE AND PRESSURE.

And here, it would be my duty at once to close this rather over-long chapter, but that there are two necessary scientific refinements, well understood to accompany all accurate weighing

* The importance of this number in this part of the building is further testified to, by the number of horizontal courses of masonry, one above the other, forming the body of the Great Pyramid, being, from the base up to the level of the King's Chamber floor, just 50.

† See for further particulars on this, and most of the other numerical matters mentioned here too shortly, the Second Edition of "Our Inheritance in the Great Pyramid;" also, "Life and Work at the Great Pyramid," by Piazzi Smyth.

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in modern times, viz., reductions to standard points both in *temperature* and *atmospheric pressure;* and if I were now to pass them by, some of my readers might fear that they had been neglected in the ancient Great Pyramid; especially as modern savants can do nothing in those subjects without constantly referring to their very modern instruments of delicacy and precision—the thermometer and barometer.

Of course, these instruments were well known in 1793 to the learned Academicians who contrived the French metrical system —indeed, rather too well known—for after those doctrinaires had wholly forgotten, or omitted, to make their weight measure scientifically commensurable with the earth in its mean specific gravity,—they must needs proceed with Machiavelian art to take it, *i.e.,* their disappointment or revenge, out of the public, by making the further temperature and pressure references for the said weight, so extra, and dreadfully, scientific, or *pseudo* scientific, that the poor public should never afterwards have a moment's rest or satisfaction on the subject. And this uncharitable result the learned men brought about by ordaining, that the true weight of the national metric standard weight measure should be obtainable, and visible only when it was weighed both in a *vacuum* and at the almost freezing temperature of *the greatest density of water,* say 39° F.

Now the French metric-rod was made to be of a certain length, in order to be symbolical, by its even commensurability in length, of the size of the earth on which man lives; and not of the very different sizes of the planets Jupiter, Saturn, Uranus, Venus, or Mercury, not to say anything of the still larger globe of the central Sun. Are, then, in the department of physics, total absence of all atmosphere, and a nearly freezing temperature, the circumstances under which man lives, works, and rejoices upon this earth?

So far from it, he could not live for a moment under such conditions, and they are by no means characteristic of the earth either as a whole, or in any inhabited and civilised part thereof; while they are far too expensive, troublesome, and disagreeable to bring about mechanically or chemically in closed apparatus, to be ever largely appealed to as a really practical test connected with the weight-measures of the business of the world.

But the Sethite mode of dealing with this physical part of weight measure was, to seek out a spot both in latitude, longitude, and height, such, that while the barometric pressure should be seldom disturbed from its annual mean height for all of the world's man-inhabited surface, the mean annual temperature should also be that of all the civilised, flourishing and populous countries of the whole earth,—and *that* physically most

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representative spot in latitude, longitude, and height, is exactly where the sons of Seth built the King's Chamber of the Great Pyramid. While the remarkable temperature which they thereby obtained, may be Pyramidally expressed as, a temperature of $\frac{1}{5}$, viz., $\frac{1}{5}$ of the scale from freezing to boiling of water, or 68° F.; a temperature, below which human nature seeks methods of warming its places of abode; and above which it seeks to cool them; but at which it desires nothing more suitable for work or play, prayer or praise, and all the accuracies of science.

And now I am happy to conclude with the promised tables which may indicate (from returns gathered by other men and more than 50 years ago), that the chief Pyramid standards of measure, endowed with such marvellous earth-commensurability, and which in the earliest times were known only to the sons of Seth, and after them to the Israelites,—have in these latter times been found, with slight variations only, amongst the Gothic and Saxon nations who have occupied Europe during the last 1500 years; or the period of the power of the Christian ages of the world under the dispensation of the First Coming.

HEREDITARY LINEAR MEASURES.

CUBIT OR "CLOTH" STANDARDS.

Country or City.	Name of Linear Measure.	Length in British Inches.
Ancona.	Braccio.	25·33
Bergamo.	Braccio.	25·80
Bergen.	Ell.	24·71
Betalfagui.	Guz.	25·00
Bologna.	Woollen Braccio.	25·00
British Ordnance	Mile Scale for	25·344
Candia. [*Survey.*	Pic. [Chief Map.	25·11
Copenhagen.	Ell.	24·71
Ferrara.	Silk Braccio.	24·75
Mantua.	Braccio.	25·00
Mocha.	Guz.	25·00
Nancy.	Aune.	25·18
Padua.	Woollen Braccio.	25·30
Parma.	Cloth Braccio.	25·10
Patras.	Silk Pic.	25·00
Persia.	Guerze.	25 00
GREAT PYRAMID.	CUBIT.	**25·025**
Trieste.	Silk Ell.	25·22
Tunis.	Silk Pic.	24·83
Venice.	Silk Braccio.	24·81
Verona.	Do.	25·22
Zante.	Do.	25·37

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INCH UNIT MEASURES.

Country or City.	Name of Linear Measure.	Length in British Inches.
Anspach.	Foot ÷ 12	0·977
Augsburg.	Foot ÷ 12	0·971
Basil.	Foot ÷ 12	0·979
Berlin (Old).	Foot ÷ 12	1·016
Great Britain.	Inch.	1·000
Denmark.	Tomme.	1·030
Konigsberg.	Foot ÷ 12	1·009
Leyden.	Foot ÷ 12	1·028
Lucerne.	Schuh ÷ 12	1·030
Middleburg.	Foot ÷ 12	0·984
Norway.	Tum.	0·974
Nuremberg.	Foot ÷ 12	0·997
Oldenburg.	Foot ÷ 12	0·971
Pisa.	Palmo ÷ 12	0·989
Prussia (Old).	Zoll.	1·030
GREAT PYRAMID.	INCH.	**1·001**
Rhineland.	Foot ÷ 12	1·029
Rome.	Foot ÷ 12	0·988
Stettin.	Foot ÷ 12	1·029
Sweden.	Tum.	0·974
Zurich.	Zoll.	0·984

HEREDITARY WEIGHT MEASURES.

UNIT POUND-WEIGHT.

Country or City.	Name of Weight.	Weight in * English Grains.
Aix-la-Chapelle.	Pound.	7,234
Augsburg (Old).	Light Pound.	7,295
Berlin (Old).	Pound.	7,231
Brunswick.	Pound.	7,206
Cologne.	Pound.	7,216
Constance.	Pound.	7,285
Dantzic.	Pound.	7,231
Erfurt.	Pound.	7,285
Frankfort.	Pound.	7,210
Konigsberg.	Pound.	7,231
Leipsic.	Pound.	7,206
Prussia (Old).	Pound.	7,218
GREAT PYRAMID.	POUND.	**7,212**
Rotterdam (Old).	Light Pound.	7,243
St. Gall.	Light Pound.	7,175
Stettin.	Pound.	7,219
Strasburg.	Livre.	7,266
Ulm.	Pound.	7,234
Wurtemberg.	Pound.	7,220
Zurich.	Light Pound.	7,233

* The present English "grain" weights are a very modern and unfortunate Parliamentary innovation. Our older Saxon "grains" were much smaller, and would have measured the Pyramid pound-standard more nearly by 10,000.

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The old Roman pound was equivalent to no more than from 4,981 to 5,246 English grains; the ancient Greek mina to 5,189 to 6,994; and the Pharaonic Egyptian mina to so much as 8,304 grains. Hence, it will be seen from the above entries, especially the Prussian ones, that Germany had once the true and most ancient Great Pyramid pound, very closely indeed; strange, then, her recent infatuation to have given it up, actually within the last four years only, and for the modern atheistic system of Paris. Strange, I repeat, except on Edward Hine's restrictions of the Teutonic share in Israelitic descent, coupled with the predestined character of the now approaching times.

LIGHT AND COLOUR EMBLEMATIC OF REVEALED TRUTH.

Lux venit ab alto.

By MAJOR R. W. D. NICKLE.

INTRODUCTION.

THE doctrine of the Trinity having been to me, as to many others, a subject very difficult to comprehend, I was led in contemplating it to examine into the subject of Light. The truths manifested to my mind in reference to the latter have greatly lessened my difficulties as to the former subject, and have led me to a much more intelligent conception of it than I previously possessed. For to really and wholly comprehend this great mystery—one into which we may imagine even angels desire to look—as we do any ordinary subject which is within the compass of our finite understanding, how shall this be possible to mortal man? Are we able to understand altogether even our own existence, or the laws of matter or of things pertaining to this world? How much less then *can* we, in *this* sense, grasp the mysteries of Deity? "Canst thou by searching find out the Almighty to perfection?" was asked ages ago. No, this much we cannot do, but nevertheless may we not humbly endeavour to understand as much as we can of that which has been, or may be, submitted for our acceptance, and that too on the credibly revealed word of God; or is it sufficient reason to reject a matter simply because it may be beyond, though not contrary to, our limited comprehension, or merely opposed to our preconceived ideas of what may be true or otherwise? This cannot be compatible with the act of an intelligent rational creature.

Let not my readers imagine that what I may have advanced in this work is done so in any dogmatic spirit. Far from it, what is submitted for their consideration is only so suggestively;

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but as the result nevertheless of long and deeply weighed thoughts on the subject. Are we not told that "the invisible things of the Creator are clearly seen, being understood by the things that are made, even His eternal power and Godhead?"

I would then only desire to lead them to an attentive observation of the beauties and marvels of Creative wisdom which surround us on all sides, and ask them to ponder whether they do not interpret, or at least throw much light on, that which has been delivered to us as the word of Him who created them. May we not by analogy of reasoning from His works, endeavour to obtain such a conception of what the Creator has declared of Himself, that we may be led thereby to give the more credit to his word? and *receiving* it, endeavour to *obey* it. Or shall we, by rejecting it, dare to make God a liar, and hazard the consequences of such an alternative, with all which it may involve? Fearful thought! Instead of so doing, should we not rather be especially the more ready to regard His works, and consider the operation of His hands, as bearing testimony to the truth of His word; when that word too contains matter which is intended solely and entirely for our guidance, and for our future welfare and happiness, both for time and for eternity?

I would neither, by these remarks, advocate a blind and superstitious credence of whatever may be advanced on alleged authority. On the contrary, I would rather advise, with one of old, "Examine all things, prove all things (that is, prove *as much* as lies within the compass of finite human reason), and hold fast that which is good, so as thereby to be able to give a reason for the hope that is in you."

Now let us see whether created nature does not throw much light on the Divine record regarding this subject. We find that Scripture enunciates most clearly a Unity of Deity, whilst it sets forth, no less positively, a Trinity of Deity. But it is asked by some, how can this be? How are these statements to be reconciled? It declares also that "God is Light," and that he who was revealed as God Incarnate, repeatedly declared himself to be "the Light of the world;" and not only did he do so, but he vindicated his undoubted right to the assumption of that title by constant appeal to the works which he did. "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in him. The works that I do in my Father's name, they bear witness of me. I and my Father are one." What language, as with many other declarations which issued from the same lips regarding the nature of the Godhead, and the union of the Father and the Son, could be more explicit? Moreover, these works were one and all invariably

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done for the benefit of suffering humanity. "Many good works have I shown you from my Father, for which of these do ye stone me?" They were works too, done in public, and not secretly, and in the face of enemies. Lastly, they were such as no mere mortal by his unaided strength ever did, or could have done. "And they marvelled, saying, what manner of man is this that even the winds and the sea obey him?" "The man answered and said unto them, why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes; since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." "And he cried with a loud voice, Lazarus come forth; and he that was dead came forth, bound hand foot with grave clothes. Jesus saith unto them, loose him and let him go."—John ix. 30, 43. Could a mere man have done such acts? Utterly impossible!

Now science has long since revealed, by means of the prism, the composition in one respect of the solar light which illuminates this orb of ours, namely, that white light, as it strikes upon the prism, displays to the eye a *trinity of colour*, so that although there are three distinct visible colours in a ray of light, there are not three lights, but one pure white light; yet each colour is possessed of brilliant, effulgent, and illuminating light, as also of the property of *heat*. Here then we have a distinct union of three in one, and of one in three; and thus, from the sacred word of Scripture on the one hand, and the revelations of science on the other, a wondrous analogy appears in reference to the composition of light (or more strictly speaking, what the vibrations of light appear as they come in contact with our sight), and the mysterious union of the Triune Jehovah.

From whence come the exquisite varieties of tint and colour which adorn the face of nature, and what is it that gives to the rose its charming beauty, and the lily its unsullied purity? Light. From it it is that they derive their beauties, which are not inherent in themselves. Of the lily indeed, He who made it declared "that even Solomon in all his glory was not arrayed like unto it." Let us then see whether from this wondrous light, and its beauteous emanations of colour, we may not gather some insight and instruction into the nature and words of Him who is the source and fountain of light—yea, indeed, light itself.

I have carefully examined each link of my subject by the light conveyed to us by the sun, and compared it with the light imparted by Divine revelation, and have found a marvellous harmony between the two. The links having been clear and strong to my mind, I have endeavoured, for the benefit of others who may be interested in the subject, to rivet them together into

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a chain of evidence; and of which I trust they will test the strength. Should there appear anything like a flaw in any link, I beg it may be looked at well, and tested by the words of inspiration ere the chain be altogether cast away. A careful examination may even lead to some further discovery which has escaped my limited observation; and if what I have endeavoured to set before them, in, I am conscious, a much too imperfect manner, should conduce to the removal of any difficulties which they have similarly experienced in the contemplation of this profound subject, and thereby lead them to a more ready acceptance and firm holding of the mysteries of our Divine faith, as revealed in the Sacred Scriptures, which are so much assailed in these days of captious criticism and unbelieving pride, my object will have been attained.

Hail, holy Light! offspring of Heaven first-born!
Or of the Eternal co-eternal beam,
May I express thee unblamed? since God is light,
And never but in unapproached light
Dwelt from eternity.

THE VOICE OF SONG.

By Miss Ricketts, Brighton.

Suggested by our "Israelitish Origin."

Strike, strike your harps! tune, tune your songs,
All England's sons and daughters;
Thrice happy children of these isles—
Gems of the northern waters!

For ye, once lost and mourned sons,
But favoured now when found,
The "fruitful bough" whose "branches" spread
And scatter fruit around!

The heaven, the deep, the hills, the dew,
The sun and moon avow,
"The fulness of our precious things
We thrust on Joseph's brow."

Gone forth the unerring Word divine,
In growing light confessed;
God's truth in all the world doth shine,
For England hath been blest.

God spake—and Israel at His will
Hath taken firmest root,
Hath budded, blossomed, and shall fill
The world with fairest fruit.

Israel awake! thy Father's hand
Hath led thee through the wild;
Thou didst forget, yet still He loved,
And ne'er forsook His child.

Strike, strike your harps! tune, tune your songs,
Glad England's sons and daughters!
Ye found of Israel in these isles—
Gems of the northern waters.

God loved thee for the fathers' sake,
And for His own great name,
Because His word He would not break,
Nor His behest reclaim.

His hand discerning, led thee on
Safe to our seagirt shore;
On thee He bid His Gospel sun
With cheering radiance pour.

Angels of peace—men of the cross,
Were sent thy steps to tend;
The Shepherd knew what wilderness,
His wandered sheep contained.

England, arise! thy part fulfil,
Thy destiny foretold;
Gentiles and Israel gather still
Into our Shepherd's fold.

Strike, strike your harps! tune, tune your songs,
Blest England's sons and daughters;
Children of Israel—sons of God—
Heirs of these northern waters!

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Review.

THE ALLEGED IDENTIFICATION OF THE ENGLISH NATION WITH THE "LOST HOUSE OF ISRAEL." By A. L. LEWIS, Honorary Secretary London Anthropological Society. Being a Paper read before the British Association for the Advancement of Science (Brighton meeting), and before the London Anthropological Society, with the discussions thereon. Reprinted from "Anthropologia," No. 2 (by permission of the Council of the London Anthropological Society), with the addition of an Append on the Alleged Scriptural Evidence—the whole showing that Englishmen are not Israelites. London: Published by the Author, at 4 St. Paul's Churchyard, E.C. 1874.

THE above-mentioned paper, prefaced with a title which seems to argue no lack of self-confidence on the part of its writer, is a short pamphlet of sixteen pages, set off with a curt, animated, and satirical dash of wit, and at the first sight appears the most plausible attempt at a refutation of the "Alleged Identification" ever made. Moreover, the facetious element abounds throughout, being maintained by a series of sarcasms and terms of ridicule, such as the "Israelitish Scythian Anglo-Saxons," "Identifiers," Benjaminite Normans," "Anglo-Saxon Israelites," &c. No doubt many even serious minds are fascinated with frivolous humour as a pastime, and, therefore, it is no wonder that "this paper created considerable interest when read before a crowded section of the British Association at Brighton;" and since fresh pamphlets and a magazine in favour of the "Identification," are published, Mr. Lewis has thought good to reproduce it before the "London Anthropological Society," and it is now printed with an "Append on the Alleged Scriptural Evidence."

Much fault might be found with the gross misrepresentation of his adversaries' statements and tenets; but to pass over these, we find that the whole basis upon which Mr. Lewis rests his argument is that the Anglo-Saxons of modern days are totally diverse from the ancient Israelites and kindred tribes in physical type, manners, and customs; this has received a refutation generally by Mr. Hine in "Oxford Wrong." The chief purpose in putting the pamphlet before the public appears to be "to show how ridiculous in the eyes of Anthropologists this Israelitish Anglo-Saxon theory must necessarily be," and to support the Anthropological Society's opinion that no migration of the greater races can be shown from east to west, any more than *vice versa*. Another reason alleged for the necessity of putting forth this attempted refutation is stated to be the danger with which our theory is attended because some of its promoters "advocate the reduction of the sums spent on national defences, and of the number of men maintained for that purpose, on the ground that we, being Israel, cannot be conquered, and that

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one of our soldiers will, whenever we acknowledge our Identity with the Lost Tribes, thereby become equal to one thousand men of any other nation!" Seeing that this is in substance the promise made in Scripture to Israel as Israel, we see no reason for this sarcastic sneer; but until our *national* Identity becomes a fact, it is not likely that its upholders, whose prime political aim appears to be to maintain the glory of the Empire and that of its Head, will coalesce with John Bright and his "friends" to obtain a "reduction of the sums spent on national defences." But the most mighty agent employed by the writer is a masterly attempt to sow discord among our ranks by confusing what is important with that about which people, allied in purpose, may amicably differ without destroying the theory in question—as to whether Israel was still on the borders of Media in the Apostles' day or not, what portion of the Celtic races belong to Israel, whether the Normans are identical with the Tribe of Benjamin, and in the application of many controverted texts which, if proved to be inapplicable, would not in any degree affect our Identity. At the first sight, the attack appears to be directed only against Mr. Hine and his followers, but on further examination it appears quite as invective against the Teutonic theory, which the writer regards as that of which the former theory is the only logical sequence. But over and above the use of unjust weapons, Mr. Lewis has been guilty of woful false historical statements. For example, on page 3, he says:—"The tribes forming the kingdom of Israel were carried away into Assyria by the king of that country about 721 B.C., although many of the people appear to have been left behind, as we find Hezekiah sending to them afterwards to join him in keeping the passover." Now, according to the same system of chronology upon which the writer places the final captivity of the Ten Tribes at 721 B.C., the passover to which Hezekiah invited "all Israel and Judah" took place four years previously to that date, or 726 B.C.

The writer commences his asserted demolition of our theory by a rather diffuse argument drawn from "physical type," his assertion being that, in order to support our identification, we must start with the assumption that the Tribe of Judah differs entirely from the rest, or that the Ten Tribes must have gone "into Media with one racial type, and come out of it again as Anglo-Saxons with another totally different type; that they went there circumcising and came out not circumcising; that they went there polygamists and came out monogamists." It is also asserted that, owing to admixture by marriage with the surrounding nations, the general *physique* of the Ten Tribes must correspond with that of the modern *Syrians* and *Egyptians*, which also tallies with the physical type of the modern *Jews*, and also with that found on *ancient Egyptian monuments*, whereas the modern *Anglo-Saxon* type is totally different. Now, in the first place, there is no need to suppose that any of the tribes bore exactly the same physical type as the rest any more than that Hebrews, although a kindred race, should precisely re-

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semble the Arabs or Hindoos, a statement to the truth of which, we suppose, even Mr. Lewis will demur. As to the supposed resemblance on Egyptian monuments to the modern Jews and Syrians, we cannot see how it is possible for the most vivid imagination to draw from relics in stone thousands of years old the exact physical type, features, complexion, and colour of hair and eyes of the people they are intended to represent. The fact is, there can be no guessing at what was the physical type of the ancient Israelites and kindred tribes. We all know how races vary according to circumstances and manner of life; so that it is just as likely that the original type of the Hebrews bore a much greater resemblance to the modern Teutonic type than to that of the modern Jews, whose complexion and general *physique* have been made what they are by variation of climate, difference of circumstances, or the iron furnaces of affliction through which they have passed. There is an ancient tradition that our blessed Lord had the beautiful golden hair and fair complexion which preponderates so largely in the North of England. Moreover, so far as the Hebrew physical type is described in the sacred volume, more stress is made on *fair* complexion than any other. Thus Sarah, Rebekah, Moses, and David are all called "*fair;*" and surely it may be supposed that that style of complexion and features which men esteem most beautiful would characterise God's ancient people; and, therefore, if we find the modern Jews of a different type, we must conclude that the ordinary form of beauty, which they inherited formerly, is now withheld on account of their great sin. Supposing our Israelitish Identity to be true, the diversity of *physique* and complexion among us quite bears out the theory that none of the Twelve Tribes were exactly alike, but that their general physical type was more in harmony with that of the Anglo-Saxons than with the modern Syrians or Arabs. Of course it may fairly be admitted that climate may have done something to alter the physiognomy of the Ten Tribes, for we see in the course of 300 years or less the inhabitants of the United States present a totally different cast of features and expression to that of the Anglo-Saxon race at home.

A great deal is made by Mr. Lewis of physical type being affected by *marriages with the neighbouring tribes*. Now, that this intermixture did take place to any degree we utterly deny. Abraham's solicitude about Isaac was very great; and from Rebekah's care that Jacob should not marry a Canaanite, we may conjecture that one and all of his sons would hold such marriages in abhorrence. The sympathy of affinity would preserve them from any great admixture while in Egypt, and influence them to seek marriages among their own people; and we know as a matter-of-fact that on their return to Canaan any marriages with the aboriginal tribes were totally prohibited, and therefore we may fairly suppose were few and far between. We know that up to our own time the tribe of Judah has seldom mixed with any other nation, and therefore we must conclude that, by the almighty power of God, the other tribes

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have been preserved in purity. In keeping with this supposition, it is remarkable how pure, as a whole, the Teutonic races, and especially the Anglo-Saxon portion, have kept themselves. Moreover, it is strange how, in the few intermarriages which do take place, the union is rarely a happy one. One of the late English ambassadors at Paris told a gentleman who applied to him about the marriage of his daughter with a Frenchman, that he would have nothing to do with it, because, of all the many marriages he had made between the two nations, not a single one had turned out happily. It is not generally known that there is an Anglo-Saxon colony at the mouth of the Loire, who keep themselves quite distinct from the neighbouring Celts.

With reference to the marriages of our nation, we are led on to consider the question of the *aboriginal races of Britain*. On page 8, Mr. Lewis maintains that owing to the large infusion of the Celtic, Gaelic, and Roman element into that of the Anglo-Saxon, the latter amounts to not more than half—a statement shown to be false in the face of history. The Romans were by no means a colonising people, apart from civil and military influences, so that, doubtless, but few remained after the withdrawal of the Roman army; while the Celtic and Gaelic portions were driven into Cornwall, Wales, and the North of Scotland, and have as yet shown but little influence in the neighbouring counties, much less have they "overrun the rest of Britain," an exploit which Mr. Lewis claims for the Welsh. What, if any, portion of the Celtic races may turn out to be of Israelitish origin, is an independent theory.

Another stronghold by which Mr. Lewis seeks to disprove our "alleged identity," is the difference in *customs* and *religion* between the Anglo-Saxons and the ancient Israelites. On these grounds he asserts that the "Getæ," as the ancestors of the Anglo-Saxons, are not the ten tribes. But surely, when we consider the idolatry fostered by Israel even amidst their unparalleled privileges in the Holy Land, it ought not to surprise us to hear that on parting with their origin and native land, they fell into the most abject condition; in fact, such a state of things had long been predicted by Moses. In short, it is more than probable that all their original institutions would be forgotten and their manners changed. We are without evidence as to what process and influence was brought to bear upon them in order to fit them for becoming the purest people in the world, and the channel of divine truth.

Being well aware of the value of the identification of the Getæ (as the ancestors of the Teutonic nations) with the ten tribes, Mr. Lewis's grand aim is to overturn the idea by every possible argument; and in one instance, at least, he has defeated himself by a *reductio ad absurdum*. He alleges that though the Getæ may have been first known in those parts where Israel was carried captive, it is much more likely that the strength of the ten tribes was such that they pushed the Getæ—a powerful and warlike tribe—out of their dominion; whereas, throughout the pamphlet, he seeks to

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establish the fact that Israel, as a punishment for their sins, were few in number and weak in strength. The two theories, therefore, are inconsistent with each other. A further objection against the Getæ being Israelites is based upon the statement of Valerius Flaccus that the Getæ repulsed Sesostris; in fact, however, that writer may only have referred to some victory of the Israelites, speaking of them under the name by which they were afterwards recognised.

The next line of argument pursued by the writer is that the *Getæ are not the ancestors of the Anglo-Saxons*, to prove which he seems to rely upon a theory which has sprung up of late, but is wholly untested, that for the last 2,000 years there has been no considerable migration from east to west—a statement entirely at variance with some of the most learned ethnologists. If allowance be made for the fulfilment of the promises of multitude made to Israel, there seems no reason why some of their enterprising colonists, as early as the third century, B.C., should not have populated the shores of the Baltic, while others remained in the East.

'There is, however, one point of identity which Mr. Lewis discards without attempting to refute; it is that of civil institutions. Of course, the customs of nations vary from time to time, but where any striking similarity of custom is found between nations we naturally suspect a relationship. Now, one strong point of identity is our *civil* division of *hundreds*. Against this Mr. Lewis alleges that it is a division employed by the Romans in *military* matters, and therefore loses its identity. Mr. Lewis does not, however, attempt to show that it was common as a *civil* division—the very point of identity. As to weights and measures it is asserted that the standard of the sarcophagus in the Great Pyramid represents the *Egyptian* standard. Since, however, the Great Pyramid is superior in structure and prior to all others of the Egyptian class, it is not likely to be of that origin, but seems to have been prepared by other hands for some great purpose. It is quite true that there is a great leaning to the *decimal* system among us; at home we have pounds and florins, and wheat, which used to be sold by the *quarter*, is in many places quoted and sold by the *cental*, or 100lbs.; while in America the decimal system is complete. But still our standard weights, measures, and coins are, in the main, of the same system as that indicated in the Great Pyramid. But, if it be true that we are of *Japhetic* origin, it would be absurd to assert our possession of a standard alleged to be *Egyptian.*

"The best of the matter, however, is yet to come," if Mr. Lewis will have no objection to us employing his sarcasm. As a solution of the difficulty that the ten tribes must be somewhere, the writer supposes—"with, of course, no evidence in support of it"—that they are *scattered throughout Asia* as the two tribes are throughout Europe, a statement so absurd, ridiculous, and perfectly unsubstantial, that no thinking man could for a moment accept its

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probability. The Beni-Israel of India are alluded to as a solitary example to support this amusing theory; while against it (besides the prophetic evidence) we have the fact staring us in the face, that if, as the writer of the refutation before stated, Israel at the time of their captivity were so powerful that they could dislodge the Getæ from their former territory, their numbers must be too considerable and powerful to be stowed away in Central Asia, leaving only the Beni-Israel on the borders of the civilised world to tell the sad and silent tale of their inglorious dispersion. Moreover, there is no reason imaginable why Judah, which committed the great crime of the Saviour's crucifixion, imprecating upon themselves such a fearful curse, and obdurately rejecting the New Covenant given them, are permitted to dwell among the cream of civilised society in Europe; while the ten tribes who were guilty of a mere passing waywardness should be thrust out of sight, and doomed to spend more than 2500 years in hopeless wanderings among the sterile plains of Central Asia, or, according to the assertion of another refuter of our Israelitish origin, in the burning sand and under the scorching sun of Africa, who, however, in order to qualify his statement, agreed that when discovered they will not turn up as Blackmoors. *(To be concluded in our next.)*

Correspondence.

Waterford, May 12, 1874.

DEAR SIR,—I am myself well acquainted with all your pamphlets on Israel and Judah, and have been for the past two years greatly engrossed and instructed by the subject. It is almost superfluous for me to add my testimony to that of many others received by you, to the value and intense interest of this glorious light shed by you and others on the sacred Scriptures with reference to God's chosen people and land; but I cannot refrain from telling how very precious the study has made the word of the living God to myself. It would be endless to tell you of all the difficulties that have been happily cleared from my mind on many passages of Scripture. Truly the Bible has become a new book of wondrous truth to me.—I am, &c., H. S.

TREES AND PALESTINE.

Garvagh, May 25, 1874.

DEAR SIR,—The *Saturday Review* affects triumphant irony in suggesting "the Glory of Acclimatization." You may safely adopt the suggestion, for it is not only possible, but practicable, for returned Israel to greatly improve the climate of Palestine, without waiting for any miracle in their favour, as I shall prove upon scientific grounds. It is a well-established fact that in warm countries where *trees* abound, they moderate the heat, and secure a greater rainfall. A large amount of *sun force* is incorporated in their constitution, and which is again available when the wood is used as fuel. Another portion of heat is rendered *latent* by vaporising the moisture given out by the leaves. This moisture is brought up by capillary attraction from depths, where otherwise it would remain, far below the burning sands of the naked soil.

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I will grant to the *Saturday Review* all that he can possibly claim,—that both the *soil* and the *climate* of Palestine are greatly deteriorated since the time of Israel's possession of the land, and consequently not a pleasant climate for Englishmen in summer. The prophetic curses upon the land have been literally fulfilled without any miraculous interference. They were simply the *natural results* of Israel's moral declension. While Israel served the Lord, the arts of peace prospered, and the land was taken care of; but when they sinned against God, then they were at war with all around, and with each other. The land of Palestine became a battle-field, and the ploughshares were turned into swords, and the pruning hooks into spears. Since the time that Israel was carried away into captivity, the land has been the hunting ground of robbers; and even at the present time the national taxation is farmed out into a system of jobbery and plunder, so that individual prosperity is a thing to be hidden as much as possible. Now, as there has been little or no protection for property for more than two thousand years, and as *fuel* has always been scarce, what might be expected regarding the trees of Palestine?

The general destruction of trees may be inferred from the fact that even Lebanon was stripped naked, so that a child might count the remainder of her cedars. For want of the cooling influence of trees the naked soil *radiated* more heat, preventing condensation, the formation of clouds, and thereby reducing the rainfall.

When we know the cause of the deterioration of climate in Palestine, we know in what direction to move in order to improve it. First, that a *firm* and *righteous* government be established, capable of giving ample protection to the inhabitants and the products of industry; secondly, that it be required of the occupiers of land that they shall give immediate attention to the plantation of trees; thirdly, that the trees so planted shall for a time be under government protection. Under such circumstances the climate would soon be greatly improved, and the rainfall would increase. Now this hope of an improvement in the climate of Palestine being within the range of human instrumentality, is not based on scientific theory alone, but also on British experience. At one time it was observed, with alarm, that the climate of Jamaica was rapidly changing, that the rainfall had decreased, that where refreshing streams abounded, their channels were dry, and that a withering desolation was threatening the island with absolute destruction. Upon due inquiry into the case, our Government found that for many years previously there had been a *reckless destruction of trees;* so a restraint was laid upon the cutting down of trees, and *planting was made imperative*, and in a short time the rainfall was brought back, and the island was saved. The case of Santa Cruz is less fortunate, for the government which has that island under its protection has not the intellectual vigour necessary to deal with the difficulty. Twenty years ago that island was a garden of freshness, beauty, and fertility; it was covered with woods, and rains were profuse and frequent. One-fourth of the island has now become an utter desert. *Forests and trees have been cut away*, rainfalls have ceased, and the withering process has advanced more than seven miles at the one end of the island, leaving it as barren as the sea shore; and the whole island seems doomed to become a desert.

Now, if twenty years *destructive neglect* has done more harm to the climate of Santa Cruz than twenty hundred years destructive neglect has done to that of Palestine, then the climate of Palestine is not to be despised, for none but a *stable climate* could have suffered so little; and the curing of that little that it has suffered, may, as in the case of Jamaica, be another *glory of England*.

ROBERT ROBERTSON.

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 9.

AMERICA IDENTIFIED WITH MANASSEH.

We deem it a very important matter to elucidate Scripture by showing how the prophetical parts of the history of God's chosen people have received literal fulfilment.

This is specially important now, because we have arrived at the time when the Almighty requires His people brought to the fore —the people that have been lost to sight, or knowledge, for so long a time; and it is only as we can lay our hands upon His people, showing how their past history has tallied with what was foretold of them, that we become certain of their identity, and develope the unerring accuracy of prophecy.

With this object before us, we desire to apply ourselves to the work of proving, to the satisfaction of both nations—the British and the American,—that America is identical with a tribe of Israel, not one of the Ten Tribes, or one of the Twelve, but with the Thirteenth Tribe, or the tribe of Manasseh; which, by the decree of prophecy, was destined to become a separated and independent nationality from the nation of Israel, or the people of Judah.

The first step to take in this direction renders it essential to insist and maintain that Ephraim never really existed as a tribe. We conceive it the more important to dwell upon this part of the subject, because only recently, at a drawing-room conference upon the subject of Israel, a worthy Captain stoutly maintained that Ephraim yet existed as a tribe of Israel. He was supported in his view by the leading representative of the late John Wilson; so that unless this notion receives a public refutation it is evident that the error will continue to be promulgated; and it would be a hindrance to a comprehensive and intelligent grasp of the many proofs of Britain being identical with the Ten Tribes. To insist upon Ephraim being a tribe, would be the same as maintaining that there were fourteen tribes of Israel. There are thirteen, but no Bible student could allow

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fourteen. The following is the order of the tribes, and we will number them:—1, Reuben; 2, Simeon; 3, Levi; 4, Judah; 5, Dan; 6, Naphtali; 7, Gad; 8, Asher; 9, Issachar; 10, Zebulon; 11, Joseph; 12, Benjamin (see Genesis xxix. and xxx.) To these we add 13, Manasseh; if we include Ephraim, he would make 14.

Manasseh and Ephraim were the sons of Joseph, and, in point of fact, these two sons were not so much tribes as they were the representatives of two distinct nations. Of Manasseh it was said, he "shall become a people, and he also shall be great;" therefore he was to become a great people, or, in other words, a great nation; but of Ephraim it was said he should truly "be greater than he" (Gen. xlviii. 19); *i.e.*, a greater people; *i.e.*, a greater nation than Manasseh; so that we get from Joseph not so much two tribes as two separate nations, the one greater than the other, and yet both great. The Bible does at times refer to each as tribes; but whenever Ephraim is referred to as a tribe, it is always as being synonymous with the *tribe* of Joseph. The tribes are often catalogued together, but we never find the tribe of Joseph and the tribe of Ephraim mentioned at the same time. If Joseph is mentioned, Ephraim is left out. If Ephraim is mentioned, Joseph is left out; therefore the one must be the equivalent of the other.

This is very clearly brought out in the first chapter of Numbers, where Moses is required to number the fighting men of Israel; God saying, "And with you there shall be a man of every tribe" (v. 4); then the name of the man from each tribe is given. Reuben sent Elizur, Simeon sent Shelumiel, Judah sent Nahshon, Issachar, Nathaneel; Zebulon, Eliab, and so on; but Joseph sends no man to represent *his* tribeship, but sends Elishama to represent Ephraim, and Gamaliel to represent Manasseh. Ephraim is represented, but not Joseph, a proof they were synonomous. The same thing is seen again in the number of men each tribe furnished; thus:—

1. Reuben, - -	46,500	8. Manasseh, -	32,200
2. Simeon, - -	57,300	9. Benjamin, -	35,400
3. Gad, - - -	45,650	10. Dan, - - -	62,700
4. Judah, - - -	74,680	11. Asher, - -	41,500
5. Issachar, - -	54,400	12. Naphtali, -	54,500
6. Zebulon, - -	57,500		
7. Ephraim, - -	40,500		603,550

In the above list Ephraim is mentioned, but not Joseph, showing that they must stand for each other when tribeships are referred to. Levi is not in this list, being omitted by the command of God (see v. 47); had he been included, he would have

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made No. 13, so that if Joseph was a tribe distinct from Ephraim we should have 14 tribes.

This is again brought out in the second chapter, where the four camps are formed. Ephraim's camp included the men from Ephraim, Manasseh, and Benjamin; but no mention is made at all of Joseph. All the other tribes are named, therefore, in this case, Ephraim must stand for Joseph.

Next, we have the spies sent out to "Search the land of Canaan, which I give unto the children of Israel" (Numbers xiii.); and each tribe was required to send a spy. The name of each man is given. "Of the tribe of Ephraim, Oshea, the son of Nun;" when we are told "of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi, the son of Jusi" (v. 11); so that no man is given for Joseph, only for Manasseh. Had he been an independent tribe from Ephraim, he would have sent a spy; but he did not, therefore must be synonomous.

When Moses blessed the tribes before his death, every tribe is mentioned separately, and Joseph's specially, but Ephraim and Manasseh are only named as being incorporated in Joseph (Deut. xxxiii. 18). When the land was divided to the tribes, Ephraim is named as having the inheritance, but no inheritance was given to Joseph independent of Ephraim. When the land will be again re-divided, upon the return of Israel and Judah, a division is arranged for every tribe, Ephraim being mentioned (Ezek. xlviii. 5), but no mention is made of Joseph. Thirteen tribes are named, but the name of Joseph is left out, therefore Ephraim must stand for him.

It must also be seen as impossible that Joseph should have lost his claim to be reckoned within the twelve tribes of Israel, because when Jerusalem shall be re-built and enlarged, and gorgeously beautified, the city shall have twelve gates, one for each tribe. "At the east side . . . three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan"* (Ezek. xlviii. 32). Then we have the fact, which cannot be overlooked, that when the time of the Sealing comes, which we maintain has not yet come, and that many now living may be included in the numbering, that twelve thousand shall be sealed "of the tribe of Joseph" (Rev. vii. 8), so that Joseph must exist as a tribe; and

* This Scripture corrects the error of some commentators, that Dan has ceased to exist as a tribe. This, of course, is impossible, because God has provided a territorial division for this tribe upon the return. Incidentally, we do probably see their "East side" gates as representing the United Kingdom, because we firmly believe the Scotch to be identical with Joseph—the tartan dress to represent his coat of many colours, the Scottish intellect Joseph's wisdom, &c.; and as firmly believe the Normans, the first ruling power of England, to represent Benjamin; and we have historical evidence that Dan was the ruling power of Ireland; so that, if so, the Three Kingdoms would be represented by three gates on the East side, the side Christ will appear from at His second coming.

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as no mention is made of Ephraim in the sealing, it follows Ephraim cannot be a tribe independent of Joseph's, and that, as we have now proved, when spoken of as a tribe, must always be considered as the representative of Joseph.

All the original tribes are to maintain their standing, unless it be the tribe of Dan, at the time of the sealing, which we think can be fully explained, but must remain the subject of a separate consideration; but it is needful to combat the error of judgment in some who assert that Levi is not to be considered a tribe of Israel. We emphatically maintain that Levi is a tribe; and is to this day allied to the House of Judah. Though this House is under the ban of the Lord's displeasure, yet the Lord loveth whom He chasteneth, and Levi is even now a choice tribe in the sight of the Lord, who holds out many valuable promises, even to Levi. The error is created from the fact that Levi had no territorial inheritance assigned when Joshua led the tribes into the land. They fared all the better for this, and were distributed throughout all the tribes, was considered as the anointed of the Lord, fared upon the cream of the land, shared in all things good, and as we properly give pre-eminence to our bishops and ecclesiastical authorities, so Levi was received as the religious directors of the people and was most highly esteemed. They shared the best of all the tribes. That they are still a tribe is evident, because the Almighty alluding to the time when the Jews return with us, declares on behalf of Judah "Neither shall the priests the Levites want a man BEFORE ME to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually (Jer. xxxiii. 18). God calls the Levites "my ministers," has made a covenant with them, and says that if we can break His covenant with day and night, then, not without, He would break His covenant "with the Levites" (v. 21). They are provided for upon the return (Ezek. xlviii. 22). They will be represented by a gate on the north side of the city (v. 31), twelve thousand will be sealed from "the tribe of Levi" (Rev. vii. 7), and when "the holy Jerusalem descending out of heaven from God" appears, it will have a gate named after Levi (Rev. xxi. 12). So it must be confirmed that Levi will ever exist as a tribe, and as we have proved the present existence of thirteen distinct tribes, and as there can only be "twelve tribes of Israel" (Gen. xlix. 28; Exod. xxiv. 4; Ezek. xlvii. 13; Matt. xix. 28; Luke xxii. 30; Acts xxvi. 7; James i. 1; Rev. xxi. 12), it becomes a matter of considerable importance to explain the position of the thirteenth tribe, which must be fairly accounted for.

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JOSEPH'S BRANCHES RUNNING OVER THE WALL.

When Jacob called his sons together in order to tell them what should befall them "in the last days," he alluded to Joseph as a fruitful bough by a wall, whose branches run over the wall (Gen. xlix. 22); and the partisans of the late John Wilson's theory, that the modern North-west Teutonic nations are all tribes of Israel, have made over much of this Scripture, explaining it to mean that England only represents Joseph, "that the deep that lieth under" is an allusion to our insular position, and that the branches over the wall refer to our Colonies. We utterly reject this interpretation. It was Israel the ten tribes, not Joseph the one tribe, that was to become "a nation and a company of nations"; therefore these Colonies of Israel must come forth from Israel, and not from Joseph in particular. We maintain that by Joseph being a fruitful bough, the Almighty simply meant to incorporate in him all the ten tribes, constituting in themselves a distinct nation from Judah, the two tribes. That just as Joseph when in Egypt, after being for many years away from his family, was the means in the time of their desolation of drawing them all together in him, and so cementing the breach that had been made, re-uniting the whole; so when the Lord saw it needful to rend the kingdom into two parts, to make two distinct peoples of Israel, He saw it wise to concentrate the ten tribes through Joseph, embodying them into a compact kingdom under the name of Ephraim—*i.e.*, in Joseph we have a tribe, but in Ephraim we have the ten tribes incorporated into a nation distinct from Judah. Thus it is that when God speaks in prophecy of Israel, referring only to the ten tribes, He very often alludes to them under the name of Ephraim, as the tribe of Joseph and the tribe of Ephraim are synonymous; so Israel and Ephraim are synonymous. As Joseph drew his family together in Egypt, so the tribes have been consolidated in Joseph. We have the type and antitype. Thus, as Israel was to be a multitude with Colonies, so Joseph's fruitfulness would be shown, because he was the medium selected, and fully explains why it was said of Ephraim, he "shall be greater than he, and his seed shall become a multitude of nations," *i.e.*, that Ephraim was to be a greater nation than Manasseh, and possess many Colonies. But where are the branches running over the wall? This we affirm we obtain in Manasseh. Not only in Joseph do we obtain the consolidation of the kingdom of Israel, but we also obtain through him a second nation in Manasseh, which, as we have seen, was the thirteenth tribe, and was to become distinct and independent from Israel. Through Joseph, Ephraim was to be held as a nation, but there was also to be from him a far-reaching spreading, a running over the wall or boundary of the

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kingdom of Israel, by the creation of another nation independent of Israel; and this constitutes Joseph's branches running over the wall. We are bold to affirm that the Identity of the British nation with lost Israel is so conclusive as to preclude the possibility of a single *bona fide* objection being raised against it; certainly not *one* has been brought forth as yet. We calmly challenge the production of *one*, yet we fairly maintain that if we did not fully respond to every characteristic required by God from Israel, that there would be a flaw in the Identity; and if one flaw could be properly established, it would be fatal to the cause. Hence we maintain that if we were unable to produce a great nation from us, but entirely independent of us, that there would be a direct and positive fatal flaw. Israel was to have a nation directly from her stock but independent of her, because of Manasseh it was declared he shall "become a people," and "shall be great" (Gen. xlix. 19). Therefore we find much reason to thank God that we can produce

THE GREAT NATION OF AMERICA.

A fine stalwart people, a nation to be proud of, proceeding from us—unequivocally bone of our bone, yet independent of us. Manasseh was to be a separated nation from Israel, and America is a separated nation from Britain. A fact which presents to us ANOTHER glorious IDENTITY, one that almost causes our cup of proofs to run over, so great, so splendid, because the results accruing from this are so important and powerful in a national sense, as to become almost impossible to estimate.

We hope to throw further light upon this great subject in our next.

ISRAEL'S IDENTIFICATION ASSOCIATION.

THIS Association has just issued a leaflet, price one shilling per hundred, giving in a terse way the leading points by which Israel may be Identified, displaying a comprehensive view of the whole ground that can be grasped by the mind in five minutes, and for this reason becomes a very valuable leaflet, a copy of which should be enclosed in all letters of friends interested in the cause. It also shows the power the Identity question has in securing the real aim of missionary labour, because the confirmation of the Identity is the prefatory step to the Restoration, and when the Restoration is effected, God promises that the different nations of the earth shall desire to seek Him. *Now*, by most costly appliances, we send out missionaries who barely influence units of the people. *Then* the Restoration, as well as glorifying God, will inevitably join many nations and strong peoples to the Lord, so that the Identity of Israel is really the short cut to missionary success. The differ-

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ence between the two methods, may be illustrated thus: persons familiar with London know that the MANSION HOUSE is five minutes' walk from MOORGATE STREET, but they can use a railway from Moorgate St. which will take them over the entire circuit of the London suburbs, conveying them over very many miles, compelling them to stop at twenty-seven stations, consuming a good portion of the day in the journey, passing them through much that is disagreeable, entailing bodily fatigue, and mental harassing, at last bringing them to the Mansion House termini, five minutes' walk, or two minutes' ride, from the termini they started from. We are justified in comparing our present missionary appliances to this roundabout method, simply insisting that its circuit is many times wider, and declare by the teaching of the Word of God, that the Identity leading to the Restoration of Israel will be the short cut, and God's own plan of folding the nations of the earth in Christ.

If this be so, how could we be justified in resolving to continue the costly, round-about, and comparatively ineffective machinery, to the utter ignoring of the better plan? or, if we saw it wisdom to continue the old plan, is it not our duty to work with the better method as well?

The leaflet can be had from the Secretary of the Association, Mr. W. T. Green, 86 Regina Road, Tollington Park, London, N., or from W. H. Guest, 54 Paternoster Row.

THE TEUTONIC THEORY.

GENERALLY speaking, all parents are fond of their own children, and, however dirty and ill-behaved, think them the best in the world. We do not say whether our pride is based upon the laws regulating this principle, but we confess to being proud of the position we have laid down, that the Ten Tribes of Israel are included within the British race, and do not comprise any of the Continental Teutonic nations. Our readers will indulge us in our weakness, and allow us to say that to understand the Identity of Israel includes Germany, Holland, Belgium, Sweden, Norway, Switzerland, &c., as well as our United Kingdom, is not to understand the Identity of Israel at all intelligently; and the fact that this opinion was held for nearly thirty years by most of those who entertained the question, may account for the other fact that the matter made little or no progress during the whole of this time, and that it was not until our clearer light began to shine that the great subject began to move to any appreciable extent. It has now a world-wide interest, which is increasing every day, and, by the grace of God, will soon be universal. A reason Professor Piazzi Smyth offers to account for why Germany was so foolish as to give up her most ancient Great Pyramid pound for the modern atheistic system of Paris, is by "Edward

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Hine's restrictions of the Teutonic share in Israelitic descent." We receive another testimony from a clergyman, who writes thus—"In studying the races of modern Europe in relation to the former ones, I believe I have found the clue to reconcile *your* theory of our Identity with the Teutonic. I am exceedingly sorry that the Rev. J. G. Tipper and others should have expressed themselves so strongly about your theory; and I think I can show that, even upon purely historical grounds, you are in the right."

SCRIPTURE EMBLEMS—No. 1.—"THE BOW."

By CAPT. TRACEY, *Author of "Prophetic Thoughts."*

FROM its wonderful discoveries, this is emphatically styled "the age of progress;" but the steam-engine and the telegraph are not unnoticed in Scripture where the "swift revolvers" are spoken of, and we are assured of the Word of God going forth as the lightning. Can it then be supposed for a moment, that the hidden powers of nature are to be grasped and developed by human intellect for earthly purposes, and no corresponding counterpoise exhibited by the light of prophetic truth? Such a thought is repugnant to all God's dealings since creation, and to the prophetic declaration, "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him"—Isa. lix. 19. And such we find the case in the religious controversies and commentaries on Scripture, so rife in the present day—all have given forth some rays of light; but in the works of Wilson, Dr. Moore, Carpenter, and Hine, on our Israelitish origin, a light has been thrown on prophetic Scripture that shows we are not far from "the time of the end," when the words of Daniel shall be no longer shut up and sealed—and this in express accordance with St. Paul's assertions in 1st chap. of Cor., 26th and following verses.

In "Prophetic Thoughts," I humbly suggested that commentators were in error in asserting that the image of the 2nd, and the beasts of the 7th chapter, were synchronical; and I asserted that the stone that struck the image was a kingdom formed out of Israel. Drawing attention to Isaiah xli. 14-16—"Fear not, thou worm Jacob, ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold I will make thee a new sharp-threshing instrument having teeth, thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall

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scatter them; and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel."

If this Scripture stood alone, it ought to be sufficient to show the error of our hitherto commentators. Alas! as there is much of Christian profession not of heavenly origin, so are there thousands of believers who know nothing of prophecy beyond what they have learnt from commentators of repute; and believe in them, as Roman Catholics do in their priests. They will not like the Bereans, search the Scriptures; yet they (the Bereans) would not believe the Apostles till they had done so, and ascertained for themselves whether "these things were so."

As doubtless many read this magazine who pin their faith in these commentaries, it has struck me it would greatly aid in throwing much light on our Israelitish origin in showing how much Scriptural Emblems have been misapplied, and to this end I begin with "The Bow."

Immediately after Noah's sacrifice on coming out of the ark, God makes a covenant with Noah, and says (Gen. ix. 13-15), "I do set my bow in the cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant, which is between me and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh."

Now there must of necessity be two parties to a covenant. We have here on God's part, an emblem of his justice, mercy, and immutable truth; and on the part of Noah and his descendants (for the terms of the covenant are with us as to Noah), faith in this token of the attributes of God. A proof of this is given when God (see Gen. xv.) revealed to Abram regarding his seed being afflicted four hundred years, for the iniquity of the Amorites was not yet full. Well we know Abram believed God, otherwise the result would have been different. Jacob also believed, and exulting in the prospect of his descendants through this very faith, says to Joseph (Gen. xlviii. 22), "Moreover I have given to thee one portion above thy brethren, which I took out of the Amorite with my sword and with my bow." The bow here evidently stands for his faith toward God, as it stood for the immutability of God's covenant mercy. It was, in fact, telling Joseph the promise of God was not forfeited by him, and being a prophet, the gift was anticipative, as his seed had yet to remain in Egypt till the iniquity of the Amorites was full, though he had triumphed through his faith. This is further shown in his blessing of Joseph (Gen. xlix.), "But his bow abode in strength, 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)." From the aforegoing it is clearly discernible that "The Bow" is an emblem of a Christian's faith

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and strength—as we read in 1st John v. 4, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

The space allowed will not permit entering fully into many other Scriptures that might be quoted, but I cannot refrain from drawing attention to the following in the beautiful description of the 45th Psalm—"Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under thee." Again, Zechariah ix. 12, 13, "Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee. When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man."

Now, when the identity of our Israelitish origin is established, the bow of Ephraim, I conclude, will be filled. The arrows of the King of Israel will be sharp in the heart of his enemies.

Now on the opening of the first seal it is written, "And I saw, and behold a white horse; and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer." The conjunction here points to a future as well as a present and continuing conquering. The future conquering is shown in Rev. xix. 11, "And I saw heaven opened, and behold a white horse; and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war." Read down to 17th verse.

Now may not the continuing conquering be the cutting out of the stone, as described in Daniel? Looking on the rider of the first seal and the rider of the 19th chap. as one person, we have our Lord as he really is, the Alpha and Omega, the beginning and ending of salvation to all his redeemed.

After considering the Scripture quoted, is it possible to believe that the horseman of the first seal is a Roman Emperor, and is so signified because he was a Cretan, and Cretans were famed for bows? Truly this is strange reasoning, more especially when, as a conqueror even, he was inferior to Alexander, Alaric, Genseric, and Mahomet. I cannot believe it myself, but I much fear thousands do who pin their faith on the *Hora Apocalypticæ*.

Abraham and his seed were chosen to teach the world, and be a blessing to the earth; and all we find in Scripture is connected with them. St. Paul tells us only some of the branches were broken off, hence those not broken off must have upheld the faith of Jesus; therefore those who did so must have been of Israel, for it is impossible to suppose that for two thousand years, or in fact for any time whatever, that God had left the world to Gentile teaching. And I think this shows we must be Ephraim,

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and the forty-seven identifications of Mr. Hine, founded as they are on Scripture, are truthful and trustworthy.

It is remarkable that all year-day commentators have selected an era for the commencement of the 1260 years from some event connected with an antichristian church, and it is wonderful to see how beautifully it synchronises with what St. Paul says (2nd Thes. ii. 7), "For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

He (we know whom) is not taken out of the way yet, and we as Israel have somewhat to do before this result takes place. But having already taken up more space than is allotted, I must reserve what I have further to say.

SKETCHES FOR SCRIPTURE STUDY ON ISRAEL.

By A. S.

THE EPISTLES.—No. III.

NOTHING perhaps will more tend to give an accurate idea of the circumstances of the Hebrews, or Twelve Tribes, when the New Testament was written, than an endeavour to find out to whom the various Epistles were addressed by the inspired penmen. The rejection of Christianity by Judah, and the admission of the Gentile nations to the privileges of the gospel dispensation, has perhaps fostered the idea that these Epistles were for the most part addressed to Gentiles; but, on careful reading, this will be found to be incorrect. The Gentiles were admitted, not to the exclusion of the Hebrew nation, but to be *fellow heirs and of the same body, and partakers* with them of gospel privileges (see Eph. iii. 6). Hence many of the Epistles are written to Churches comprising both Hebrew and Gentile believers, while some are expressly addressed to Hebrews alone, and only two are written to Churches converted to the faith from the heathen.

This will appear as follows:—

EPISTLES WRITTEN TO HEBREWS.

Hebrews, James,	To the Twelve Tribes.	
Peter, two Epistles, Galatians, Timothy, two Epistles.	To the Ten Tribes,	Asia Minor.

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EPISTLES WRITTEN TO GENTILES.

Ephesians,	Ephesus,	Asia Minor.
Colossians,	Colosse,	
Philemon, living probably at Colosse.		
Titus,	A Greek.	

EPISTLES WRITTEN TO HEBREWS AND GENTILES.

Romans,	Rome.	
Corinthians, two Epistles,	Corinth, in	Achaia.
Thessalonians, two Epistles,	Thessalonica.	
Philippians,	Philippi.	

Jude,	To Hebrews, probably.
John, three Epistles,	

In order to have a clear idea of these Epistles, it is needful to remember that, geographically speaking, they comprise three regions. First, *Asia Minor*, containing three localities—Galatia; Phrygia, with its towns, Colosse and Laodicea; and Asia, or Anatolia, where was Ephesus and four other of the Apocalyptic churches. Secondly, *Macedonia*, with the towns Philippi and Thessalonica. Thirdly, *Achaia*, containing Corinth (2 Cor. i. 1). These two last, being contiguous, are often placed together (See 2 Cor. ix. 2; Rom. xv. 26).

HEBREWS.

Hebrews.—The whole argument, irrespective of the title, indicates the persons addressed. It is an exposition of the Mosaic economy and Levitical priesthood, shown to have been fulfilled by Christ, who took on him the seed of Abraham (ii. 16), not as the Apostle might have said of David or of Judah, as if written only for Jews. The better covenant (chap. viii. 8, and x. 16, 17) is referred to as made with both Israel and Judah. The Epistle closes with repeated mention of the covenant as ratified by the blood of the Great Shepherd of the lost sheep of the House of Israel (xiii. 20).

James.—Expressly said to be written to the Twelve Tribes (notice ii. 21, *Abraham our Father*).

Peter.—To the strangers scattered throughout Asia Minor. The remnant of Judah which did not return to the land were left in Babylonia, whereas these strangers were in a region *adjoining Armenia*, where the Ten Tribes were carried captive. St. Peter calls them *an holy nation* (ii. 9); to none other nation

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but Hebrews could such an epithet belong. The next verse is a quotation from a passage in Hosea, referring to the Ten Tribes, and adverted to by St. Peter as a prophecy fulfilled by the conversion of these strangers to the Christian faith. Again, in verse 12, they are instructed how to walk *among the Gentiles;* while in the last verse of this chapter reference is again made to the stray sheep and their Shepherd (see also 1 Peter iv. 3). *The time past of life may suffice us to have wrought the will of the Gentiles,* gives the impression that the persons so living were not Gentiles.

Galatians.—The Galatians were a Cimmerian race, driven from their home in the Crimea by an invasion of Scythians, but the major part of the tribe fled north-west to what is now called Jutland. As in Hebrews, so here, the whole argument proves that the Apostle was addressing Hebrews, being a dissuasion from turning back again to the Mosaic law, from which they were freed by the gospel. Gentiles, not having any part or portion in the Mosaic economy, did not, of course, observe either the laws or ritual thereof, and therefore to such the Apostle's argument would be wholly out of place. He labours first to assure these Galatians of his commission by divine revelation to preach the gospel of Jesus Christ, and then endeavours to show them that this is God's plan of redemption from the curse of the law. Notice iii. 23, 24—"*we* were kept under the law;" "the law was *our* schoolmaster" —that is, we Hebrews. So also, iv. 3 to 9, he shows that, from children in subjection to the tutelage of the law, they by the gospel had been made sons, and he expresses himself as perplexed by their desire to return to the law (20, 21), and charges them to stand fast in gospel liberty (v. 1, 2, 3). Further, the expressions, *among the Gentiles —toward the Gentiles* (ii. 2-8)—proves that those to whom he wrote were not Gentiles. Finally, in 2 Peter iii. 15 it is plainly stated that St. Paul wrote to those persons addressed by Peter: "Paul . . . hath written unto *you*"—*i.e.*, these strangers in Asia Minor. Now, the only Epistles of St. Paul to the Churches in Asia Minor were Galatians, Ephesians, and Colossians; and as these last two were Gentiles settled in their respective cities, none other could be meant by Peter than these Galatian refugees from another land and a portion of the Ten Tribes of Israel, as we think can be proved by internal evidence alone, apart from all historic proofs, which are not wanting, but which would be out of place, and too lengthy for insertion here.

Timothy, Bishop of Ephesus. His mother and grandmother were Jewesses, and he was brought up in their religion, although his father was a Greek (Acts xvi. 1; 2 Tim. i. 5; iii. 15).

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GENTILES.

Ephesians.—Whenever the Apostles went to a Gentile city to preach the gospel their invariable custom appears to have been to go first to the synagogue of the Jews. Thus did Paul at Ephesus (Acts xviii. 19). On his next visit, finding about twelve disciples, he disputed with the Jews for three months; but they being hardened and believing not, he turned to the Gentiles, and tarried there two years. Special miracles were wrought, and the word of God mightily grew and prevailed. Then arose the uproar about their great goddess Diana (chap. xix.) And in the next chapter we have Paul's affecting address to the elders of the Ephesian Church. The Epistle fully agrees with this history. They were in time past *Gentiles in the flesh—aliens, strangers* from Israel's privileges and covenants—*having no hope, without God, far off* (Eph. ii. 11 to 19). The fact is again plainly stated (iii. 1)—*you Gentiles;* and also in iv. 17, where he charges them not to walk *as other Gentiles walk.*

Colossians.—Colosse was in Phrygia; but further than the general mention in connection with the adjoining Galatia, we have no account of this church in the Acts (see xvi. 6, and xviii. 23). Neither this nor the Laodicean church, also in Phrygia, were founded by St. Paul (Coloss. ii. 1). That they were Gentiles is apparent from ii. 11, 13, 14; the last verse bears a striking resemblance to Eph. ii. 15; in both, the ordinances are said to be abolished, and Jew and Gentile made one in Christ.

Again (i. 21 to 27), the *mystery of the Gentiles,* which is also largely spoken of in Ephesians, chap. iii., is here said by the Apostle to be *Christ in you* and *given to me for you,* evidently meaning you Gentiles.

Philemon.—Lived probably at Colosse, for Archippus lived there; and where he lived, there was the house of Philemon (Compare verse 2 with Coloss. iv. 17). The Colossians were Gentiles, so, in all probability, was Philemon.

Titus.—Bishop of Crete (i. 5, 7), with one exception, is only mentioned in Corinthians and Galatians. In 2 Cor. viii. 6, 16, 23, he appears to have assisted St. Paul greatly at Corinth; and from 2 Tim. iv. 10, we learn he went as far as Dalmatia in the works of the gospel. He is called a Greek (Gal. ii. 3).

HEBREWS AND GENTILES.

Romans.—When Paul arrived at Rome he found brethren there; but here also the Jews, for the most part, rejected the

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gospel, and as at Ephesus, so here, Paul dwelt two whole years. Chap. i. 13, *other Gentiles*, and xi. 13, *I speak to you Gentiles*, shows the Gentile side of this church; while chapters ii. (note verse 17), iii., iv. and vii. are evidently written for those conversant with the law of Moses; and the expression (iv. 1), *Abraham our father as pertaining to the flesh*, places the matter beyond a doubt, and shows the mingled character of the church at Rome.

Corinthians.—Here, as usual, Paul begins with the synagogue (Acts xviii. 4), but, as usual, many of the Jews oppose the gospel. The Apostle declares, "From henceforth I will go to the Gentiles." The 8th verse also shows the mixed character of this church. And to this mixed character the epistle agrees. 1 Cor. xii. 2, speaks of them as Gentiles. *Ye know that ye were Gentiles.* While chap. v. 1, *Not so much as named among the Gentiles;* and x. 1, *Our fathers*, gives the Hebrew element in the church of Corinth. The false teachers mentioned (2 Cor. xi. 22) were certainly Hebrews.

Thessalonians.—Here Paul, as his manner was, went to the synagogue and reasoned with the Jews, some of whom believed, as also a great multitude of Greeks (Acts xvii. 1, 4). This church, therefore, must also have been of a mingled character. St. Paul makes use of an expression in his epistle which would apply equally to both Hebrew and Gentile believers, when he charges them *not to walk as the Gentiles who know not God* (1 Thess. iv. 5).

Philippians.—It was at Philippi that the apostles were shamefully treated (1 Thess. ii. 2). Although they went there in obedience to a vision, they were beaten and thrust into prison; but the issue of the event was to the glory of God and to the discomfiture of their enemies. Philippi was a Roman colony, and the first city of that part of Macedonia on arriving from Asia. It is but natural, therefore, to conclude that the strangers of Israel dispersed throughout Asia Minor would seek to settle in this new city, and if, as is probable, they adhered to the religion of their fathers, there must have been a synagogue or house of prayer in the city; this, we are told, was the case, and here the apostles resorted on their arrival. Their mission was successful, for the church was organised, and regulated by bishops and deacons (Phil. i. 1). This was the first place in Europe where the gospel was preached, and from here it spread to Macedonia and Achaia (1 Thess. i. 7, 8), then on to Dalmatia (2 Tim. 4-10), Rome and Spain (Rom. xv. 24-28). That the Hebrew element was strong in the Philippian church is clear

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from iii. 2 to 9; the Apostle would have no need to warn Gentiles against confidence in the flesh or trust in the law or Abrahamic descent. Still, that the Gentiles predominated in Thessalonica, Philippi, and at Corinth, is evident from Rom. xv. 26, 27.

EPISTLES TO THE HEBREWS PROBABLY.

Jude.—If, as is supposed by some, the Epistle to the Hebrews is referred to in verse 3 as the *common salvation,* and the writer thereof to be Jude, then the persons addressed are the same, namely, Hebrews.

John.—The expression, *from the beginning,* in 1 John ii. 7, repeated iii. 11, and in the second epistle, verse 5, indicates surely that the persons addressed were Hebrews, since no other nation had the oracles of God committed to them from the beginning. The expression in 3 John 7, 8, *Taking nothing of the Gentiles, we therefore ought to receive such,* gives the impression that both writer and receiver were Hebrew.

There must have been three men of the name of Gaius; first, of Corinth (1 Cor. i. 14, with Rom. xvi. 23); secondly, of Macedonia (Acts xix. 29), who perhaps is the Gaius of St. John, as he is the most prominent character of the three (See Coloss. iv. 10, 11). Aristarchus was a Hebrew, and if he was, so was probably Gaius. Moreover, this Aristarchus was of Thessalonica, a fact which confirms what has been advanced on that epistle (Acts xxvii. 2). Thirdly, Gaius of Derbe (Acts xx. 4).

The word Hebrew has been used advisedly as including the whole twelve tribes; it is not for us to determine whether Judah or Israel is meant, when Scripture is silent.

That some of the Ten Tribes were given to idolatry is clear from 1 Pet. iv. 3, Gal. iv. 8; and thus that one of the three meanings of the word *Goyim* has been fulfilled, is shown from Scripture evidence alone, apart from all subsequent history.

May God of his infinite mercy give us, as a nation, to understand more fully His revealed Word, then shall we see more clearly how to perform His will; and while humbled to the very dust under a deep sense of our utter unworthiness of such sovereign grace, yet shall we be strong in His might to go forward to fulfil our marvellous destiny—*blessed and a blessing.*

ERRATUM.—In Professor Piazzi Smyth's paper in No. 8, or last issue, page 306, line 13, for "multiplied," *insert* "cubed, and multiplied."

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THE ASSYRIANS.

To the Editor of "LIFE FROM THE DEAD."

SIR,—I see by your last number you are disposed to look upon the Germans of to-day as representatives of that ancient people. To find the truth of the origin of the first, let us look to our old records.

According to an unpublished manuscript before me, written by a proficient in Hebrew, the first mention we have of Assyria in Scripture is in Genesis x., where, in verse 10th, we are told (according to this translator) of the commencement of the Babylonian kingdom of Nimrod as follows, literally rendered from the Hebrew:—"And the native principality of his kingdom came to be Babel and Arac and Calne, in the land of Shinar;" after which the 11th verse tells us of Assyria's origin thus:—11th. "Out of the self-same land went forth *Asur*, and thereupon built Nineveh, together with the city Rehoboth, and contemporary Calah." 12th verse:—"And contemporary city Rezin, between Nineveh and intermediate Calah; this, itself, is a great city."

The translator of the above, always keeping to the letter of the original, proceeds to say:—"Isaiah, chapter xxiii., verse 13, acquaints us with the reason of this emigration from under Nimrod in Shinar. The prophet is threatening Tyre with subversion by the Chaldees, and says:—13th. 'Behold the land of Chaldea! Intervene not this people! The Assyrian founded it for emigrants who arose in his favour,—most earnest co-rivals, almost blinded, disposed for outward distinction.'"

Now read the current translation of this last verse, and see how the important historic truths it contains are shrouded up. Here we learn that Nimrod did not settle his tyranny with ease; but there were numerous and powerful dissidents who opposed it, and emigrated, under their leader, to another region, rather than surrender their social and religious liberties; and this, again, accounts for the constant hostility of those two empires, of which we read in profane history, until both were merged in one by Nebuchadnezzar. The Assyrian emigrants evidently enjoyed greater light and purity than the Babylonians, who submitted to Nimrod; because the prophet in the above verse, speaking of them at so great a distance of time, mentions them as "*again blinded*," and "*disposed for outward distinction*," intimating thus a contrast to their former character and condition: and also discovering the ground upon which the Lord remonstrated with them, through Jonah and other prophets, more than with Babylon at the same period, and at last dealt with them more early, and severely both, than with Babylon.

This translator, contrasting the extent of Nineveh as mentioned

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in Jonah, with the population thereof, as stated in our current translation, makes the census very much greater. The last verse of the last chapter says there were then in Nineveh "more than six score thousand who could not discern between their right hand and their left. Put these as a sixth of the whole, the population would be only 720,000,—a city of three days' walk round. There is an admitted incongruity here, as noticed by Mr Layard. Well, this translator comes to the rescue to give us the real truth from the original Hebrew. It should be translated thus:—"Many more than *twice ten myriads* of mankind who, meanwhile, know not their right or their left."

Thus, instead of the Bible in the original saying the population was only 720,000, it really represents it as 1,200,000, thus accounting for the extent of the city and its numberless and great monuments. I am culling this from my friend's manuscript, which, respectfully, I say he has been hiding under a bushel. No credit to me. X. P. R.

"ARE THESE THINGS SO?"—ACTS IX. 1.

By ROBERT KING, *Author of "Chronology of Sacred History."*

WHAT things? The things that relate to the government of God,—to the kingdom of Christ,—to the work of the Holy Spirit,—that relate to the present and future of mankind; the things that affect the eternal interests of the Church and the world: things that are not to be set aside or put off for a more convenient season (which may never come to those who delay) with impunity, while the wheels of the great clock of the universe roll on incessantly, and the shadow on the dial is nearing the point when the "Son of Man," shall come with power and great glory to gather His elect from the four winds. In the meantime we have already the premonitory signs of His coming; for there are wars and rumours of wars, distress of nations, with perplexity; men's hearts failing them for fear; lying wonders deceiving men, which would (if it were possible) deceive the very elect.

What things?—1st, The things that relate to the government of God generally, in the whole history of our world; both that of the chosen people of God—viz., the children of faithful Abraham, and the followers of Christ; as well as the civilised and uncivilised heathen.

While the Jews are clearly distinguishable from the rest of mankind to the present hour, and a living example to the truth of God's word, what has become of the ten tribes of Israel? Are they still lost, or are they traced to the Anglo-Saxon race,

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as stated by Sharon Turner, by Mr. Wilson, and by Mr. Hine? And what about the completion of the prophetic periods relating to them?

What about Hades? what about Purgatory? what about the future of the wicked, as well as the righteous?—now more than ever perplexing many thoughtful minds: all momentous subjects of the day,—yet ignored, or pushed aside as unimportant, while half-hearted enquirers are allowed to drift into a state of somnolency, or driven to accept the refuges of lies artfully propagated by "High Church," by Romish, and by Spiritist Teachers, whose votaries are multiplying every day, and increasing the difficulty of effectually presenting the everlasting truth of God's word to never-dying souls.

Oh for earnest and right-minded honest teachers, under the influence of the Holy Spirit, to convince men of their duty and responsibility to God in ascertaining the truth and acting upon it as men. "The cares of this world, and the deceitfulness of riches," choke the word, and it becomes unfruitful, because Satan's devices to deceive, and emasculate men's minds, remain unexposed by those whose duty it is to watch the movements of the enemy, and to train the army to attack him in his strong-hold.

We find the conflict between the powers of Light and Darkness proving more clearly, as years roll on, that while God moves in a mysterious way, and moral evil still exists, the authority of the God of the Bible is supreme, and the powers of darkness can do nothing without His permission; and all the evil they can do with the wilful consent of man, as a free and responsible agent, is all working for the glory of God, and the exceeding joy, and eternal blessing of God's chosen people of all ages of the world.

Does God rule, or does Satan? is the question, under this head, to be answered and explained by our religious teachers.

2ndly. As to the kingdom of our Lord Jesus Christ: What proportion of our religious teachers grapple with the momentous truths now so increasingly perplexing to many, as we approach the time when the cry shall be heard, "Behold the Bridegroom cometh! Go ye forth to meet Him"?

Is not the general character of the instructions imparted to the Church of Christ in all Evangelical (?) denominations simply, that our Lord came to suffer, and die for sinners, and will come again to judge the world; and then will gather His saints to glory, and cast out the wicked to eternal misery? This is orthodox, and satisfactory, as far as it goes; but is it *all* that should be taught according to the revelations that God has given us by His prophets, and by His Son, and shown us in history's

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fulfilment of prophecy concerning the kingdom of Christ? Is Christ merely a suffering Saviour? or will He fulfil His promises to prove Himself King of kings, and Lord of lords? What about His coming again in infinite glory, majesty, and power, to take to Himself all His own people who are prepared for His coming—both those who had died before and those who are living when He appears—to meet Him in the air? What about His coming at the millennium, when His feet shall stand upon the mount of Olives," &c.? What about the restoration of His ancient people to their promised land, with its extended boundaries (when there shall be "one fold and one shepherd")? What of the conquest of Anti-christ, the Satan-man, or Satan manifest in the flesh (not yet come, but), whose shadow seems to be darkening our earth with its approach? What about the glory and peace of our Lord's promised reign on earth during the millennial age, when Satan shall be bound (yet not for ever, but) for the thousand years, to appear again, and attempt the impossible, with his hosts, against the King of kings and Lord of lords, in the last great conflict which is to take place before the general judgment?

Are the Scriptures relating to these subjects to be regarded as having a plain, common-sense meaning? Is Christ to show Himself a glorious King, as well as a suffering Saviour, before the general judgment? Or are such Scriptures mere myths that may be conveniently avoided, to save the trouble of investigation and explanation?

Is the Almighty power of the Holy Spirit to be invoked, to bring us all to a right understanding of these things? Or is His teaching, and are these subjects matters of no importance? "Are these things so?" or are they not? If they are, then what manner of men ought we, professed followers of Christ, to be in all holy conversation and God-likeness—looking, and longing for the appearing of our Lord and King? And what manner of men (*a fortiori*) ought our leaders or teachers to be, as watchers of and instructors in these things?

THE following from "The Story of the Southdowns," we cull from the *Sussex Daily News*:—Agricola governed eight years in Britain; in that time he was visited twice by Josephus, the Jewish historian, by Pliny, and by Tacitus, none of whom travelled beyond the south, which, thus early, was rendered classical by the visits of the most eminent *savants* of the world. And it must be stated that the fairest justice was done the island by Josephus, who, with noble candour and prophetic insight, approached by no contemporary, wrote of the island as "a chosen land."

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JACOB'S STONE.

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

CHAPTER II.—LIA FAIL, JACOB'S PILLOW.

"Verily, thou art a God that hidest thyself."

IT was apparently not intended to be declared openly to them as being Jacob's Pillow. They called it in Ireland only Lia Fail. Of this fact, the legend (See *Life from the Dead*, p. 213), however long after poetically composed, was rather the later superstitious view of a well-founded reality than a mischievous invention of designing hierophants, put forth with an intention to deceive. The legend speaks of a continuous Throne; Jacob's Pillow was made a Pillar of Witness to a promise of abiding Power.

That the real original state of things left at Tara by the Prophet, from (cir.) B.C. 580, had become "confused legend," perverted by the glowing fancies of enthusiastic bards, was nationally acknowledged in the fact of the great Convention of the Five Seneachies of the Pentarchate, which took place in the sixth century, A.D., in order to ascertain what *was* the true mystery of Tara and its surroundings, when that great Irish-Celtic historical poem, beginning—

"Teamor of Bregia, whence is it—
Tell me, O ye Ollans—
Tell me, ye venerable Five,
When was Teamair, Teamair?"

was composed. In continuation of which, in a sort, the stanzas quoted in (p. 91) *England the Remnant of Judah*, were a part, though following 500 years later, in a poem on Tara by a celebrated bard, one Cu-an O'Cochlain, A.D. 1024, in which is expressed such astonishment and overwhelming grief at the death of the Lady "Tephi, the most beautiful," as if they had expected that *she* was to have restored the before-lost monarchy (See *Life from the Dead*, p. 269). Nevertheless, she—herself, and they—the enquirers, and it—the legend, the poem has immortalised, by giving *perpetuity* to the latent truth, to which it bears witness, viz., that the Sceptre did, does, and is to remain with the Race in perpetuity "until He shall come whose right it is." For she, the Princess, the mysterious woman, we are therein informed, is interred in the building under ground—as the Ordnance Survey notifies (*vide* note 14, p. 274)—that the Prophet "planter-out," "builder-up" of the Dynasty constructed, and named with a Hebrew name, so appropriately

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withal, as that the perpetuation, *in sound*, of the always *non*-understood word, has *now*, 2,450 years later, pointed out the spot and verified the induction already made concerning it 12 years since, the opening out of which may reveal the whereabouts of those lost atoms of the Kingdom and Dynasty, which having contributed to its vitality that of Judea as mementos of God's gracious favour and providence, as its outward and visible sign, may be found now in the country to which they were providentially brought and for a like purpose, of establishing the identity of the ruling race with the descendants of the House of Judah of the perpetual Sceptre, heir to the promise made to him who slept on the Stone which heard all the words that the Lord spake to the patriarch in his dream.

The reason why the knowledge of the real story of the Stone was hid *may* have been in order to prevent the ungodly from crying out and boasting, as the lost Jews did at the destruction of Jerusalem when fulfilling their cup of iniquity to overflowing —"the Temple of the Lord," "the Temple of the Lord are we," and that while scandalising the Faith and insulting the Most High with their audacious profligacy in every sense, as even too many in this day and age do, and are ready to do, and to exceed therein the evil deeds of their forerunners.

However that may be, or have been, the first intimation that we hear of, that it is so seen and acknowledged in the Christian Family, is in the act of Bishop Columba making it his "Stony Pillow" (*vide* Dean Stanley), on which he laid his head, to sleep the sleep of Death in his Abbey of Iona, A.D. 637.

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

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

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

Dean Stanley, having previously given the information, (in the words of the learned Professor of Geology, who, analysing

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the Stone at the desire of the Dean, said,) "To my eye it appears as if it had been originally prepared for building purposes, but had never been used,"—as if he had said, "Prepared for, and rejected by, the builders,"—closes his notice of "this *link*" between Tara and the Throne Seat in Westminster Abbey, by his final conclusion as to its claim to consideration: "Of all explanations concerning it, the most probable is that which identifies it with the Stony Pillow on which Columba rested, and on which his dying head was laid, in his Abbey of Iona." *Memorials of Westminster Abbey*, p. 63.

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

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

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

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

"But, once believe that the Stone was already known to be indued with" [the Dream-Miracle witness to Gen. xxviii. 22. Since then, gone to rest] "Divine Sovereignty, and that the dying Saint felt that upon this Sacred Pillow—this Consecrated Pillow—'the temples of his head were taking their rest' in the very lap of Divinely-ordained Mission, then, you can well conceive (with the Dean of Westminster), how this last act of Columba contributes to that Halo of Veneration which still surrounds the Sacred Stone, as it rests enshrined in our National Throne, under the hallowed custody of the National Cathedral

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where 'it continues to be, to this day, probably, the chief object of attraction to the innumerable visitors of the Abbey.' *Memorials of Westminster Abbey*, p. 69.

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

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

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

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

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

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

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

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

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

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

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from circumstantial evidence, as strictly as we can, by a legitimate induction.

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

PROBABLE MANNER IN WHICH THE BRITISH NATION WILL COME INTO POSSESSION OF PALESTINE.

BEFORE entering upon this important subject, it may be well to refresh our minds by referring to some of the promises made unto the seed of Abraham respecting the land which they were to inherit. In Gen. xiii. 15, it is said, "To thee will I give it, and to thy seed for ever." This "for ever" is definite as to the term of possession. True, their idolatry caused them to be removed out of it for a time, but their restoration at some future period, when they had seen the error of their ways, was promised unto them through various prophets. Gen. xv. 18, when the promise is renewed we get a part of its boundary revealed—"Unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates." In Exodus xxiii. 31, we have a more explicit boundary: "And I will set thy bounds from the Red Sea, even unto the Sea of the Philistines [the Mediterranean], and from the desert unto the river" [the Euphrates]. Numbers xxxiv. v. 8, the southern and northern limits, "Unto the river of Egypt"; verse 8, "And ye shall point out your border unto the entrance of Hamoth." This entrance of Hamoth is at the northern extremity of the Lebanons, and as I shall have occasion presently to call particular attention to this northern border, the reader will be kind enough to keep it in remembrance.

From these quotations it will be seen that the promised inheritance, viz., from the Euphrates on the east to the Mediterranean on the west, the river of Egypt and the Red Sea on the south, and Hamoth on the north, is very much larger than the Hebrews ever possessed. What they actually had was probably not more than 170 miles in length and 80 wide, or about 9,230,000 acres. True, we are told (1 Kings iv. 21) that "Solomon reigned over all kingdoms from the river [the Euphrates] unto the land of the Philistines, and unto the land of Egypt;" but this was only a tributary rule, as it goes on to say, "They brought presents and served Solomon all the days of his life."

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PALESTINE AS IT IS, AND WHAT IT MAY BE.

The soil of Palestine, once so fruitful and productive, is now having its "Sabbaths of rest," and, comparatively speaking, lying almost uncultivated under the baneful proprietorship of the Turk and the religious sway of the Mohammedan.

Although it is a country, the past history of which makes it interesting to all Christian nations, yet it will never rise to that vital importance in *our* minds until we, the British people, awake to the idea that we are "the lost tribes of Israel." At present it is no more the land overflowing with "milk and honey," the land of waving corn-fields and blooming orchards and tended vineyards. Deut. viii. 8, "A land of wheat and barley, and vines, and fig-trees, and pomegranates; a land of oil-olives and honey;" of "fat kine upon a thousand hills, of skipping lambs and untold flocks of sheep on pastures green." No; it is lying waiting in abeyance for its future destiny. But when the skill and industry of the British husbandman is brought to bear upon its "long rested" soil, and his efforts blessed by the omnipotent Restorer of "my people Israel," then will it again bud and blossom as the rose and bring forth abundantly, making its returned people sing with joy and gladness. Not only will the *surface* of that land respond to the "breaking up of the fallow lees," but its underground treasures will be revealed.

In our preliminary life of pilgrimage and preparation we have become adepts as workers in minerals and metals, and Palestine is found to be rich in both. Limestone is unlimited also. We now know that coal, iron, and copper abound in the Lebanons, which are within the northern Hamoth boundary to which I have already called particular attention, lying beyond what was allotted by Joshua to the tribes of Israel. These underground treasures were never worked by our forefathers, as they were dependent upon the Egyptians and the Phenicians for what metals they required. The discovery of these metals and minerals is another proof of God's faithfulness, because of our "covenanted inheritance" it is said (Deut. viii. 9), "A land whose stones are iron, and out of whose hills thou mayest dig brass." And again (Deut. xxxiii. 15), "Blessed of the Lord for the chief things of the ancient mountains, and for the precious things of the lasting hills." They were not discovered when we were in occupation of the land of Palestine, and consequently the working of them must be in the future, and there is no nation on the earth so trained to the work as we are, and being in the northern hills of the inheritance the climate is much cooler than in the south of Judea.

I may conclude this short sketch by what Porter says in his

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travels through Syria and Palestine, which should make us long for the time when we shall inherit. He asks the question, "Is the European nations justified in leaving such a noble country in the unlimited control of such a set of wasteful and unprincipled tyrants, which, if in other hands, would become the garden of the Levant?"

OUR PRESENT AND FUTURE ROUTES TO OUR INDIAN POSSESSIONS.

I think that the safety and protection of these routes will ultimately compel us to take a deeper interest in Palestine than we have hitherto done.

Previous to what was termed "the overland route" across the Isthmus of Suez, started, I think, by Captain Wagner about thirty-five years ago, our only road to India was round the Cape of Good Hope, but now we have the Egyptian Railway and the Suez Canal. Any interruption to these, which would endanger our quick and rapid communication to the East, could not be entertained by Britain. In fact, any statesman, of whatever politics or however popular, would be hurled from power if he permitted such an interruption to take place. The plain fact is, the Egyptian routes have become so vital to us that they must be at our service by fair means if possible, but whatever the consequences might be, the communication must be kept open. No doubt, the Canal will ultimately get into the hands of English capitalists, but be that as it may, the routes must be at our service; already three-fourths of the tonnage passing through the Canal is British, and in all likelihood our proportion will increase.

There is also another route in contemplation, and its inauguration is merely a matter of time, viz., "The Euphrates Valley Railway," crossing Syria from the Mediterranean north of the Lebanon mountains, and probably not far from Hamoth, the northern border of the promised inheritance, and to which I have called the reader's particular attention. Reaching the river, it is to run down the Euphrates Valley to the head of the Persian Gulf. The railway will not only shorten the time of transit to India, but passengers who avail themselves of it will avoid the danger of the Red Sea passage. Now, to say the least of it, it appears to me to be a most remarkable and striking fact, that the engineers sent out to survey a railway route through Turkey in Asia towards the east should, without the slightest premeditation, happen to strike upon a line which will almost exactly belt the northern and eastern boundaries of the promised inheritance as quoted at the beginning of this article.

When that route is opened, its safety will become as necessary to Britain as the Egyptian routes, and must and will be protected

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and kept open for our Indian service. And this leads me to speak on another subject.

Turkey and Prophecy.

Many students of prophecy conclude that the Turks have to be sent eastward to where they came from, beyond the rivers. If this reading of the future be correct, then all that Britain may attempt to do to avert it will be of no avail, and Russia will probably be the instrument to execute the prophetic decree. It is well known that Russia warmly cherishes the idea of one of her greatest emperors, to get free and unchallenged access to the Mediterranean, and people even think that she longs after some footing on its sunny shores. This she knows cannot be done with Turkey as she is. It is supposed by some that Russia will not attempt to attack Turkey from the west, but, after gaining a more powerful and safe position in Central Asia, that Turkey will be attacked from the east, taking her, as it were, in rear of her possessions. Well, whichever way the war may originate, and it is likely to come about by and by, it is not improbable that Russia may be the victor, and may perhaps claim territory by right of conquest; not unlikely possessions on the sunny side of the Black Sea would be very acceptable.

It would then be the time for Britain to speak out plainly whatever might be the course previously. I believe that our nation to a man would say, "Our routes to India must be preserved." *Palestine out of the hands of Turkey it must be Britain's, and no other's; diplomacy may arrange it—if not, then the sword must settle it.*

This is the way in which I humbly suggest Palestine may become ours. It seems clear that, both commercially and for war purposes, our routes to India must be safe, and they never can be safe until we are in possession of the promised inheritance. Britain being mistress of the seas, our western Mediterranean boundary, from the mouth of Orontes river in Syria to the Nile in Egypt, could give us little uneasiness. Our influence in the Suez Canal and the Red Sea would secure the south, while the Euphrates Valley Railway would form our north and eastern borders. No doubt the Arabs of the desert might give us some trouble for a time, as they would probably resist the infidel; but still that trouble might be a part of our mission, to Christianise the descendants of Ishmael, Isaac's brother, and root out that religion planted by Mahomet.

These remarks are merely suggestive, and I humbly offer them as we have no indicated way in which the re-occupying of the Holy Land will be brought about; but we see every day great events taking place as if brought about by drifting currents

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of circumstances; we see how the Almighty generally acts through second causes, and we may rest assured that His hand is ever working although we see it not.

Lanark. T. P.

A DESCRIPTION OF A PORTION OF OUR INHERITANCE IN THE HOLY LAND.

THE City of Nablous, once the City of Shechem, Sichem, or Sychar, was built upon the "parcel of ground which Jacob gave to his son Joseph" (St. John iv. 5).

The Rev. A. C. Smith describes it thus:—

"It was the most important spot in all the Holy Land during the supremacy of the Judges; for it served as the earliest seat of Government after the conquest, and the political capital of Ephraim, till civil war left it for a season in ruins; even then it continued to be the gathering-point of the tribes (Joshua xxiv. 1, 25, 26, 27; Judges ix. 1, 2, 6; 1 Kings, xii. 1. On the holiness of Shechem see Gen. xii. 6, 7; xxxiii. 18, 19, 20; Acts vii. 16). Moreover, both on account of its early associations as the scene of God's mercies to the patriarchs, as well as on account of its central position, it was chosen for the inauguration of the Jewish monarchs; while, amidst its greater distinctions, it was also assigned to the Levites, and became a city of refuge (Joshua xx. 7).

"But who shall describe the beauty of its position, the exceeding luxuriance of that lovely spot, which has exhausted the unqualified admiration and the highest praise of all travellers? Indeed, it would be difficult to find a more charming situation than this favoured city occupies.

"It lies on the water-shed of the valley, for the abundant streams which burst forth on all sides here take opposite courses —part flowing eastwards to the Jordan, and part westwards to the Mediterranean; and indeed the very name of Shechem is generally allowed to signify the *shoulder*, in reference to the ridge at the head of the two valleys which the city occupies. Such an advantageous site, commanding a view of the Levant, and enjoying the fresh sea breezes which blow in with delightful coolness on this elevated spot, copiously supplied with innumerable springs, and surrounded with the most luxurious vegetation, attracted in very early times the notice of the aboriginal inhabitants, for when Abraham obeyed the call of God, and leaving his own country, and 'not knowing whither he went,' journeyed whither the Almighty led him, and 'passed through the land unto the place of Sichem, unto the plain of Moreh, the Canaanite was then in the land;' and here it is that the patriarch seems to have first halted in his journey, and here, for the *first* time in Canaan, 'The Lord appeared unto Abraham, and said, Unto thy seed will I give this land; and there builded

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he an altar unto the Lord, who appeared unto him:' the first altar he had built in the promised land.

"Here Jacob, too, erected an altar, the *first* he had built on his return to the land of promise, after the long and arduous years of servitude he had endured in a distant country—after his deliverance from the envy of Laban and the vengeance of Esau, the change of his name to Israel, and the signal blessings he had received from the Almighty. To this city again—the *home*, as it were, of their family—the twelve patriarchs are reported to have been brought for burial from Egypt; and here, as the cradle of their race, Joshua, just before his death, assembled all 'the tribes of Israel,' when he recapitulated with his last breath the signal mercies shown towards them, earnestly exhorted them to obedience, and ratified anew the covenant God had made with them (Joshua xxix. 1-28).

"We were yet half-an-hour from Baalbec when we were arrested by the unexpected apparition of a stone circle, consisting of eight red granite columns supporting cross stones, very much resembling Stonehenge. This, if seen in England, would be unhesitatingly pronounced Druidical by all the archæologists in the country."*

And this is "the parcel of ground that Jacob gave to his son Joseph." Shall we need "acclimatising" to live in this beautiful spot?

Review.

THE ALLEGED IDENTIFICATION OF THE ENGLISH NATION WITH THE "LOST HOUSE OF ISRAEL." By A. L. LEWIS, Honorary Secretary London Anthropological Society.

(Continued from our last.)

Thus far we see how groundless are all Mr. Lewis's statements in refutation of our Israelitish origin when viewed in a mere historical light; and therefore it does not surprise us that he is not more successful *theologically;* his only deposition of any value being that our identification has been concocted and upheld to meet a supposed Scriptural necessity. The value of the texts selected by the writer to support this charge, and to show that such a necessity does not exist, may be gathered from the superficial manner in which he treats so serious a subject, and the idleness with which he carps at the application of certain Scripture terms by the "identifiers." One of these disputed terms is that of "All Israel," which Mr. Lewis represents as applied by his adversaries to the *ten tribes*, although it has been shown in "Oxford Wrong" that the term must be taken only in a *relative* sense. As to the misrepresentation of certain texts by leaving out the context, it seems to us that, so far from weakening our argument, the context strengthens it.

* Pilgrimage through Palestine. By Rev. A. C. Smith. Page 60.

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Thus one of Mr. Lewis's depositions is that Israel is to receive her increase *after her restoration;* whereas we read in Isaiah lix. 18, 19, "According to their deeds, accordingly he will repay fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, *and his glory from the rising of the sun.*" By adding the portion printed in italics, which is said to have been omitted by one of the "identifiers" to establish a purpose of his own, we learn that Israel's colonies were to be of such vast extent that they are to be found in all parts of the world, West and East; and therefore the children of Israel cannot be said to be *few* in number.

Another rampart by which the writer appears to fortify his argument is by applying passages which relate to *Judah*, or the *intermediate history* of Israel now past, to the present time; especially Deut. xxviii. 25, 62, 64, 68; xxx. 1-3; Amos ix. 9; and Ezekiel xxxvi. 22, to the end. Now, the prophecies in Deuteronomy evidently refer to the dark period immediately subsequent to their captivity, when, either by flight or captivity, they were "removed into all kingdoms of the earth," were "left few in number," and most certainly "served other gods;" but on their repentance and conversion to Christianity they were gathered together again. The prophecy in Amos ix. 9, is still more favourable to our view. Israel was doubtless sifted among all nations, and therefore we cannot but suppose that the divine assurance, "not a grain shall fall upon the earth," has been fulfilled in that her children were providentially kept from inter-marriages with other nations, as we know is also the case with regard to Judah. The admonitions of Ezekiel having been given almost exclusively to Judah, can only refer to that portion of God's people.

It may thus be inferred, from Mr. Lewis's arguments, how flimsy and ineffective is the best attempt to refute our identity; and it may be, perceiving the tottering basis and weakness of his own statements, the writer, as a "clencher," has reproduced the well-worn prophecy of *Japheth dwelling in the tents of Shem*, the fulfilment of which, it is alleged, being inverted, if we are Israel, because it would then be *Shem dwelling in the tents of Japheth.* Now, the error of this interpretation lies in confusing the two distinct blessings allotted to Japheth, (1) God shall enlarge Japheth, and (2) he shall dwell in the tents of Shem, the *enlargement* being fulfilled in the original wide-spread colonization of Japheth, even to China, while a *portion* of his descendants should dwell in that part of the globe chiefly allotted to Shem, as we see in the central position of the Japhetic race of Persia, to whom the descendants of Canaan, and, indeed, all the Hametic races, have from time to time been servile.

This being the only passage which Mr. Lewis has to call in testimony of our supposed Japhetic origin, we find him silent as to others which are wholly false, except upon the supposition that we are Israel. For example, Gen. xlix. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until

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Shiloh come; and unto him shall the gathering of the people be." Now, we know as a matter of history that Judah's sceptre ceased in the Holy Land on the captivity of Zedekiah, B.C. 588. Shiloh did not appear then, nor has he yet appeared in such a manner and in such power as to draw the gathering together of nations to him. It, therefore, becomes a question, Where is Judah's sceptre? If, however, we receive the ancestry of our most gracious and religious Queen as coming from the princess of the house of David, brought over by the prophet Jeremiah with the "pillar of witness," the whole difficulty is removed. With reference to this theory, Mr. Lewis ridicules the idea of a ship of Dan being entrusted with so valuable a freight, or trading at all on the coast of Syria after their alleged migration; but surely we may imagine that such a nautical people as the tribe of Dan, would carry on commerce with their old country; nor does the idea appear more absurd than the return of the "Mayflower" to her fatherland, or the present commerce between Australia and the British Isles. Moreover, our position is perfectly unintelligible unless we are Israel. Why is our race spreading faster than any other, and becoming dominant wherever it finds footing? Why is our religion the purest in Christendom? Why are we the happiest and most prosperous people in the world, politically, socially, and domestically? To these queries Mr. Lewis gives no response; and therefore our reply remained unconfuted, because we are the "Israel of God."

Well does Mr. Carpenter style the objections of the writer of the pamphlet which we have considered "shallow;" and therefore we anticipate no difficulty in putting forth a thorough disapproval of these objections—a work which we recommend to the "identifiers."

MIRACLES.

Some religious people would have us believe in miracles, but, with exception of those by our blessed Saviour, I cannot believe but in *two;* the first and greatest of all, was God himself manifest in the flesh; the other is, that this *world* is allowed to *last* so *long.* —OLD SAILOR.

Correspondence.

DEAR SIR,—I have lately had some of your books before my notice, and I can truly say that I was much *startled* on perusing them. I had frequently heard of the subject, but quite ridiculed the idea of the English nation being "lost Israel." I began to read as a *sceptic*; I am now a *convert.* I read the Bible with different feelings, and renewed interest. I am delighted with your "Flashes," and "Glories," and hope soon to read all your writings and make them known. Allow me to thank you for what you have done, and to wish you every success in your work.

W. H. M., Curate.

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 10.

AMERICA IDENTIFIED WITH MANASSEH.—PART II.

By the Editor.

WE are again privileged to cast light upon this great subject. We fully appreciate the honour conferred upon us from on High of being enabled to give to the great American nation an outline of her primitive history—of being the selected of God to impart to this nation, for the first time, a knowledge of her origin—of supplying to her her traditions—of removing from her her ignorances and delusions. Ye people of America, you are not a modern nation; you are not the offspring of obscure birth; you are not the result of mushroom production; but have Antiquity for your Patron, are enabled to stretch forth your hand upon your own footprints on time, far, far beyond what any classic nation can reach. You are even older than Israel herself, because Israel is Ephraim, and you are Manasseh, and Manasseh was the elder of Ephraim; therefore, your forecast as a nation is dated by the hand of time before the origin of the nationality of Israel. This fact supplies you with glory. You have reason to be proud of your ancestry. With your energy, your intelligence, your power in the earth, your world-wide renown, leading all nations to admire you to an unprecedented extent, so much so, that all peoples, even to that most conservative of all nations, the Chinese, speed by their hundreds to your country to be nationalised with your nation! Why, with these results, if you were the growth of a yesterday, your very existence would be a miracle: a miracle at a time when they are not required, and for a time have ceased. If this were the case, you would be a *shame* instead of a *glory* upon the earth, because then you would have imposed upon the Almighty—would have compelled Him to have submitted to a miracle out of due time. This would have been the conclusion were you a modern nation, and as civilisation and Godliness made progress, they would fasten dis-

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grace, instead of admiration, upon you. Therefore, be thankful that in the process of time Light is revealed to you, Tradition is handed to you, History is written for you, which, though divesting you of all claims to the miraculous, nevertheless does present you to the world as a *marvel;* for is there not the most delicate touch of the marvellous in being able to take from you your generally-accepted modern garb, in order to fix upon you a most ancient standing in the history of nations?

In developing this subject in our last paper, we had to insist upon going through some needful preliminary steps, in order to clear the ground of many opinions that have been common to us, though decidedly erroneous. We had to maintain that Ephraim is synonomous with Israel—that there could not be fourteen tribes of Israel—that Ephraim could not be an independent tribe from Joseph, or fourteen tribes would be in creation—that, as tribes, Joseph and Ephraim were synonomous—that Manasseh did constitute a thirteenth tribe, and was destined to become a separate and independent nation from Israel: and we seek to identify her with America.

We hold it to be an incongruity to talk of the "lost Ten Tribes of Israel," because eleven are lost; and it is just as essential to seek after the eleven, as it is a divinely-appointed command to search for the ten. The Almighty uttered a terrible rebuke to the ministers in the Prophet Ezekiel's days, referring to the tribes that were exiled at this time. God charges the sin against them thus: "Neither have ye sought that which was lost. . . . Neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock" (Ezek. xxxiv. 4-8). This reproach is fastened upon the Christian Church to this day, and we desire to use our influence to remove it.

As another proof that the prophecies given to Israel were not intended to have taken effect when Israel had possession of her land in former days, Manasseh was not then an independent nationality from Israel, the decree that she should "become a people" and "be great" was not then effected; she simply fared in common with the other tribes. The only stamp of greatness assigned to her was, that she had two distinct portions of territory, one on each side of the Jordan, half the tribe being on one side, and half on the other. This was significant, because exceptional, and clearly testifies of Manasseh's "go-a-head" tendencies from the first. For why should this tribe be the only tribe divided by halves? as if to typify their future history of North and South! Freedom or Slavery! reminding us of recent deeds, now historical, across our waters. Therefore, on behalf of the interests of the Bible, in order that the Word of God

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may be verified, it is our positive duty to investigate into the important question, When did Manasseh become independent of Israel? Having light, we dare not be silent upon this point, because this matter developed is in itself a conclusive testimony to the sureness of God's Holy Word,—Manasseh was to be independent of Israel,—she was not when Israel possessed the land. Then, at what time did God's Word allude to, that declares she should effect her independence? Scripture is very plain with her instructions upon this point. God never intended it to be effected until after Israel's exile—until after Israel had reached "the isles,"—had become re-incorporated, reconstituted. Just as Manasseh was one with Israel when in the *Holy* Land, so, for a time, was she to be one with Israel when they had reached "the isles of the *Western* Seas." It was not until Israel had become an Island Nation that Manasseh's separation was to be accomplished. This is clearly told us in the 49th chapter of Isaiah, where God addresses Israel as an island people, "Listen, O isles, unto me," and as showing that the chapter has direct reference to Israel and not to Judah. God addresses her by name, "Thou art my servant, O Israel, in whom I will be glorified," v. 3. The Almighty has not been glorified in Judah. He could not be glorified by a people rejecting our Saviour, so that it is manifest Israel only can be referred to. The chapter then proceeds to give the future of Israel when settled in the "isles;" they were to be under a monarchy, v. 23—they were to verify Hosea's prophecy by being a multitudinous people because the isles were to become too small for them, "too narrow *by reason of the inhabitants*," v. 19. Hence they would require new country, which they would acquire by their spirit of colonisation, God promising to them the possession of large colonies, v. 8. It is important to see that Israel is addressed in this chapter. The promises made are made to the whole people, to the Ten Tribes. We never could be justified by any process of logic to maintain that these promises were only intended to apply to one or two of the tribes and not to the rest. The Almighty never separates the tribes when in their exile in the sense of permitting a portion of them to respond to their prophecies and exempting the rest. When He speaks to Israel He includes all the tribes. Therefore these promises were the common property of the Ten Tribes, and as Manasseh became a captive tribe was carried to Assyria with the others, and had not played her destined part in the world's history at the time of this captivity, and as the "sure word" could not dispense with the part she was to play, because the integrity of Scripture would require the fulfilment of all that was decreed of her, it would clearly follow that it would be requisite for Manasseh to continue with the captive tribes of Israel even to the time of their settle-

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ment in the isles. This is fully recognised by Scripture, this very chapter plainly telling us that "the independence" of Manasseh was not effected until the need was felt by Israel for the possession of colonies on account of the isles becoming "too straight" for their ever and fast increasing population. Thus "the desolate heritages" which are colonies are opened up by God for the tribes. They would be acquired one by one as felt to be required, and among the first would Manasseh's wants be supplied. This is most evident, because the Almighty, expressly speaking of the colonies, tells us "The children which thou shalt have after thou hast lost the other," v. 20. That this has a direct reference to a colony is most manifest, because the cry raised is "THE PLACE is too strait for me; give PLACE to me that I may DWELL." So that there must have been a colony in the possession of Israel that had become "lost" to them, and no colony could have become thus unless the people of the colony had become strong enough to sever their connection from the parent stem, or in other words to enforce a declaration of independence. That such a thing must have happened in Israel's experience this Scripture most positively declares, and not a single one of the Ten Tribes, when located in "the isles," could ever become separated from each other; it follows that the only tribe that could effect this independence would be the Tribe of Manasseh. That this tribe should have declared her independence was a positive essential in order that the rectitude of Scripture should be maintained, because, as we have seen, Manasseh was required to "become a people," *i.e.*, a distinct nationality, and as a nation to "be great," Gen. xlix. 19. That she was to become a separated nation from Israel or Ephraim is equally certain, because Scripture employs the comparative degree to define her position, declaring of Ephraim that he, as a Nation, should "be greater than Manasseh." This most surely establishes the fact that the only tribe that could become separated from Israel must be the Tribe of Manasseh, and that her entire separation was decreed from the first. That this separation could only be effected when the tribes had reached the isles of their exile is further proved by the fact that Ephraim or Israel had to become "a Company of Nations," which was never the case when the land was in possession, and which could only be effected by the possession of Colonies, which were not intended to be possessed until the isles were reached. That, therefore, as Israel's great prophecies were only to be realised when she had become an Island people, so it clearly follows that this prophecy of separation or independence could only be realised to Manasseh from the same point of time, when she was to become "lost" to Israel. So that we obtain a grand insight into the truth of Scripture, which becomes

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unfolded before us with astonishing exactitude, embodying itself in facts that cannot be denied—facts that speak more powerfully than thousands of sermons—facts that cannot fail to rivet the attention of the multitude as these masterpieces of the Almighty's workmanship are brought to our sight. Surely these are momentous times. Faith may almost be said to be deposed. Sight is brought into action! Faith did require an effort of the mind to secure our confidence, and the clumsy manner in which its claims were set forth by some of our teachers, did almost constitute a justifiable excuse in our refusing to heed its demands; but now there is surely no excuse. Sight comes forth to do its work. God's sure word becomes wrought into facts, solid substances that we can grasp, can fairly handle, and that no logic can depose. Facts that can confound "Essays and Reviews," that can answer them; and that now form perhaps the only power to destroy them. Hence we are justified in maintaining that immediately we can succeed in bringing before the nation these great facts, that then the power of God must become strongly manifested in our midst; and that the masses could not fail to see, that as they did not submit themselves to the demands of faith, that a terrible responsibility would rest upon them if they did not lay prostrate before the power of sight, conceiving in it the very voice of God speaking to them, calling upon them for a complete surrender of themselves to His Word and Pleasure.

We have little more to say upon this matter. With the conclusive and undeniable proofs that our British nation is identical with lost Israel, with all the jots and titles in actual verification with us, and *alone* with us, we can now see that we were accompanied to these "isles of the Western Seas" by Manasseh; that on account of the increase of our people, coupled with the increase given to Manasseh, we did find "this land of our exile" "too narrow" for us; and that emphatically "by reason of the inhabitants." That thus we were compelled to raise the cry, "Give place to us that we may dwell." That in answer to this prayer God did open up to our need the Continent of America; that in this way an outlet was made for Manasseh to effect her mission in life; that with the "blindness" or ignorance upon us that we were the lost tribes of Israel, we did hope, and vehemently tried to retain the possession of America; but that in order that Scripture might be fulfilled, we were disappointed in our hope and effort; and that though force was used, America, or Manasseh, separated from us, declared her independence, and yearly celebrates with much rejoicing her act of declaration. That she thus became "lost" to us, which at the same time was a grief of mind to us, so that we did nationally cry, "I have lost my children." That though "captive," *i.e.*, in exile, "removing to and

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fro," we did consider ourselves for a time "desolate," "left alone," by this act of Manasseh (see verse 24); but that in order that Scripture might again be fulfilled, this loss was made up to us by the acquisition of other "desolate heritages," by which we came into possession of Australia, New Zealand, the Cape; retaining Canada, &c., all of which have Scripture sanction, and answer to the Word of God, which alludes to these Colonies, saying, "The children which thou shalt have after thou hast lost the other," *i. e.* notwithstanding the declaration of independence from Manasseh, by which America became lost to us, our seed continued to increase by virtue of the promise God gave "to OUR forefather Abraham," (see Book of Common Prayer,) who in course of time had to "say again," they having raised the same cry before, "the place is too strait, give place to us that we may dwell." Hence the possession of these other colonies in which we have great need to glory, to thank God for, because we should have been a dwarfed and miserable people without them.

We now have to insist upon the Identity. We have gone through a host of details gathered from Scripture, descriptions of positive work that were to be brought forth by Israel and Manasseh—work that could by no possibility come forth from any other people—work that these two nations *alone*, by the decree of God, were to produce—descriptions of work that unless we were in a position to prove had all come to pass, could form in the hands of any intelligent, thinking man an immense engine of evil to hurl at the integrity of Bible statements; because, show from Scripture the declaration of God, that these things in all their smallest details should happen—great things that could not be hid in a corner—events that when brought forth could not fail to have historical renown—things that were to have taken place long ere this,—and then think you are in a position to prove that not one of them have been realised; and what follows? Why, it would surely follow that all your preaching would go for nothing. Sermons that endeavour to enforce the teachings of a Book where God is said to make promises that He does not keep, would end in silly vanity. Worship based upon instructions obtained from this Book would become righteously delusive—the calling of the ministry would sink far below the craft of wretched image-makers—the entire glory-power contained in what we know as religious influence would ignominiously fail. This is what any intelligent man could cause to result, if it could be proved that these great, grand, sublime conceptions of the Almighty, regarding Israel and Manasseh, had not been accomplished. Hence, how essential that some man should be raised up to show that the whole has been effected—that "God is not a man, that He should lie"—and,

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we thank God, we can do this. The British and the American peoples have in themselves accomplished everything, so far, promised to Israel and Manasseh. We have brought forth every jot and tittle. There is not a missing link—not a single flaw: The Isles—the Western portion of the Isles—the increasing population—the Monarchy—the need felt for Colonies—the possession of America—her separation from us—(as Manasseh was of Israel, so America of us, but distinct from us)—our people continuing to increase—the old cry raised "again," "the isles too strait for us"—possession of other Colonies after our loss of America,—as God was to bless and favour the two peoples, Ephraim as Manasseh, and Manasseh as Ephraim; so God now blesses and favours equally Britain and America, America like Britain. This grand history was only to be written by these two nations,—our two nations alone write it. The counterpart cannot be found with any other people the wide world through; *ergo*, the conclusive establishment of the Identity. Britain must be Identical with Israel, and

AMERICA MUST BE IDENTICAL WITH MANASSEH.

This subject supplies us with many lessons, which we will endeavour to teach in future numbers.

THE UNVEILING OF ISRAEL UNDER THE SCEPTRE OF JUDAH.

BY PROFESSOR TANNER, M.R.A.C., F.C.S.

[Through the kindness of Mrs. de Bergue, another Drawing-Room Conference has been held at her house, Kensington Palace Gardens, presided over by Colonel Gawler, when papers and statements were given by Professor Tanner, Rev. J. G. Tipper, M.A.; Major J. S. Phillips, Capt. Tracey, Professor Haslem, Colonel Gawler, and Mr. Edward Hine. The Conference considered the paper by Professor Tanner to be exceedingly useful, and specially asked for his consent to have it published in this periodical; he kindly complying with the request, we have great pleasure in inserting it for the benefit of our readers.]

IT is often an assistance, in realising the full scope of any inquiry and in forming an accurate opinion upon its merits, to inspect a general plan of the whole scheme before proceeding to examine the several details of which it is built up. This enables the general bearings of these details to be more fully understood, and in some degree lends additional interest to them. The following is a very brief statement of some of these well-known facts and general circumstances which have led many students of Holy Scripture to believe in the Israelitish origin of the

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Anglo-Saxons and kindred nations, and in the descent of our Royal Family from the tribe of Judah. I may at once state that I have largely availed myself of the labours of others, who have by their research gathered together these fragments of truth. I am therefore chiefly putting their work before the reader—in fact stringing up some of the precious pearls they have found—with a hope that like them many others may become earnest seekers after truths which still remain hidden.

It is desirable that I should in the first place refer back to the time when Israel existed as an united nation under the crown of Solomon, at whose death, 975 B.C., the kingdoms of Judah and Israel separated under independent lines of kings. It is in the highest degree important to recognise this perfect severance, as it will materially facilitate the right understanding of the prophetic portion of Holy Scripture applied to the kingdoms of Judah and Israel respectively, as well as the individual histories of the two nations.

The kingdom of Israel embraced the ten tribes which revolted from the kingdom of Judah, and of them Ephraim became the representative. The integrity of this kingdom was maintained for a period of about 254 years. They became an idolatrous people, worshipping the hosts of heaven, until after repeated threatening we find it said, "Ephraim has taken to idols, let him alone;" and as a people they were *divorced* from the Divine alliance. About 725 B.C., they were carried away captive into Assyria and the cities of the Medes, and they never returned again to the land of promise. It was in these parts that Israel was lost, which includes the southern border of the Caspian Sea, as far west as Araxes, beyond the Euphrates. Here her name was taken from her, for God said "They shall no more be remembered by their name."

The kingdom of Judah, consisting of the tribes of Judah and Benjamin, maintained its integrity for a longer period than the kingdom of Israel. About 122 years after the latter had been carried away captive into Assyria, they also were (with the exception of some of the poor of the land, who were left to be vine-dressers and husbandmen) carried away captive into Babylon, about 599 B.C. But amongst those who remained in Judea were the prophet Jeremiah, Baruch the Scribe, and the daughters of Zedekiah, the last king of Judah. Now the king of Babylon gave charge concerning Jeremiah, saying, "Take him and look well to him, and do him no harm, but do unto him even as he shall say unto thee." Consequently the governor of Judea appointed by the king of Babylon showed special favour to Jeremiah, and the captain of the guard said, "If it seem good unto thee to come with me into Babylon, come, and I will look

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well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear; behold all the land is before thee, whither it seemeth good and convenient for thee to go, thither go." Jeremiah, accordingly, elects to remain in Judea, and when the Temple had been stripped of the gold, silver, and precious metals by the Babylonian conquerors, he, jealous for the maintenance of the religious services of the people, and knowing full well the yet unfulfilled portion of the commission God had appointed him to perform, doubtless secured the Ark of the Covenant, the Tables of the Law, the Stone of Israel, and other treasures of the Temple, which, without being of intrinsic value, were also looked upon with superstitious dread by heathen nations. He is then commanded by God to declare to the people of Judah who remained in Judea, "If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up." The offer is rejected, and in direct opposition to the Divine command they migrate into Egypt, and thither Jeremiah, Baruch, and the daughters of Zedekiah are taken by force. Here, Jeremiah is commissioned by God to declare—"Behold I will watch over them for evil, and not for good, and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine until there be an end of them; yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah." Nothing is known from Holy Scripture of the subsequent proceedings of Jeremiah, but we may with confidence rely upon his decision to escape from Egypt, and that in the execution of the command given him from God, viz., to plant again the house of Judah, he did escape from Egypt, accompanied by the daughters of Zedekiah, and Baruch, with the treasures he had taken from the Temple, and under the Divine guidance did accomplish the remaining portion of the duty he was commissioned to perform. Recent investigations, to which I shall subsequently refer, greatly confirm this probability, and also appear to indicate the manner in which this was accomplished.

Thus we are brought to a period of about 587 B.C., and at this date we find the people of Israel captives in Assyria, and the people of Judah partly captive in Babylon and partly resident in Egypt. As the latter had resting upon them the Divine decree of extinction, we find no further trace of them, but about 536 B.C. the Babylonian captivity ended, and the tribes of Judah and Benjamin returned to Judea. These two tribes remained in Judea until the Christian era, and the declared object of the presence there of the tribe of Benjamin being now accomplished, we find the tribe of Benjamin escaping from the desolation brought upon the tribe of Judah, and migrating westward. The pages of his-

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tory afford abundant evidence of the sufferings of the tribe of Judah, and the prophecies of Holy Scripture have been, and are being verified therein.

Careful historic research has also shown that about 580 B.C. there arrived in Ireland a Hebrew prophet and the princess of an eastern monarch, having with them, amongst other sacred treasures, a remarkable Stone, the possession of which was believed to convey a promise of "a perpetual sceptre." An Ulster prince had just been chosen as Hermoun-elect to reign over Ireland. On condition that he would renounce Baalism, worship the true God, and found a school of the prophets, he was permitted to marry this princess and be crowned upon the sacred Stone. Thus Eochaid was crowned Hermoun of Tara, and the seat of government at this time took its new name of Tara—a Hebrew word signifying "The Law of the Two Tables." There appears to have been a complete Hebrew revolution effected at the time the Stone, the Seed Royal, and the Standard of Judah were set up. For it is not alone in the name of the Stone (Lia Fail, the Stone WONDERFUL), in the changed name of the place from Lothair Groffin to Tara, and the Standard itself (the Lion of the tribe of Judah), that we have Hebrew words and indications, but the Jodhan Moran (Chief Justice of Ireland), the Ollam Fola (the Prophet), and the Rectaire (the Judge), were not only Hebrew names or things, but they were, as all existing on the same spot, indicative of the introduction of an entire Hebrew system and of the unhesitating confidence and obedience with which all these things, persons, and offices *with strange names* were accepted, and allowed to *supplant* the national institutions and nomenclature, and have continued in use to the present time. The kings of Ireland (Scotia Major) were successively crowned upon this Stone until Fergus the Great, son of Earc, the King of Ireland, having conquered North Britain and was about to be crowned King of Scotland (Scotia Minor), sent an embassy requesting the Stone to be sent in order that he might be crowned thereon. He was crowned on this Sacred Stone (A.D. 530) in the Temple of Iona; but the Scots retained possession of the Stone. The kings of Scotland were subsequently crowned upon it until it was forcibly removed to Westminster Abbey by Edward I., and from that time the kings and queens of England have been crowned upon it. Certain it is, from Irish, Scotch, and English history, that a lineal descendant of this princess from the East, in direct line of succession from David, now sways the sceptre of Great Britain and Ireland, and was crowned upon the very Stone in Westminster Abbey on which the Hebrew Princess and Hermoun of Tara were crowned at Tara, 580 B.C. *Thus the sceptre has not departed from Judah.*

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Finally, attention must be drawn to the early history of the Anglo-Saxons. Sharon Turner traces them to the very spot where Israel was carried captive, the place where the name of Israel was taken from them. Where Holy Scripture leaves the ten tribes, there Sharon Turner finds the Anglo-Saxons, and at a time which agrees as to date with what we learn from Holy Scripture.

We are bound either to believe that they are one and the same people, or we have two enquiries placed before us which have been long under the consideration of historians without satisfactory reply. If they are not one and the same people,

Whither went Israel, the most important people as to the promises and purposes of Jehovah? and

Whence sprung the Saxons, the most distinguished of all the families of mankind, especially as to the benefits God has bestowed upon them and enabled them to bestow upon others?

It may be taken to be historically true that by *at least* three independent lines of approach, three apparently distinct groups of immigrants have settled in England.

1st, Those who were engaged in the direct traffic by sea from Palestine and the adjacent district in carrying out what was for many centuries a lucrative and jealously-guarded monopoly, viz., the trade in tin. For a long period, commencing about 800 years B.C., this brought many settlers into the south-west of England, and it is somewhat remarkable that the spot which marks their earliest point of landing was named Mara Zion, and we also find many Hebrew remains in that district confirming the evidence of early writers.

2nd, Those who passed from Assyria eastward of the Caspian Sea through North Germany to the west of Europe. And,

3rd, Those passing from Assyria westward of the Caspian Sea through South Germany to the west of Europe.

The Saxons having reached the West of the European Continent, made many descents on Britain, so that the eastern side of Britain, even in the time of the Romans, got the name of the Saxon shore. When the Romans retired from this country the Saxons came into the pay of the Britains to aid them against the Picts and Scots, and ultimately gained possession of the greater part of the island; and, mingling as they subsequently did with the Danes and Normans, who were descended from the same Israelitish parentage, they laid the foundation of a people which has since gained a world-wide fame.

The institutions, polity, manners, and customs of the Anglo-Saxons were Israelite. The Saxons had the Israelite divisions of time; they reckoned their days from the evening, and had

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their week of seven days named after their objects of worship. The peculiar weights and measures of the Anglo-Saxons correspond with those of the Israelites; and a very large number of surnames of British families, who have hitherto never considered themselves in any way allied to Israel or Judah, are undoubtedly of Hebrew extraction. The Royal Standard, with its rich associations, is full of significance: the harp with silver strings, the young lions, the unicorn, the lion crowned gardant passant and standing upon the crown, the emblematic flowers and colours, are all symbolic of Israel's history. The ancient cities of refuge or sanctuaries are also peculiarly Israelitish in character. Even the name of Saxon has probably a peculiar significance, for it has been conjectured to have been derived from the words Sac-sunni, the sons of Isaac. It is also especially worthy of consideration that in the days of Christ and his apostles the Anglo-Saxons were located in Cappadocia, Galatia, Pamphylia, Lydia, Bithynia, Mysia, Achaia, Thessaly, Macedonia, and Illyricum. One of Christ's most important declarations was that "He was not sent but unto *the lost sheep of the House of Israel;*" and in this commission to his apostles he says, "But go rather to the lost sheep of the House of Israel." We find the apostles making their journeys to the precise localities where the Anglo-Saxons (our forefathers) then were, preaching the word, and forming churches.

But probably the best evidence of the Anglo-Saxons being connected with the Ten Tribes of Israel is comprised in the fact that they have largely accomplished and are now completing the work, and have attained the position which prophecy distinctly indicates should be carried out and attained by the House of Israel. "Keep silence before me, *O Islands,* and let the people renew their strength." "His seed shall become *a multitude of nations.*" "*A nation* and *a company of nations* shall be of them." "The numbers of the children of Israel shall be as the sand of the sea, *which cannot be numbered.*" "*Kings* shall come out of thy loins." "*Kings* shall be thy nursing fathers, and *Queens* thy nursing mothers." "The land shall even be too narrow *by reason of the inhabitants.*" "The place is too strait for me; *give place to me that I may dwell.*" "I will preserve them, and give them for a covenant to the people, *to establish the earth,* to cause *to inherit the desolate* heritages." "They of Ephraim shall be like a mighty man; they shall increase as they have increased, and *I will sow them amongst the people,* and they shall remember me in far countries." "Sing with gladness for Jacob, and shout among *the chief of the nations.*" "From thence is *the Shepherd of the Stone of Israel.*" It will be evident that the Anglo-Saxon race are the only people who can be said

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to have fulfilled these and numberless other predictions, and that in their history the truth of prophecy has been gloriously vindicated. There is, however, a work yet to be accomplished; for "Thus saith the Lord: If my covenant be not with the 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;* for I will cause their captivity to return, and have mercy upon them." Thus has Holy Scripture been verified, for *the sceptre has not departed from Judah, and Judah reigns over the seed of Israel.* Through our Royal Family we may therefore confidently anticipate the early approach of that day when "there shall be *a root of Jesse,* which shall stand for an ensign for the people; . . . and it shall come to pass in that day that the Lord shall set his hand a second time to recover the remnant of His people . . . from Assyria . . . and from *the islands of the Sea.*"

The early rays of morning light indicate the approaching day; the daylight is breaking rapidly, whereby much which has been shrouded in darkness shall be made clear, and we shall then fully recognise the wonderful details of the Divine procedure towards the people of Judah and Israel. To every Christian and Patriot there is a thrilling interest involved in the work before us—a work intimately associated with the future greatness and happiness of the Anglo-Saxon nation—which will eclipse the past, and herald in the restoration of the tribes of Judah and Israel to the land of promise—when Jerusalem shall again become a praise in the earth—an eternal excellency—a joy of many generations.

TESTIMONY FROM AN ANTHROPOLOGICAL SOCIETY.

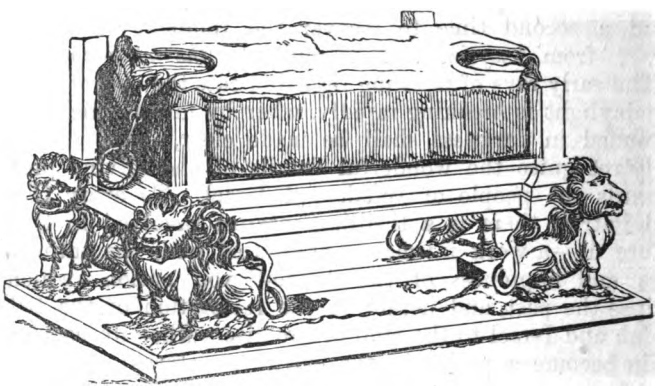
THE chief source of our sighing and sorrowing arises from our differences of opinion with our fellows. The establishment of our identity with Israel will remove this cause of trouble. Doctors differ, and so do men in the pursuit of science; hence we have two Anthropological Societies in London. One, the birth of last year, enjoying the cold shade which the right of being considered the *minor* generally casts upon us, claims the title of "London Anthropological Society." They devoted one of their meetings to the consideration of Our Israelitish Origin, when a splendid testimony was delivered in favour of the same, by the President, Dr. R. S. Charnock, F.S.A., who said:—"If absolutely necessary to show that the British people are descended from the Jewish nation, we might call in

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aid philology, and prove that some of the most ancient geographical names in England are of Hebrew origin. Thus, among *many* other names, the rivers Nar and Yare in Norfolk, and the Yare in the Isle of Wight might be traced respectively to the Hebrew *nahar*, and *iar* (Coptic *iaro*), a river, and Yarmouth might be compared with Yarmuth, a town in the tribe of Judah. Indeed, according to Bochart, the name of 'Britain' was from Punic *barat-anac*, 'land of tin.'"

JACOB'S STONE.

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



CHAPTER II.—LIA FAIL, JACOB'S PILLOW.

(Continued from page 345.)

Thus, my Reverend Brother, it would indeed be a sad, even an idolatrous mistake, to suppose that it had its origination, as a Consecrated Pillar of Witness, in the isolated imagination, recognition, of any, however exalted, mere devotee. To this it seems proper to add, that the aid of the Bishop, unless it was excited by antecedently established pious associations connected with the Stone, as God's House, consecrated by the act of the Patriarch, would have made him guilty of an act of inexcusable superstition, in laying his head, in death, on a Stone for no reason in the world but to give him pain in the flesh. Eph. v. 29.

It was his consciousness that it was "the consecrated Stone," of Gen. xxviii. 22, that lifts his act out of the category of silly superstitions into the reasonable desire to enjoy, by anticipation, the glories of heaven about to meet his mental sight from the

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same "gate of heaven," Gen. xxviii. 17, from which the Patriarch had his exalted vision, and which induced his piety so to seek solace from the result of his act.

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

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

It is the Stone Pillow on which the Patriarch Jacob slept at Luz, in the land of Canaan, on the memorable night when, sad and weary and a long day's travel, he presented himself at the Gates too late to be admitted within the City (Gen. xxviii. 11). . . . Seeking about for something whereon to lay his head, he cast his eyes on a Building Stone of slightly tapering form there lying outside the walls as refuse.* Sleeping on it he had that Vision which induced him at early dawn to set it up on end and as a Pillar of Witness to his belief in what had been revealed to him, and his acknowledgment of gratitude due for the same, to CONSECRATE it by the outpouring of oil, the Viaticum of his journey upon it. Such in those primeval times the manner was. And he *called* it, *and later*, God himself so called it, and ratified the act of the Patriarch towards this inanimate thing, by *calling* it what Jacob had then and there named it, and determined it should be, *viz.*, GOD'S HOUSE. Gen. xxviii. 22; xxxi. 13; xxxv. 7.

And what it was then it is NOW. We think that West-

* Vide Professor Ramsay's Report, p. 128.

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minster Abbey is *God's* house, and so it is! It is very grand, very beautiful, and is withal rich beyond all other buildings and things in the Empire, for its many ancient stirring and pious associations, notwithstanding the hideous mural rubbish with which its magnificent architecture is defaced.

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

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

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

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* "Neither Providence nor Prophecy." Zeph. i. 2. Those who think to compliment the Godhead, by announcing that they are not Atheists but Deists, and hold this doctrine, are more insulting to God than the being who denies His existence. It was the Sadducean Jews who had adopted the Epicurean maxim that "God will not do good neither will He do evil:" that is, that He does not interfere with the affairs of the world, but leaves everything to chance, and that the sacred volume itself is [thus] little better than a gross imposture.—*Faber's Dissertations,* vol. ii., p. 261.

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OUR SAXON ORIGINAL:

A CONFIRMATION OF "ENGLAND'S COMING GLORIES."

(Republished from "English Homes Periodical" of 1867, by permission of the Author.)

"Far stronger, far, than hosts that march
With battle-flag unfurled;
It goes with freedom, thought, and truth,
To rouse and rule the world."

—THE ENGLISH TONGUE.

OUR SAXON ORIGINAL!—This is a very interesting subject. Would you not, my English reader, like to know something relating to your Saxon privileges? Our noble country is the theme of foreigners. Its liberties, its sweet "English Homes," its truth, and uprightness as a nation—abhorring slavery, jealous of a free heritage, and equally willing that the rights of conscience shall be respected in the charities of our common humanity, while liberally promoting industrious enterprise among our Continental neighbours as with ourselves! *These* are our broad characteristics!

But there are many others which arise out of these that have made the Saxon tongue a proud inheritance.

Let us consider *who* the Saxons were originally. Ah! *Who*, indeed? It becomes every Englishman to look into this. There is much of historical truth in mere *names*. What is the meaning of the *word* Saxon?

Most interesting is the reply—"Son of Isaac." How came the Saxons with this remarkable name? And here we must go to the oldest book in the world to help us with a reply.

Turn we to AMOS, and, in his prophetical laments for the coming woes of the *Israel of God*, we find him apostrophising them by the loving term "Isaac," for such had the ten tribes begun to denominate themselves before the captivity! How interesting is this! *Whence sprang the Saxons?* And, bearing in mind the *significance* of this abbreviation "Isaac," as common in those times (leaving out all that went before in familiar speaking), "*Sons of Isaac*" would be simply designated "ISAAC," as more than once we find in Amos.

Bearing in mind that we shall take *nothing for granted*, but request our reader to turn with ourselves to historical facts, we would refer to Sharon Turner (a great authority), who traces the very *origin* of the SAXONS to the place where the captive tribes were carried; but from whence, all records of this amazing number of people had been lost in the mists of centuries.

The Rev. La Trobe (another great authority), in speaking of

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the captivity of Israel, or "Isaac," has given us a very vivid view of the matter. "God puts not in the sickle till the harvest is ripe," he remarks (Gen. xv. 16). For the same reason the sin of Israel, ripening one century before that of Judah, caused *their* visitation earlier.

The captivity of Israel occurred under the Assyrian Monarch, Shalmanezer, B.C. 721; while that of Judah, under Nebuchadnezzar, B.C. 690 years. Situated as Canaan was, between two such powerful monarchies as Egypt on the one side and Assyria on the other, it is manifest that nothing but a divine protection could have prevented that small strip of fertile land, Palestine, from becoming the prey of one or other kingdom long before; but that protection withdrawn, its destruction necessarily followed.

While, however, the ruin of those two kingdoms, Israel and Judah, was traceable to their own sin in departing from the one true God, the progress of their invaders, we find, was brought about by natural causes. It is remarkable that GOD, *always*, in His mysterious dispensations, works by human means, that men may read, learn, mark, and *understand* that there is a God that judgeth this earth, and that *departure from Him* will assuredly provoke the jealousy of Jehovah and *His consequent judgments.*

If we take up a map of Palestine (as it was before the first captivity), we shall observe that the tribes of REUBEN, GAD, and the half tribe of Manasseh, were separated from their brethren by the river JORDAN, and that, inhabiting a part of the country exceedingly rich and fertile, they would necessarily lay exposed to the cupidity of some ambitious invader. And thus it was that Tiglath-pileser, the Assyrian monarch, made his first successful attack from that quarter, B.C. 740.

To this attempt he was incited by the wicked King of Judah, AHAZ, who had become tributary to the Assyrian monarch, in order to divert the attention of Rezin, King of Syria, and Pekah, King of Israel, from ravaging Judah, propitiating the favour of the Assyrian monarch by presents of silver and gold from the house of the Lord (2 Kings xvi.)

This sinful dependance upon the staff of Assyria eventually, however, issued in the ruin of Judah as well as of Israel. We refer the reader to the divine chronicle, 2 Kings xv. 20.

Accordingly, we read, Tiglath-pileser came up, and having taken Damascus, carried the inhabitants captives to KIR (meaning Assyria), and thus ended the kingdom of SYRIA, which had subsisted from the time of David and Solomon. He then proceeded to ravage the towns around (we refer still to the same chapter); then taking a southern direction round, he captured the two tribes and a half, taking them to Damascus, and from

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thence to KIR (Amos i. 5.; Acts vii). Thus, as first placed, they were the tribes first displaced. It is a fearful thing to fall into the hands of the Living God.

It is not difficult to see how *they* were first displaced. From their contiguity to the neighbouring nations, they had conversed most with them, learning their ways, and from whence infecting their brethren of Israel with the same abominable practices, which led to the destruction of the remaining seven tribes and a half which lay across the Jordan; and for *this* God had a controversy with them. He was their *Husband*, and no marvel that His jealousy burned like fire. Justly was a bill of divorcement given to the adulterous nation, when "*they went a whoring after other gods.*" ELATH, on the Red Sea, a most valuable port, where a most lucrative traffic had been carried on by the devoted people, had been seized upon by Rezin, a little before his destruction, and, naturally, fell into the hands of Assyria, whence they were driven captive at his will. And thus Pekah, King of Israel, was left little beside *Samaria*—the tribe of Ephraim, and the remaining half tribe of Manasseh held by him as tributary.

But, twenty-four years afterwards, a secret alliance being formed with Egypt, Pekah revolted, which brought upon him Shalmanezer, son of Tiglath-pileser. He besieged Samaria three years, and, having taken it, carried the people to the same cities to which their brethren had been sent,—for MEDIA, at that period, had become subject to Syria; and, to prevent the land from becoming desolate, the Conqueror brought from Babylon *strangers* to fill the land, where formerly Samaria had been peopled by the Israelites; which forcibly explains our Saviour's words, in allusion to the idolatrous worship of the Samaritans: "Ye know not what ye worship; for salvation is of the Jews." The ancient people had been replaced by foreigners, and when incorporated with them who returned under Ezra, their worship would necessarily become so corrupted (as implied by our Lord's remark) as to be little better than heathen. We have been thus particular with the Biblical relation, as upon *that* we ground the interest of our succeeding remarks, which we now propose to pursue circumstantially.

(To be continued.)

How often do we try, and persevere in trying, to make a sort of neat show of outer good qualities, without anything within to correspond, just like children who plant blossoms without any roots in the ground to make a pretty show for the hour! We find fault in our lives and we cut off the weed, but we do not root it up; we find something wanting in ourselves, and we supply it, not by sowing the divine seed of heavenly principle, but by copying the deeds that the principle ought to produce.

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THE ATTACHMENT WHICH THE OFFSHOOTS FROM THE BRITISH NATION RETAIN FOR THE MOTHER STEM.

To OUR father Abraham the promise was given: "A father of many nations have I made thee;" and of Sarah it was vouchsafed: "Yea, I will bless her, and she shall be a mother of nations."

Among the "Twenty-seven Identifications" of the English nation with the lost sheep of Israel, put forth by Mr. E. Hine, the one as to our special aptitude for planting, fostering, and developing colonies into powerful communities, is a very strong mark of "identification."

In these colonies Christian civilisation flourishes, while agriculture, commercial and maritime prosperity invariably accompany our efforts. In course of time they are frankly granted management of their own internal affairs, with a free government, freely elected, as in the cases of Canada and Australia; and New Zealand will shortly follow. It is also remarkable how strong the attachment continues between the new colonies (I may almost say new nations) and the mother country; in fact, I may say, between all who have sprung from British parents, or of British blood, as I have frequently experienced it in various distant parts: for instance, even in the United States, to the very outskirts of the far settlements of pioneers, farmers in western prairies, and the woodmen in the dense forests. In the southern States it is very strong, even if their ancestors date so far back as the first settlers in Virginia in 1606, or the Puritans in New England in 1620. We all now regret that, in the early stages of our colonisation progress we refused free government to our brethren in America, which forced them to "declare their independence" and fight their way to separation, instead of granting it to them frankly and freely. But notwithstanding the irritating sores caused from 1764, and kept open until 1812, leaving scars for many years, still I found them wearing away, and the old and natural tone of attachment to the mother country perceptibly returning. It is now 15 years since I last left, but we have an assurance of the growing feeling making rapid headway, by an account of a remarkable burst of loyalty towards our Queen in Virginia, on the occcasion of her last birth-day, last May. At the present time, when so many of the British race, not only in this country, but in America and elsewhere, are being awoke to the idea of the British nation being the "Lost Tribes of Israel," the publication of it in *Life from the Dead* may be interesting to many of its readers:—

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THE QUEEN'S BIRTHDAY IN VIRGINIA.

The anniversary of Queen Victoria's birth has been celebrated in Virginia with wonderful heartiness. The ceremonies incident to the celebration were inaugurated at the Monumental Church on Sunday afternoon, 24th May. The services were conducted by the Rev. Henry Wall, D.D., assisted by several other clergymen. Not only was every part of the building crowded to its utmost capacity, but the Sunday school-room, which adjoins the church edifice, was also filled, and at least five hundred persons, who were unable to gain admittance, were compelled to turn away. There was a fervent prayer offered up for the Queen and the Royal Family immediately after the prayer for the President of the United States. Dr. Wall preached from 1st Peter, 2nd chapter, 17th verse—"Love the brotherhood; fear God; honour the King."

At half-past eight o'clock on Monday morning, the Richmond Howitzer Company entered the Capitol Square by the gate which opens on Ninth and Grace Streets. Their swords flashing in the glorious sunshine, their banners waving in the soft summer air, and their guns mounted on gaily-painted carriages, with the crimson-trimmed uniform of the officers and men, and the well-dressed crowd that surrounded them, made a scene of memorable brilliancy and beauty. Their four pieces were placed in position in the avenue between the Washington Monument and Ninth Street, and were pointed southwards towards the James. In honour of the day, and in recognition of the presence of so many Anglo-Virginians in this city, a royal salute of 21 guns was fired with creditable precision, amid the plaudits of the spectators. The Howitzers, after performing this pleasant duty, marched off to the place where they were to celebrate their anniversary and engage in target practice.

About half-past nine o'clock the following Cable Telegram was sent, per Western Union Telegraph:—

"Richmond, May 25, 1874.

"*Her Majesty, Queen Victoria, England—*

"Greeting—British settlers assembled at banquet in Richmond.
"Royal salute just fired.
"Many happy returns of your birthday.

"FRED. R, SCOTT, President,"

At 12 o'clock there was a meeting of British settlers from all parts of the State in the hall of the House of Delegates, for the purpose of organising a State association. There were probably one hundred and fifty or two hundred present, including a number of ladies. Both galleries of the hall were filled with spectators, mostly citizens of Richmond, who exhibited much interest in the proceedings, and gave careful attention to the speakers.

Captain Thomas P. Jackson, of Richmond, was called to the chair, and delivered a long preliminary address. There was then a Committee on Permanent Organisation formed; and the members of it having retired to the Senate Chamber, they afterwards returned and tabled a report. The opening address of the association was delivered by Mr. J. H. A. St. Andrew, of Farmville, and the following resolution was adopted:—"We Englishmen, assembled in the hall of Virginia House of Representatives, having heard the full, frank, luminous, and exhaustive address of Mr. St. Andrew in regard to the claims which Virginia presents to Englishmen contemplating emigration, cordially concur in the views, and unanimously endorse the facts therein set forth." Richmond was appointed as the place, and the anniversary of the Queen's Birthday as the time, for the next annual meeting. In the evening there was a banquet, at which 250 guests were present, including

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many ladies, and a large number of the prominent citizens of the State. Six tables were spread and arranged with great care and taste. The principal toasts were "The Queen," "The President of the United States," "The Prince and Princess of Wales and the Royal Family." Through his secretary, the president sent a letter regretting his inability, from other engagements, to attend the banquet. At ten o'clock a grand ball was commenced in the Exchange Hotel, where a brilliant company assembled. The guests were not confined to British settlers, and the best people of Richmond mingled in the throng. The room was decorated with great taste. Mirrors covered one end of the room, and over the mirrors were the words, "Long Live our Queen," encircled by wreaths and evergreens, and surmounted by the royal insignia. The flags of Great Britain and the United States were made to fall together in folds like a curtain, and at the foot of this mimic stage there was a choice collection of flowers. Over each window was a shield, inscribed respectively "Ireland," "Scotland," "Wales," "Canada," "India," "Peace," "Welcome," "Union," "Richmond." Flags of Great Britain, England, Ireland, Scotland, and Wales were displayed, and over the entrance was a picture of the Queen, surrounded by a triangular form of evergreens, inscribed "The British Association of Virginia." There were also hung round the room pictures of the Queen as a girl, and pictures of the late Prince Consort, of the Prince of Wales, of the Duke of Wellington, and other celebrated personages. The festivities of the occasion were prolonged far into the morning. The Virginia Riding Club on the three following days carried out a programme of races in honour of the presence of so many British settlers.

Should the identification of the British people with the House of Israel be established, there is no saying but that the whole of the United States, as well as Canada, may acknowledge and come under the British Crown as one Monarchy, along with Australia, New Zealand, India, and other of our possessions.* Mexico will assuredly come into the hands of the United States —it is simply a matter of time; and the form of Government of our brethren in America being Republican, under a President elected every four years by the universal vote of the whole people, the change to a Monarchy could be effected with the greatest ease. Then, assuredly, it would be said, as in Deut. xxxii. 9: "Jacob is the lot (cord) of his inheritance"; or Jeremiah x. 16: "Israel is the rod of his inheritance." Truly this would be a vast host! a glorious company! to turn their thoughts and hearts and faces towards Jerusalem—an innumerable multitude! The promise of Hosea i. 10: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered."

Supported and guided by Him who made our fathers a pathway in the depths of the sea out of the land of Egypt, and was a cloud by day and a pillar of fire by night before them in the

* It is a singular fact that our possessions, as well as America, are almost bridged together by ships and steamers built and principally owned by ourselves; and also linked, or connected together, by cable telegraph lines of British manufacture, and submerged by British ships and British seamen.

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wilderness, what nation, or combination of nations, with any hope of success, can say unto us: "Thou shalt not have Palestine, even though you claim it as a promised inheritance."

No; they would find that resistance would be of no avail against the pioneer hosts who would be sent forth from the many inheritances of the offspring of the favoured couple of old, who were to be the father and mother of "many nations," and the possessors of "a land" which was to be theirs "for ever."

Lanark. T. P.

BENONI—BENJAMIN.

WHERE is Benjamin? Child of his mother's sorrow and of his father's joy; and joy, not unmixed with sorrow, in the bereavement of his beloved Rachel. Poor Jacob, his heart must have bled with sorrow as he buried in the earth her who was the light of his eyes, when yet there was but a little way to come unto Ephrath. . . . The same is Bethlehem.

And often, doubtless, the same mixture of feelings would steal over the heart of the illustrious patriarch, when he fondled in his strong arms the two motherless lads, and saw in their youthful bloom some traces of the beauteous face of her he had loved so well.

The birth of Benjamin was one of intense sorrow and joy. Sorrow, because his mother died—Rachel died. Joy, because a man-child was born into the world. Benjamin was called by two names. Called by Rachel Benoni, "Son of my sorrow." Called by Jacob the son of the right hand, Benjamin. Benjamin was rightly named. The blessing of Jacob prevailed over the sorrow of Rachel. . . . The son of Rachel who wore the coat of many colours, was not. He was lost to Jacob for a time. "Joseph was without doubt rent in pieces," and all that was left to Jacob of Rachel was little Benjamin. Here, then, we have the son of the right hand. Is it too much to say that, bereft of Rachel and Joseph, the patriarch loved his son Benjamin as his right hand?

The famine prevailed—food is wanted. There is corn in Egypt. "Go again, buy us a little food." Joseph's brethren are in straits because of Benjamin. He must go down with them into Egypt. Why should Benjamin have to go and leave his father? The wounds which had been partly closed are re-opened by Benjamin's being taken away. Yet, again, he is the son of the right hand, "Ye shall not see my face except your brother BENJAMIN be with you."

Judah undertakes to be surety. He stands between Jacob

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and Joseph for the life of Benjamin. Judah pleads. How eloquently, how touchingly! Judah and Benjamin are bound together in the brotherhood of a seven-fold cord. But the cup was found in Benjamin's sack! It was put there. They had to drink sorrow out of Benjamin's sack. Yet still the blessing of Jacob prevails. Benjamin finds favour. Joseph makes a feast, and Benjamin's mess is five times greater than his brethren's.

The disclosure comes. The son of the right hand receives from Joseph three hundred pieces of silver and five changes of raiment.

In the patriarchal blessing, we have Benjamin as a "raving wolf in the morning, and in the evening dividing the spoil." The blessing of Jacob prevails in the blessing of the great law-giver—"The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long, and he shall dwell between his shoulders." In the lot of the promised land, Benjamin is the son of the right hand. Jerusalem is the portion of Benjamin. The place where the Lord had put His name. The city of the great king. He dwells between Ephraim and Judah.

Benjamin gave the first king. Saul the son of Kish was anointed. Saul is a raving wolf in his wars, but the bond of brotherhood between Judah and Benjamin is illustrated by the love and tears between David and Jonathan. The disruption of the kingdom takes place. Benjamin remains by Judah. With Judah he gets into captivity, and with Judah he returns. Ephraim has gone away. Benjamin dwells with Judah in the land of promise until the Messiah appears.

Why did not Benjamin go with Israel altogether? The answer is found. The beloved of the Lord shall dwell in safety by Him.

Last of all, comes the greatest man that ever appeared in the tribe of Benjamin—Saul of Tarsus. Saul who is also called Paul. In the morning he was devouring the prey, and in the evening dividing the spoil.

Paul is the son of the right hand. The son of my sorrow becomes the son of the right hand, and of all the apostles, there was none like him.

But the question. Where is Benjamin? What became of him. Was he given up to the destruction? Has Benjamin perished for ever? Is the Beloved of the Lord no more? Or did the Lord make a way for the escape of Benjamin, when Jerusalem was encompassed with armies? Were the Normans the Benjamite portion of Israel? There is far more unlikely things. The Benjamites must be found different to Israel because the Israelites who had gone into captivity were lost and Benjamin

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remained with Judah? It is certain that the Normans did devour the prey, and also divide the spoil. It is certain also that they did join themselves to the body of the people inheriting this island, and gave kings, and Normans became one with the Anglo-Saxon; though some of the Norman decendants still hold the "spoil" of conquest to this day, in our midst, which may serve shortly as an unmistakable identity of the tribe. The restoration will be marvellous in our eyes. And the subject is worth investigation. All other political events in the world will be as nothing in comparison with the identity, restoration, and ingathering of Israel.

If we bear indeed on our standard the Lion of the Tribe of Judah—and the evidence is weighty and powerful,—if on the same standard we see the Unicorn of Joseph, "the strength of my head," it may be worthy of note, that on that remarkable standard is also written in the language of the once so-called Normans, who came and dwelt among us, much after the same way as Benjamin dwelt in the land of Canaan, and have become one with the nation, the words, *Dieu et mon droit.*

In our standard therefore we may have Benjamin also beloved of the Lord, dwelling in safety by Him, and He shall cover him all the day, and he shall dwell between His shoulders.

HARRISON OXLEY.

ANGLO-ISRAELITISH ROLL.

DEAR SIR,—As you are aware, when a large number are engaged in some great work, it has been customary to enter the names, &c., in a *Roll.*

Thus we have the Roll of the Captivity recorded in Ezra; and the Roll of Battle Abbey in the time of the Conqueror.

It has occurred to me that it might be both interesting and useful to the great cause you have in hand, if an *Anglo-Israelitish Roll* could be formed.

I use the above designation, because it would express the great central fact, viz., that those thus enrolled believe in the Anglo-Saxons being descended from the House of Israel, while it does not *exclude* the idea that some of the subscribers may entertain the view that the Germans are also descended from the Lost Ten Tribes.

Minor points would thus be merged in a general declaration to the believing of the great truth, which in its vast importance and mighty results would embrace all secondary divisions of thought on points not yet clear.

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I venture to think such *An Anglo-Israelitish Roll* would be of great interest, and of great use, for the following reasons:—

1. It would form a rallying standard, as it were, to now scattered believers.
2. Give a united testimony to the world, which at present it is without.
3. Confirm and decide waverers, and so increase the number of believers.
4. Effectually refute slanders, and misrepresentations as to believers.
5. Show that they are in reality a very large number.
6. Show that they are found in every grade of society, and rank in life.
7. Show that they are found among the distinctly learned, as Professors, Authors, &c.
8. Show who in the same place are holders of the same great truths.
9. Show the gradual increase of believers.
10. Form a kindly record of those who having faithfully upheld this truth here, are now entered into rest.

To make it effectual to the above purpose the *Roll* should contain the full *name, address, profession,* or *occupation* of each individual, while those who have written should have the titles appended.

Of course no name should be enrolled except at the owner's desire. Should this commend itself to your judgment, could a more suitable or permanent place be found for Registering such a Record, than the pages of "*Life from the Dead*"?

ALEXANDER B. GRIMALDI.

THE METRIC SYSTEM.

I AM pleased to record a defeat of the "Metric System." A friend, having sent her children to a private school, the governess sent home with them a book showing the benefits of the system. She read it, and looking over the magazines, she turned their leaves down where they treat upon the subject, and sent them to her. She read them, and sent word back, "Have you any more of those books? I never looked at it in that light before. Rather than teach that system in my school, I will burn every book I have." S. B.

AFFLICTIONS.—Every pain of body or mind, if borne without grief, is the seed of joy, and every repentant tear watereth it, to the Glory of God.

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Review.

OUR INHERITANCE IN THE GREAT PYRAMID. By Piazzi Smyth, F.R.S.E., F.R.A.S., Astronomer Royal for Scotland. New and Enlarged Edition, 526 pp., 17 plates. W. Isbister & Co., 56 Ludgate Hill, London. 1874.

IN this, the latest work of the Scottish Astronomer Royal, the author has marshalled the argument in favour of the Great Pyramid's claim to a scientific and ethic meaning and use, in as condensed a form as the nature of the question admits of; presenting in the volume before us a summing up and application of the extensive and laborious details given in his great three volume book ("Life and Work at the Great Pyramid," published by Edmonston & Douglas of Edinburgh in 1867, containing some 1653 pages and 36 illustrative plates), together with the most recent structural discoveries, as well as the latest advances that have been made in mastering the more deeply seated teaching, of this most primeval building's symbolism.

When, some fifteen years since, the late John Taylor published what seemed to be a speculative theory respecting the Great Pyramid, his book was looked upon generally as a literary curiosity rather than an exposition capable of withstanding scientific test; but amongst the readers who gave a serious consideration to his theory, there was one (the author of the volume under review) whom it impressed so strongly, that he took it up practically, and found it possible to advance it from the position of an inchoative thesis, to that of a demonstrated scientific fact which has now a world-wide reputation, and is daily compelling acceptance from qualified and unprejudiced thinkers and scientists in both Europe and America.

As might have been imagined, the appearance of "Life and Work at the Great Pyramid" caused a violent commotion amongst Egyptologists, hieroglyphists, and all those who held by the idea, that the Great Pyramid was but a larger copy of the lesser mausoleums which stretch along the western bank of the Nile; and hence a wasp cloud of impulsive, incompetent, and irascible persons swarmed, with buzz and sting, around the devoted head of the man who had dared to examine the grounds of their views and beliefs. But the standard had passed into worthy hands, and, leading a cohort of stern and doughty followers, the new Pyramidists put to utter rout the legion of turbulent and positive autocratic asserters for a mere tombic destination of the Great Pyramid.

And just here it may not be amiss to consider for a moment the qualifications and character of the man with whom the demonstration of this unique Pyramid's sacred and scientific character is especially connected. Qualified by his profession as astronomer, for patient and rigorously exact observation, sustained and abstract thought, the duties of his daily life making him familiar not only

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with mensuration of our little globe, but that of our sun system, and even that system around whose centre in the infinite depths of stellar space our sun circles as a planet, he brought to the test and consideration of the Pyramid measures the trained and vigorous skill of a specialist; and accordingly, when, in 1865, he went to Egypt, accompanied by his heroic wife, and having spent four months at the Pyramid (living in an empty tomb), working indefatigably at his mensurations, and perfecting the most thorough, exact, and exhaustive set of measurements ever applied to any building in any age, returned with a body of results which have withstood every attempt to question their accuracy. Then, as to the mental character of the man, his book would show that, while he is not one to lightly adopt a fanciful scientific theory, he is still not of that timid class to be sneered down, pooh-poohed! or dogmatically bullied out of his convictions. In style—terse, vigorous, and graphic—he conveys his ideas to the reader impressively, while pervading his conclusions there is a deeply devout spirit which adds solemnity to the work.

Receiving the Bible as the inspired Word of God, and consequently being a Christian by conviction, he differs from many of our present unhappy so-called philosophers, who seem to think it necessary to the character of a learned and advanced thinker (as the phrase is) to deny the inspiration of the Scriptures, and to deify a knowledge, of which it may be said that its highest reach is doubt, its ultimate results negative.

Having thus alluded to the man, let us now turn to the work done by him, and primarily, it must be reflected on, that no person, of however active an imagination, can have any approximately true idea of the labour and difficulties of the accomplished measurements from merely reading the account given. But only those who have seen and explored the Pyramid—as the writer of these lines did in 1860—who have looked up at, and been awed by, that mountainous mass of six million tons of great, hewn stones, looming up to a present height of four hundred and fifty feet—who have clambered up its perilous slope, and stood in solemn silence on its giddy apex, then have walked round its vast base of near fourteen acres, and next slid down its descending, and laboriously toiled up its ascending, passages, in a thick darkness, which the lamp but served to render visible, oppressed by the confined air, high temperature, and dust,—only such, with an experience like the foregoing, can have any true idea of the labour expended in achieving measurements such as those taken by Piazzi Smyth. A work more thorough and perfect than that performed by the *corps* of French Academicians in 1799-1800, supported by a Government Commission; while this one man, out of his own private means, with a dogged resolution, sustained by a power of physical endurance possessed by few, prosecuted the work to completion with an unswerving tenacity, which makes us pause to ask, What was the motive which could have impelled to this

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sacrifice of time, health, and money? And when we find that the motive was simply and solely, the desire and resolve to verify a scientific truth, it is not too much to say that history records few instances of more heroic and honour-worthy zeal than that exhibited by the author of the volume under consideration.

And although "Life and Work at the Great Pyramid" evoked numerous illustrations of envy, hatred, malice, and much uncharitableness from vain, flippant, and unqualified writers, the author being scoffed at, traduced, worried, and all but *argued* with, by opponents who only succeeded in proving their egotistic inefficiency to apprehend the truth:—still, even as the Pyramid itself stands, massive and immovable above the sand-drift of the desert, so now stands, solid and irrefutable, the scientific thesis of its character, uninfluenced by the clouds of witlings which the wind of vanity has strewn around its base.

But next, let us see what that thesis is, and consider the proofs advanced in its demonstration.

(1). As to the structure itself. It is duly oriented, and stands the largest and highest stone building ever raised by the hands of man. Its proportions have a peculiar meaning in the higher mathematics, its height—when perfect—bearing the relation to twice its base-side length which the diameter bears to the circumference of a circle, and the area of its right section being to the area of its base, as 1 to 3·14159, &c., or the mathematical function usually termed π.

(2.) In geographical position it stands on a meridian in which there is more earth and less sea than in any other; which rule holds equally good as to its latitude (the parallel of 30° embracing more land surface than any other): and occupies that point on the earth north and south, east and west, of which there is an equal distribution of terrestrial semi-surface (see "Equal Surface Projection;" Edmonston and Douglas, Edinburgh, 1870).

(3.) A unit and standard of length measure are rigidly set forth by the Pyramid, the former an inch (to which the present British inch approximates by the $\frac{1}{1000}$th part), the latter a cubit of 25 Pyramid inches, = to the "sacred cubit" of the Hebrew nation, and differing from all other, or profane, cubits of ancient days.

(4.) The length of one side of its base, divided by such cubit, gives the number of the earth's rotations, and fractional parts thereof, on its axis during the solar-tropical year.

(5.) The height of the Pyramid, raised to the 10^9, gives the sun distance as = 91,840,000 miles, corresponding with 8·90 seconds of parallax.

(6.) Its four faces incline to the central axis at equal angles of 51° 51′ 14·3″.

(7.) The initial unit of measure (inch) is the 500,000,000th of the earth's polar axis, and the cubit consequently 10,000,000th (ten millionth) of the polar semi axis.

(8.) The sum of the diagonals of base, gives the number of years

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contained in equinoxial precession as = 25,827, a discovery hitherto attributed to the much later Hipparchus. Yet 2000 years before the thought had been grasped by the Greek, the architect of the Great Pyramid had built in the fact, on the diagonals of its base.

Passing now from the cited leading features of the Pyramid—which some may say are merely interesting, remarkable, or curious, even if true, as illustrating the possession of a height and range of knowledge in a remote age superior to, and surprising when compared with, the scientific acquirements of the present—we pass to another and thoroughly practical standard, contained in the central chamber of the Pyramid—variously called "The Coffer," "Sarcophagus," "Empty Box," "Lidless Stone Chest," by Western writers—but designated more correctly and traditionally by Hekekyan Bey, C.E., of Constantinople, in a volume published in 1863, as "*The King's Stone*," deposited by the Arions in the *Sanctuary* of the *first Pyramid*, as a RECORD OF THEIR STANDARD METRIC MEASURE," from which passage the reader will observe that the Western *tombic* theory is completely ignored by Oriental tradition and belief, which holds the Pyramid itself to be a religious monument, in whose *Sanctuary* is deposited a standard of *metric measure*.

The utterly futile force of the tombic theory as an *argument* affecting the record of the vessel in question will be considered further on; and we now pass to a brief consideration of its metric features, as demonstrated by Piazzi Smyth.

(1) In this syenitic granite standard (in form, an oblong rectilinear hollow) the outside is equal to double the cubic contents of the inside, and its sides to double the contents of the bottom. (2) Its cubic contents are 71,250 cubic Pyramid inches, being the exact capacity of the Mosaic Sacred Ark of the Covenant, and *four* times that of the present British "Quarter." The complete scale, from the "drop" or "minim," to the "coffer," or "ton," with its admirable commensurability, must be referred to by the reader in the original volume, being too extended to introduce into a notice like the present. The same may be said of the "Coffer's Weight," "Earth Density," and "Mean Temperature" record, as also of the metric features of the lower, or "Queen's" Chamber, which are being slowly but remarkably translated in their wonderfully consonant details, notably by Professor Hamilton L. Smith, of Hobart College, New York, and Mr. James Simpson, of Edinburgh, whose paper, given (IV.) in the Appendices to the volume before us, is a luminous illustration of the richness in design of both this, and the more important "King's" chamber, as well as the high qualifications of the translator.

A contribution to the July number of *Life from the Dead*, by Professor Smyth, renders superfluous a more technical disquisition on the exhaustive proofs abundantly supplied in support of the leading cosmic truths already alluded to. But a reference to the work under consideration is necessary for obtaining a full understanding of the teaching of the Great Pyramid architect, as far as

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it has been unveiled up to the present day. There are, however, features other than cosmic and physical exhibited in the Pyramid of an unmistakeably prophetic character, which raises this monument, or "Pillar of witness," into the plane of a prophetic revelation in stone, anterior to all written prophecy. But a revelation which, when built into this monument, would seem to have been meant for *our* generation, as it was sealed up until the fulness of the time had come when, and when only, the veil of fable and misbelief should, and could, be drawn aside—and its glorious testimonies, luminous and infallible, exhibited—to rebuke the vanity of a knowledge-worshipping age, by showing that, even in cosmic truth, the highest reach of the most advanced modern science has failed to grasp the everlasting truths plainly and potently expressed, built in and bound down immoveably, before the beginning of human intellectual history, under a mountain, as it were, of stone, by the inspired architect of the Great Pyramid.

To those who believe in the divinely-inspired character of the Hebrew and Christian Scriptures, it will be refreshing to know that here, in this pillar of witness, eight hundred years before Moses wrote the Pentateuch, did Philitis, or Melchisedec, record, not in written characters that might or could be defaced or mistranslated, but in metric characters, fixed and unchangeable as the earth's axis, the three notable dispensations of our race—viz., That from the dispersion at Babel to Moses, the Hebrew dispensation, and the Christian dispensation, foretelling to a year the date of the birth of the Messiah.

(To be continued.)

Correspondence.

My Dear Sir,—In the cause of which you are at once the foremost and most spirited advocate a great truth is demonstrated which is of immense importance to every Englishman in both a religious and social point of view. Your position is supported by an overwhelming mass of unimpeachable evidence openly presented for the most searching examination, and yet a phenomenon I do not understand is that in the face of such proofs the leading dignitaries of the Church of England resolutely stand aloof, and by their silence and self-imposed isolation from your movement proclaim, as loudly as by words, that in their opinion all you are teaching is a fiction, a something to be rejected for its antagonism to the teaching of the Church, and unworthy of their notice, or even of the trouble of an attempt at refutation.

Certainly it is not expected that our Bishops are to attempt to refute the mass of novel and erroneous theories which is continually vomited from the press, but it is expected that they should be able to *distinguish with unerring certainty between the true and the false*, and so be able to recognise and adopt a long concealed and most important truth without hesitation.

If there are no means by which such a distinction may be safely made—if our powers of reasoning and understanding are not yet sufficiently perfect for the task—then the silence of our dignitaries is excused, for then in human teaching all is thick darkness and doubt, and as a necessary consequence we are excused for believing in any one of the legion of notions which may

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take our fancy, we are also excused even if we refuse assent to the teachings of our clergy who have no certain test to offer in support of some of the doctrines we are asked to receive.

Happily, however, it is not so. The great fact you are engaged in promulgating is one which God in his infinite wisdom has until recently thought proper to conceal and now places prominently upon a pedestal of truth which can never be successfully assailed. If he chooses to make you the principal and most active agent in disseminating that truth, that is no reason for the dignitaries of the Church remaining aloof, and as it appears to me no middle course is open to them but to adopt and teach it also; for if your theory is correct those of the clergy who reject it by their rejection place the fact perpetually on record against themselves that they are, like the Jews, supernaturally blinded on one of the plainest and most perfectly demonstrated truths of the day, and that they are therefore unsafe leaders in theology, and weak and unsound in their powers of reasoning.

I speak thus because your subject is one of the few in religion which leaves men without excuse, because it does not appeal to faith alone but admits of support by ocular demonstration, and consequently any denial of your position can only spring from ignorance or from such an amount of mental obliquity as will stamp a man's opinion as of very little value.

Do I make myself understood? Of what avail would all the prophecies relating to Christ have been if we were unable to prove that they had each literally been fulfilled at the appointed time—their non-fulfilment would have been the proof of our error—so with regard to your theory, it might have been plausible but unsupported, and men might in such case be excused for deferring the acknowledgment of their concurrence with you; but as you present facts which are a literal fulfilment of those prophecies alone to which you refer, and which cannot be diverted to any other purpose, it seems to me inexcusable that you should still remain without the support of the great majority of the Protestant clergy, whose interests are in every way so allied with the discovery and proclamation of such truths.

Perhaps some of your correspondents can explain the circumstance, which has no doubt perplexed many other of your readers as well as myself.

E. B.

Glasgow, 13th August, 1874.

MR. HINE,—VERY DEAR SIR: Having read your Pamphlets and Journal since the commencement, and having received thereby a new understanding of the Grand Old Book, we *(there is a small Circle of us speaking now)* acknowledge our indebtedness to you, and those that write in the Journal, and would desire you to accept our gratitude for the good we have received.

We would like to see a Branch of the Israel Identification Association in our neighbourhood; or, if there be one, to know where, as we cannot discover. There must be many in Glasgow who would desire the same. No matter how many, if we be not marshalled, we cannot do that amount of good, either to ourselves or our neighbours. By being so, we could hear Lectures, get Books, and many such other helps. Some one might give his address, then all desirous of joining could send a *card to him*, with their address; then a meeting could be called, a Branch started, and then we would know our friends. We lay this note on your Breakfast-table for your consideration and advice. Please advise, and accept, as already stated.—

Yours, dear "Hine,"

A. MALCOLM,
43 Govanhill Street, Cathcart Road, Glasgow.

P.S.—We are engine-drivers, and have but little time to spare, so very much want help.—A. M.

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 11.

TIME AT THE GREAT PYRAMID.

By PIAZZI SMYTH, *Astronomer Royal for Scotland.*

THE DAY AND THE WEEK.

WHEN the ordinary division of time forms a subject in almost every popular metrological scheme, we may well expect that it was attended to at the inauguration of the Great Pyramid—a monument wherein, as we have already seen, so much was made, even on its exterior, of the day and the year; and where its one linear standard is directly founded on the earth's axis of rotation, the very feature on which the succession of day and night immediately depends.

And while that invaluable succession for the maintenance of mere physical life is kept up in nature by means of a mechanical or dynamical movement more nearly exact, continuous, and irresistible than anything else we immediately know of either in the heavens or on the earth—viz., by the whole planet-earth turning on its axis before the light and heat-radiating sun—the next step to be taken account of in the time-scale for man, if he is really a being higher than the plants and beasts that perish, is the Sabbatical week for the benefit of his soul.

Conformably with which view, deep in the almost solid interior of the Great Pyramid in its white-stoned, seven-sided, chamber, called in modern times the Queen's Chamber, there is a metrical reference, not only to a cycle of seven days, but to six ordinary days succeeded by a seventh of more elevated character; making in fact altogether a sufficiently recognisable symbol of the true Biblical week, a period of time peculiar in construction, the earliest Divine command to men contained in the Scriptures; and which was in its origin equally binding on all mankind, though in subsequent ages made more especially obligatory on the Hebrew people alone.

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THE DAY AND THE YEAR.

Some of the details by which these grand results are approached belong to parts of the Great Pyramid which we have not yet described, and principally to its several long and inclined but small-bored passages, by which alone men can pass from the exterior into the three only chambers contained far within the all but solid interior of the gigantic edifice. These passages, too, are mainly three only—first, the descending entrance passage; second, the first ascending one, branching off from the former at a distance of about 80 feet in the interior, and rising always through a length of 120 feet to its ultimate destination; and, third, the Grand Gallery, which takes up the ascending clue thus begun, and continues it for about 150 feet further into the heart of the building.

But to all these passages, whether ascending or descending, there is only one amount or quantity of angle—viz., 26° 18′ 10″ by a theory derived first from the circle-squaring form of the whole building, and oscillating in practice, or by actual observation, closely about that angle; the entrance passage measuring a few minutes more, the first ascending passage a few minutes less, and the Grand Gallery being still, within the small quantity of several seconds only, the very angle required.

Amidst the many forms which opposition to, and dislike of, the Great Pyramid take in the present free-thinking age of the world, I have more than once met the objection, "Oh! as to the superior size of the building and its component stones, there were giants in those days, and that is why it was raised so easily then and why we cannot equal it now, though we are more numerous and far more rich." But a sufficient answer to this attempted detraction from the chief wonder of early time in the very infancy of the human race, is, "How then, if the builders were giants, did they make their way through both the entrance and the first ascending passages, where the vertical height is only 52·76, the transverse height 47·24 Pyramid inches, and the breadth smaller still; and where ordinary-sized men of the present day find it difficult to pass even with much stooping and painfully creeping?"

From a certain implied astronomical use of these passages it was long since inferred that their small and most peculiar height represented in the Great Pyramid time-scheme half a day. But how to prove it; especially when, as just indicated, every passage has, by reason of its angle of inclination or slope, two sorts of height—one the vertical height, *i.e.*, mensuration in a line ascending to the zenith, as heights are usually measured; and the other transverse height, or that which is more easy for workmen to

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measure, and is taken in a direction at right angles to the much inclined floor; and some persons may prefer one mode, some the other.

In such a case the only fair principle of proceeding would seem to be, to take the mean of both methods; and if we do that, according to the numbers above given, and actually measured in the Pyramid by myself, the result is 50·00 Pyramid inches exactly. 50 then for half a day, or 100 for a whole day. And next to test that the latter quantity has really a day signification in that particular building of number, weight, and measure, we have merely to take a staff 100 inches long, and may find by stepping therewith around the periphery of the whole base of the building that that said staff repeats itself there 365 times, and the fractional part of ·242; or the precise number of days and very peculiar fraction of a solar day in a solar tropical year, truly according with the results of the best modern astronomy.

Nor, happily, does the day and year connection of the passages end there; for that time-feature is fundamental to the accuracy of any chronology which is to follow; and we know, even too well, from the history of astronomical science, that all the nations outside the pale of Divine Inspiration by the line of Shem (the all including, therefore, specially the Pharaonic Egyptians), were not acquainted, even approximately, with the real length of the year in terms of days, for at least 2000 years after the building of the Great Pyramid. Did, then, the architect of that structure really know, and did he intentionally memorialise that quantity, unknown to the men of his own time, in the Great Pyramid's passage height, and base-length just given; or was it simply a chance coincidence, a single shot hitting a distant mark merely by accident?

Let the following latest piece of news from the Great Pyramid assist towards framing the answer.

A minute and extensive survey of every stone forming the interior of the first ascending passage having been made by my friend, Mr. Waynman Dixon, C.E., he discovered what had escaped me in 1865, viz.—that the masonry of that ascending passage is admirably strengthened at intervals by the insertion of collars, or huge plates of stone, through the middle of each of which the passage is made to pass by a perforation of its own size. But at what distances from each other are these plates? We measured the spaces along the axis of the passage, and found them to be equal in one case to a length, and in others to breadths, of the third and most important chamber of the Great Pyramid, now called the King's Chamber; and as that is, in modern times, the best and most accurately measured part of the whole building, we may state with confidence, down to the

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thousandth of an inch, that the above length is equal to 412·132, and the breadth to 206·066 Pyramid inches.

There, however, the development of this matter stopped with us; we in this country could not find out why those lengths had been laid off along that inclined passage-way; and it was reserved for Prof. Hamilton L. Smith, of New York, simply to put the two previously ascertained things together, and then to show—that, taking one length and two breadths of King's Chamber for radius in a trigonometrical computation with the peculiar passage-angle 26° 18′ 10″, the resulting sine, or length of the vertical side of the triangle, where the above radius is hypothenuse, brings out again exactly the year-day number, 365·242, &c.

GREAT PYRAMID OPPOSED TO EGYPT IN METHODS OF TIME OBSERVATION.

We cannot, therefore, get away from the reiterated fact that the architect of the Great Pyramid knew right well, and respected, the length of the solar year in precise terms of the solar day; while all the literary world appreciates that the profane Egyptians of the period, though the most humanly learned men of their time, did not.

And whenever, in long after ages, the very priests of the Egyptian temples endeavoured to recur to astronomical observation to settle the beginning of their erroneous year, they clumsily referred to stars by their risings and settings; or by the most inaccurate method which it is well possible for an ingenious man to discover; so much anomalous variation in the time of rising and setting being continually produced by varying pressure, temperature, and moisture of the air near the horizon. Indeed, it was a bungling method—a method which we do find among New Zealanders, and it may have been employed at Stonehenge—but is never heard of in the astronomical observatories of modern civilised and advanced countries.

For in these most accurate establishments, where seconds are every day divided into tenths with absolute certainty—the reference to the stars for true time is made solely when these orbs are crossing the meridian at their culminating points in the sky, or as far as possible from either rising or setting; and that meridian method was also the mode, not so much carried on during many years, as typified and monumentalised once, and once only, for all future time at the Great Pyramid; the plane of its passages, and they the only mode of looking out from the interior to the exterior of the building, being arranged in one grand vertical plane-surface, coinciding sensibly with the astronomical meridian of the place.

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THE YEAR AND ITS FIXATION IN A HIGHER CHRONOLOGY.

Any specified instant, then, in a day, or any particular day in a year, was admirably identifiable at the Great Pyramid, through means of the architect knowing well the minute particulars of

1st, The earth's diurnal rotation on its own axis; and

2nd, Its annual revolution round the sun.

But before safe chronology can be reached in its full significance, we must also be enabled to refer any particular year to its exact place in some much grander or longer cycle of natural and universal time; and this requires deeper knowledge of celestial mechanics still.

No wonder, then, that the profane Egyptians who did not understand the two first items, stumbled exceedingly over the third one. In fact, throughout the Pyramid building period, and for many centuries afterwards, they attempted no other mode of identifying the year of any event than to speak or write of it as such and such a year of the reign of the king then on the throne. And as there were sometimes several kings on as many independent thrones in various parts of Egypt at the same time, though no one can prove how many, there are endless disputes now among the would-be chronologists of modern Egyptology, not only as to how long each of these ancient kings lived, but whether any two, three, or more of them existed contemporarily or perhaps successively; and whether, therefore, certain two events were separated by the years of one reign only, or by the accumulated duration of several.

Hence arise the astounding discrepancies of chronology among modern Egyptologists, who seem without any shame at differing among themselves by several thousand years for the earlier events in ancient Egypt; and agree only in confessing that no profane Egyptian or hieroglyphic inscribed building of that period is capable of fixing an absolute date. Those buildings deal only in petty differences of dates amongst events which, if true, were cosmically unimportant at the time, and are not now identifiable.

In the later days indeed of ancient Egypt, or under their "new Empire," the years were often strung as it were on a semi-natural cycle, called the Sothic period; but this cycle, only containing 1461 years, repeated itself within history. It was, moreover, in its origination, a rather inconvenient memento to Egyptians of their own preliminary want of knowledge as to the real number of days and parts of a day in the year; and finally, its time of beginning was decided by observations of the star Soth, Sothis, Sirius, or the dog-star, the most inaccurate stellar orb in the sky, by reason of its large amount and noted varia-

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tions of proper motion; and rendered more inaccurate still in its results, by reason of these being obtained only through the deceptive method of risings and settings.

Wherefore, the end of it all has been, that profane Egypt, notwithstanding its proverbial worldly wisdom, as displayed in grinding the poor, extinguishing genius, annihilating freedom, and inventing false gods of horrible physiognomy (see them stuck up with worship in the Egyptian Gallery of the British Museum), totally failed in furnishing the world with any sound and lasting system of chronology; and chronology is, or should, and in the end must, be the very soul of history, the bond of facts, and the record of truth.

PRECESSION OF THE EQUINOXES, THE CLOCK-DIAL OF YEARS AT THE GREAT PYRAMID.

But the weakness of the profane, is the strength of the sacred; and accordingly we find that the Great Pyramid not only monumentalizes its own absolute date of foundation, and that by reference to a grand astronomical phenomenon with a period of not less than 25,827 years; but throws remarkable light upon both the chronology of Scripture and the history of mankind at large over the whole world.

The proofs of this part of the Great Pyramid's time system will, of course, when affirmed by modern astronomy, show that the architect of that building was more than ever strong in science beyond all the possibilities for uninspired men in his own age, and of thousands of following years also. But such proving may, at the same time, find *some* of our readers unwilling to follow out the tedious, though most necessary, numerical details. In which case, if they, the inhabitants of the world in this, the supposed age of high development of education and progress of science, if even they quail before the difficulty of merely hearing a short explanation of the principles of the ancient Great Pyramid's chronologic method, how will they ever be able to appreciate the wondrous character of this most unique building, or worthily judge of its fitness to become, according to Isaiah xix., a sign and a witness to the Lord of Hosts in the land of Egypt, in these latter days in which we live? I trust, therefore, that such few among our readers will see, that their position on the stage of time veritably obliges them in their eternal interests, to gird up their loins in this case, and do their best to attempt to go forward with the rest.

CELESTIAL MECHANISM FOR TIME REGISTRATION.

Let us try in the first place to master the mechanics that lie at the beginning of the subject.

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During all the time that the earth is turning on its axis, it is also revolving round the sun; and during all the time again that it is both turning on its axis and revolving about the sun, another motion still is going on, and mixing up in its effects with the two preceding ones.

"Oh, yes," immediately responds a nimble intellect, just read up in certain transcendental sections of modern astronomy, "that other or third motion is the sun's movement in his own orbit through space, as a star around some other greater star, and carrying the earth and all the planets with him."

Well, that kind of motion *is* going on, I allow, and at an annual rate, in figures on paper, of a fearful number of millions of miles; but yet the distance of our sun from any star, and the distances of stars from stars are so infinitely greater still, that no change perceptible to the unassisted human vision is thereby caused from age to age. Powerful telescopes alone, strengthened by divided circles, micrometers and mathematical calculations, can show any certain testimony that there may be such a movement going on. Hence, if we would be practical and just, attending to a beam close by, rather than a mote a long way off, we must direct our attention (for the present at least) to a third movement of our own earth; angular, and therefore immediately disturbing the apparent places of all the stars in the sky, however distant, as seen from our earth; and equally in existence and acting, whether the sun is moving on in a grandiose stellar orbit through space, or not.

A very strange and much concealed kind of angular movement, however, is this third one of the earth itself. The first movement, or that by which the earth's equatorial parts rotate at a superficial speed of 1000 miles an hour, is representative of course of immense force. The second movement again by which our entire globe is swung bodily round the sun at the rate of 1000 miles a minute, represents awful force. But the third movement which the earth undergoes, while it is angular only like the first, differs from that in being exceedingly slow, and it originates merely in the comparatively faint attraction of the distant sun on the protuberant parts of the earth at and about its equator; that equator being already tilted up at a certain angle to the general level of the plane of the earth's annual orbit round the sun, usually known as the "plane of the ecliptic."

Not only, too, is this third force a faint and in its effects a slow one, but it has to act upon an earth which is already rapidly rotating like a most heavy fly-wheel; and the action of a disturbing force on a rotating body is singularly different from its action on a still body,—as may be easily manifested to plain eyesight by the little instrument called a gyroscope; and where

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a weight which, when placed on one end of its axis when still, merely depresses that end quickly, actually makes the whole machine turn round slowly in a horizontal direction, or a plane 90° different from that of the disturbing force, if the internal wheel be set spinning.

Now the first force, as above, acting on the earth and making it rotate in 24 hours before the sun, within the knowledge of every one gives us the alternations of day and night.

The second force making the earth revolve bodily around the sun in an orbit of 92 millions of miles radius, gives us by itself years; and when compounded into the simultaneous diurnal rotation on the axis and the tilt of the equator, gives us the accompaniment in those years, of summer and winter; accomplishing this salutary effect for man by the rotation enabling the earth to keep its axis in a constant direction, not to the sun round which it is being swung, but to a point in distant space outside and irrespective of the sun.

And the third force, or the attraction of the sun on the protuberant and tilted-up equator of the earth, and which attraction were it in existence alone would merely tend to alter that angle of tilt directly, does yet, when in due co-existence with the others, not alter the angle or amount of tilting at all; but instead of that makes it (*i.e.*, the tilted up equator, carrying with it necessarily the Polar axis of the earth) makes it, I say, turn round horizontally in the plane of the earth's orbit round the sun, *i.e.*, the ecliptic, and face successively to every different direction all round the circumference of a great circle: but so excessively slowly as compared to the day and year movements, as only to have gone through a fifth part of one turn since history began. Yet it is, in so far, or to the extent of nearly 1-26,000th part in every year, an undoing, though in a most regular and methodical manner, of that absolute fixity in direction of the earth's polar axis in space which was given to it otherwise by the first motion or axial rotation.

Wherefore, the final visible effect to all denizens of the earth is, that the pole of the heavens, usually taken as the very type of constancy, does yet in long ages *not* remain constantly among the same stars; but slowly, or in 25,827 years nearly, moves from star to star throughout the circumference of a small circle in the sky, whose radius equals 23 degrees and a half, or the tilted angle of the earth's equator. While at the same time, the intersection, or so-called equinoctial, line of that tilted-up equator's plane with the assumed level referring plane of the earth's orbit round the sun, slowly travels round backwards through the whole 360 degrees of a great circle; causing that any equatorial star once seen on the meridian at midnight in autumn of any one year, is the

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next year on the midnight of the same day seen apparently 50 seconds of angle removed from its old place; and as much further every successive year; until, after the lapse of 25,827 years, and not before, the whole circle will have been accomplished, and the same star will be visible once more in its old position with reference to a local meridian and the autumnal midnight.

GREAT PYRAMID'S DATE FOR ITS OWN FOUNDATION.

It is this most slow precession, then, really of the earth's polar axis as to its angular direction in space, though apparently to those who live on the earth, of the infinitely distant stars from the meridian line of the equinoxes, or the junction of the two crossing planes of the earth's equator and the plane of the ecliptic, carried up to the pole, which the Architect of the Great Pyramid chose for the grounds of his higher chronology of years. The best possible choice, too; because, while its cycle of years is so great that it has not repeated itself, and thereby confused its numbers, through the whole range of human history, or ever since man first began to call upon the name of the Lord; it is in reality the next and most neighbouring problem in celestial mechanics to those intensely interesting ones to man producing the day and the year. While, therefore, the day is in the place of a second hand, and the year of a minute hand, the precession effect acts as a very slow, or exceedingly comprehensive, hour hand to that grand and most perfect clock for human history, which had been existing long before in the heavens above, but was only begun to be utilised at the building of the Great Pyramid.

While that the inspired architect fully understood the case, he first shows by the crossed diagonals of the base of his Great Pyramid, having been made to measure, at the rate of an inch to a year, the whole precessional period, or 25,827 years; and next by utilising details of the same, through pointing the entrance passage (which looks out northwards and in the plane of the meridian), not to the pole itself, but at a certain angle underneath it so as to catch an exact required amount of precessional effect of displacement on the then Polar star, simultaneously with another and still more important precessional effect on the meridian to the south. This latter effect was, that at that precise moment when the Pole star, with the temporary distance of 3° 42′ from the pole, was crossing the meridian below the pole, at that same moment, or in that one year alone of all human years, the bright central star of the Pleiades cluster, separately symbolised in the Grand Gallery, was also on the meridian, but *above* the pole; and not only near the equator, but on the very same meridian as precession then assigned to the equinox; called vernal, when the sun was in the same direction as those stars and they were invisible

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in the daylight blaze; but autumnal when the sun was on the opposite side of the sky, and they were abundantly visible in the darkness of night.

The combination of all these several events or phenomena could only have occurred, according to the precessional calculations of modern astronomy, at or close to the year 2170 B.C.; and to have been then seen in the most striking manner, or at midnight exactly, they had to be looked for on, or may be taken thereby to mark a day equivalent to, our 21st of September, in so far as that may be the precise day of the autumnal equinox.

Wherefore, if the Pleiades now, or in 1874 A.D., are found by all mankind to be later in the year in coming to the meridian at midnight, and in fact not to cross it simultaneously with the moment of solar midnight before the 17th of November, the number of days elapsed between that date and the autumn fixing one of the 21st of September, say 57, will give approximately the age of the Great Pyramid at the precessional rate of 25,827 years to 365·242 days; or 71 years nearly to one day; proclaiming that age to be 4047, perhaps more exactly 4044, years.

Or again, on the 21st September now, we may measure at midnight the angular distance of the Pleiades from the meridian, or the angular distance of the old Pole star of the Pyramid—viz., "Alpha Draconis,"—from the present Pole of the heavens; and in either case, by the aid of appropriate calculations from modern astronomy treating of the precession of the equinoxes, we may compute back when those stars were in the several positions memorialized for them at the Great Pyramid, and shall find the date come very close to, if it be not the very same as, the above.

Now this is not only a unique and invaluable result in itself, proving, in the plainest and clearest way of the most perfect modern science, the Great Pyramid to be an exalted and indeed superhuman mile-stone in the path of primitive chronology—but it re-acts on all the vain boastings of myriads of years, and the false accumulations in one line, of the years of many parallel lines of mortal kings, by the profane Egyptologists of the day; for they, having already allowed that the Great Pyramid is *relatively* older than all other monuments in Egypt, and that Egypt has *differentially also* more ancient buildings than any other land, —at once the whole architectural remains of the earth are inevitably relegated to some period of years less than 4044; and are thereby brought well within the limits of possible Biblical dates.

OF EVENTS EARLIER THAN THE GREAT PYRAMID'S OWN TIME.

But however good the Great Pyramid astronomy may be for mere elemental facts, it does not, in its character of a sacred

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monument, stop there, as modern astronomy is fain to do, and does. Through the whole period, for instance, from the creation of Adam to the building of the Great Pyramid, pure astronomy chronicles only the slow and steady progress by precessional movement of the vernal equinox through the zodiacal constellation, known now, and long, as "Taurus"; whence arose, in days long before Romulus, the Sibylline verse, ignorantly continued on by Virgil and the later Romans through ages when it had ceased to be true, or when the equinoctial point had entered the next constellation, "Aries":—

"Candidus auratis aperit cum cornibus annum, Taurus."

"When the resplendent constellation, Taurus, with the golden, or star-tipped, horns opens the year."

Did, then, this manner of opening the year, and all the varied precessional phenomena of astronomy through full 2000 years of primeval time, show nothing of the infinite changes which then took place in the state of man, and all the tribes of men, upon the earth?

Not a particle. The mere precession went on coldly, unfeelingly, unsympathetically, just as if man had never been created, or had entirely ceased to be; and we are compelled to accept that the stars, by themselves, say nothing about man.

When, however, the Patriarch Enoch—as seems now to have been established, with high probability, by the late lamented author of "Mazzaroth, or the Constellations,"*—first began to name the stars, they became capable of handing down *some* ideas in connection with man, according to the meanings of those names as they were in the original language of the East.

And when at length the Great Pyramid was built, and a special system of observation was inaugurated there in monumental stone, and directly connected with those names, then the visible heavens became almost as discriminatingly vocal with the destiny of man, even from the beginning, as if the stars had been created for no other purpose; for they were found capable of both typifying and timing the ages of antediluvian wickedness, the wrath of God, the almost total annihilation of the race of man by the Flood, and then the beginning of a new period of promised mercies and divine protection.

Immense powers of expression were evidently required to do justice to so fateful a period of the past; and the following seem to be the chief steps pursued.

The Polar star of that time was first to be looked for and taken when crossing the meridian *below* the Pole; and at that instant, and from that position as a base, the observer was to

* Miss Rolleston.

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look upwards and see what stars or constellations were crossing the meridian *above* the Pole, high up in the sky, or in a manner dominating all heaven for the time being, and to enquire what names Enoch had given to them.

There was much also in the precise angular distance that the Polar star should be from the Pole at the time of making the above observation. The most characteristic distance for the Pyramid is evidently that angle still indicated by its entrance passage, or 3° 42′; and that is the epochal distance, employed in conjunction with other masonried indications, to give the Pyramid's own date of foundation in 2170 B.C. But owing to the special action of precession on that star, its Polar distance was then on the increase, after having been in long previous ages on the decrease; so that there was a former epoch, viz., 3400 B.C., when the Polar star was also at that foundation distance of 3° 42′ from the Pole, but with totally opposite accompaniments.

In 2170 B.C., for instance, the dominant constellation, according to the Pyramid method, was, the Pleiades; a small, and almost trifling, group of stars to the naked eye, yet proverbial among all peoples in after ages for attributed and believed in friendly influences to man; in so far well according with the Divine promises given to Noah after the deluge was over. But in 3400 B.C., or long before the deluge, when the Polar star was crossing the meridian at midnight below the Pole, the Pleiades were nowhere to be seen; and in place of them were stars to which Enoch had applied names expressive of hostility to man, of sin, slaughter, and destruction, as collectively embodied in the constellations of Scorpio, Sagittarius, and Serpens; or only too expressive of the wickedness of antediluvian times and the dangers then impending over man.

Again, in the middle, nearly between these dates of 3400 B.C. and 2170 B.C., the then Pole star, by name Alpha Draconis, passed still nearer to the very precession path of the pole in the sky, even if at the mid-instant it did not just enter within its rim for a short interval, causing (apparently of course only, and to that star both as a centre and in the meridian) the whole heavens to be rapidly toppled over from one side to the other, and back again: indicating, therefore, the most complete upsetting of all things human; with the chief star of Draco (and that figure not the winged and footed dragon of romance, but,—as he is still to be seen on our star maps descended to us with much informa- from old, though through many meddling hands of successive generations of men,—an enormous serpent, the old deceiver, writhing with painful convolutions of his long twisting body, and condemned to move only on his belly, yet circumventing a chief part of the sky; and at that moment all but triumphant

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against God, in procuring so nearly universal a destruction of His last creation, man), the chief star, I say, of that dire, deceptive, devilish dragon, then for one moment *above* the Pole of the world.

And environing that awful moment for man, what was the dominant constellation high in the heavens according to the Pyramid principle of observing?

It was *Aquarius*, or a figure typifying originally the pouring out of water over the guilty earth, in fact the Noachian deluge; and the name, or figure, or action, was long kept to in Chaldea, and preserved in cuneiform writings as commemorative of that event; though when this invaluable tradition of early and sacred time, and of eight human beings only being saved alive, descended to the days of Greeks and Romans, they furtively altered it, as they also did most of the other constellations and star names of Enoch, so as to fall in with their own paltry, pretty, but sinful art-conceits of frivolous classic taste and at times obscene theotechnic idolatry, making of the universal deluge to human kind merely a man bearing a pitcher of water.

But the Great Pyramid both restores the original meaning of the constellation, and gives to its accompanying memorable event, which the Enochian name was to characterise for all generations of men, the date of 2790 B.C. And now how does that date agree with the Bible?

THE PYRAMID, AND BIBLICAL, DATES FOR THE DELUGE COMPARED.

Perfectly; or at least as perfectly as the Biblical chronology of that period agrees with itself, or admits of identification, do the Pyramid and Bible dates coincide, I am prepared to show: and yet a correspondent writes at this very moment in antagonism, declaring that he has looked into his Bible, and found the date of the Deluge to be only 2349 B.C.

As the case of that correspondent may be illustrative of many, this may be a good opportunity of explaining, that the numbers representing dates in the margin of *some* English Bibles are no part of the original Bible Manuscript; they are printed there merely by the English printer without any authority from the Church; and are very unfairly so printed, because they represent one side only of one of the most toughly disputed theological questions since the days of the Reformation; a discussion too which shows no symptoms of settlement yet.

This most notorious difficulty is the question of dates, according either to the Hebrew version of the Scriptures on one side, or the Septuagint on the other.

There are not actual numerical dates given in either version; but there are many verbal notices of small intervals of time, which studious scholars have added one to another, and so by

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their means built up a system of chronology; not very certainly, however, to the last figure employed, for hardly any two Divines bring out exactly the same dates for even the same version; though they all agree that there is a large, constant amount of difference for early times between the *two* versions; several of the most standard authorities representing them thus—

Scriptural Event.	Dates from Hebrew version according to		Dates from Septuagint version according to		Mean.
	Usher.	Playfair.	Hales.	Jackson.	
	B.C.	B.C.	B.C.	B.C.	B.C.
Creation of Adam	4004	4007	5411	5426	4712
Deluge	2348	2351	3155	3170	2756
Birth of Abraham	2056	2059	2153	2098	2092
Abraham leaves Haran	1922	1984	2078	2083	2017
Exodus	1492	1554	1648	1593	1572
Building of Solomon's Temple.	1013	1014	1027	1014	1017

All parties, moreover, agree that the differences of the dates arise from differences in the wording of certain passages in the two versions; and that these verbal differences arose from improper tampering with the Manuscripts at some early period,—but at what period exactly, no one knows; and the partizans of either version confidently accuse the other of being the tampered one.

Under such circumstances it seems rather discreditable to the great officials of the Anglican Church, that they have for so many past years allowed Bibles to be printed with a set of dates which are directly opposed, say, the Rev. Dr. Kitto and "all the greatest names in this branch of Biblical Literature," to the dates derived from that version of the Old Testament which was always quoted by our Saviour and the Apostles; viz., the Septuagint. But while the pastors have thus negligently allowed their flocks to be misled by the appearance among them of positively, though unfairly, almost unchristianly, dated Bibles,—it is well for the flocks to know that the pastors themselves refuse to be bound by them.

Under these circumstances I venture to propose the application of the Pyramid rule, as illustrated in the beginning of this paper upon the two heights of one and the same passage; and if we take accordingly a mean between the two different Biblical dates (for each of which so much can be said, though neither of them can be set up alone), we shall find for the Deluge, 2756 B.C.; or so practically close to the Pyramidal date of 2790 B.C. as to be decidedly confirmatory thereof, and to be confirmed thereby. While it may also show, that notwithstanding that some rationalists of the present day, merely because there is *some* difference

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between the two different sets of Biblical dates, presume to declare that the Bible is not to be trusted for chronology at all, and proceed to screw up their own dates of early events 7000 or 10,000 or any other number of thousands of years, almost at pleasure—yet there are, as we have seen, limits to the Biblical date differences or variations, which must not be overpassed; and a method in them also such, that the mean of the two versions, is in every case likely to be nearer to the truth than either of them singly; and has, in a crucial and independently proved example, come very close to the absolute and scientifically established truth indeed.

This Deluge case, too, may also be held to illustrate the important news for these times in which we live; viz., that if a primevally written book of language, intended mainly to teach salvation and to record the Revealed Word of God, is not, as it is proved not, by the facts just cited, well adapted to simultaneously preserve and demonstrate scientific facts—the Bible has now in these latter days an appendix in solid stone, prepared in the beginning of the world, though only now opened to man, and admirably calculated to add to the sacred page whatever of numerical accuracy and physical information it was either necessarily, *as* a written page, deficient in; or which the rise of science in these days of the end should demand to see demonstrated, before scientists will submit to believe; as well as to enable the entire roll of Revelation to teach this most intractable and self-opinionated modern science, which it duly prophesied of, some grand truths that, notwithstanding all its philosophy, school learning never even dreams of.

To the mere physical astronomer, for instance, however great his knowledge of mathematics, the heavens record only the mechanical movements of elemental or dead matter, going on from time almost illimitable; and to the ignorant, more unhappily circumstanced still, the skies are as a barren, barren field, from which *they* can gather no crops of any kind. Yet, to the devout astronomer, and one conversant also with the sacred theory of the Great Pyramid and the Enoch-given names of the stars, the same heavens, in addition to all their wondrous elemental phenomena, speak intimately to the primeval history of man in its most thrilling episodes even from ante-diluvian ages, and in perfect harmony with the word of God. Inevitably and momentously, therefore, recalling that weighty, warning sentence of our blessed Lord—"Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that which he seemeth to have."

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SKETCHES OF SCRIPTURE STUDY. *By* A. S.

IV.—ISRAEL IN THE NEW TESTAMENT.

IN the minds of many, one short sentence appears to be an unfailing response to every argument brought forward upon our Abrahamic descent. *The Jews are Israelites,* has been given to us by all classes of persons and so repeatedly that we are weary of the reiteration; and further, the assertion is made that in the New Testament, *Israel* applies to the two tribes only, as the representatives of the whole nation, otherwise absorbed or lost.

That the Jews are Israelites inasmuch as they are a portion of the twelve tribes and therefore descended from Israel we most fully admit; that they are Israelites to the exclusion of all other, we most emphatically deny; and moreover this monopoly of the term as applicable only to them we maintain to be contrary to Scripture, to History, and to fact. The examination of the word *Israel* as used in the New Testament will be the best method to arrive at a clear understanding of the word as there employed. But it will be necessary to bring history to our aid and to remind the reader, that the Jews were not in Judea only, a portion had remained in Babylonia. Also, that the ten tribes were in Parthia, "an immense multitude not to be estimated by numbers;" while some few were scattered as strangers throughout Asia Minor, and some were among the Greeks. The term Israel, therefore, must be a name collective, and not belonging to the two tribes only, which would be a monopoly of the name. Hence (Matt. x. 5, 6) Jesus when in Galilee sends the twelve—one for each tribe—not to the Gentiles, nor to the Samaritans, but to Israel. At the same time the expression *lost sheep of the house of Israel* must refer rather to the ten tribes, as having wandered from God and the land; to the Jews it would scarcely apply, for they retained both religion and land. In some few cases it may be that *Israel* designates the ten tribes as contrasted with the two; and in other few, the two tribes as representatives of the whole nation, whether in the land or scattered abroad. But generally speaking, it will be found to include the whole nation. Thus the expression, *land of Israel* (Matt. ii. 20, 21, 22), clearly refers to the whole of Palestine. Matt. ix. 33, "It was never so seen in Israel"; and Luke iv. 25, 27, referring to the widows and lepers in Israel in the time of Elisha. Both these instances occurred when Jesus was in Galilee, a portion of the land included in Israel proper, and if restricted at all, it should surely be to the ten tribes, not to the two.

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The following phrases or expressions prove that *Israel* is used in a collective sense—that is, for the whole nation:—

King of Israel.—Matt. xxvii. 42; John i. 49; xii. 13.
Kingdom—Israel.—Acts i. 6.

It could never be that Christ was regarded as the king of the two tribes only, and not of the whole twelve. This would be robbing Him of five-sixths of His people and kingdom, especially when it was well known where these five-sixths were, and that they, far more than the two tribes, needed redemption from a foreign yoke and restoration to the land and kingdom.

God of Israel.—Matt. xv. 31; Luke i. 68.

Christ said of His Father that He was the God of Abraham, Isaac, and Jacob. As such, therefore, this title refers to the whole nation, not to a part only.

Children of Israel.—Luke i. 16; Acts ix. 15; 2 Cor. iii. 7, 13.

In 2 Cor. iii., the phrase is plainly to be referred to the whole nation; and if such is the meaning in one passage, why not in all?

People—Men of Israel.—Matt. ii. 6; Luke ii. 32; Acts iii. 12; iv. 10; v. 35; xiii. 16, 17, 23, 24.
Servant Israel.—Luke i. 54.

Twice in these verses the Jews, or inhabitants of Jerusalem, are addressed as *Men of Israel;* but that the apostles also had reference to the whole nation, is evident by the words, *be it known to you all*—that is, the rulers and elders of the Jews gathered together—*and to all the people of Israel.* Again, in these passages, Christ is shown to be the Saviour, the Ruler, the Glory of Israel collectively, not of the two tribes only; for Israel, as opposed to the Gentiles, must be the whole nation—the twelve tribes. Finally, in Acts xiii. 24, John is said to have preached the baptism of repentance to *all the people of Israel.* Compare with this statement Acts v. 31; x. 36, 37.

Commonwealth of Israel.—Eph. ii. 12.
Stock of Israel.—Phil. iii. 5.

It would neither be a commonwealth nor stock if restricted to the two tribes; the whole nation is comprehended in these terms.

Made manifest to Israel.—John i. 31.
Showing to Israel.—Luke i. 80.

The first passage is John's testimony to Jesus, whose manifestation was most certainly not restricted to the Jews. The other

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passage refers to John himself, and must mean all Israel, since, as we have seen, his preaching was to all.

Fall and rising again of many in Israel.—Luke ii. 34.
Consolation of Israel.—Luke ii. 25.
Hope of Israel.—Acts xxviii. 20.

These expressions also cannot reasonably be restricted to a part of the nation; they must refer to Israel collectively, in the land and out of the land. The matter is placed beyond all doubt by Acts xxvi. 6, 7, where the *hope* is referred by St. Paul to the whole twelve tribes.

Rom. ix. 27, 31; x. 1, 19 to 21; xi. 2, 7, 25, 26;
Heb. viii. 8, 9, 10.

The reference in every one of these passages to the Old Testament—to Israel in the days of Moses, Elijah, and Isaiah—prove beyond doubt that Israel collectively is the meaning of the inspired writer. The covenant quoted in the last passage was made with the whole nation, not with a part only.

Matt. xxvii. 9.—*Whom they of the children of Israel did value.*
John iii. 10.—*Art thou a master of Israel.*
Acts iv. 8, 27.—*Elders, people of Israel.*
Acts v. 21.—*Senate of the children of Israel.*

These passages are detached from the foregoing classification, as they doubtless refer to the Jewish part of the nation of Israel. The preposition *of*, in the first passage, plainly indicates a portion of the whole; while the remaining three prove no more than that the twelve tribes had their national religion and their metropolitan polity established at Jerusalem, as representative of the whole nation, whether in Judea or elsewhere scattered abroad.

That this is a true representation of the then state of things as regards Israel, comes out most clearly in Acts ii.—"There were dwelling at Jerusalem Jews, devout men out of every nation under heaven." Then how could they be Jews? for this was before the siege of Jerusalem and consequent dispersion of the Jewish nation. We read further that these so-called Jews were for the most part from Parthia, Media, and Asia Minor—the very same provinces where the ten tribes dwelt in exile. Moreover, the Apostle Peter recognises the distinction between these and the Jew-born, by the words—"Ye men of Judea, and all ye that dwell at Jerusalem." And again, in verse 22, he addresses the Jews as "men of Israel;" and after bringing home to them the death of the Saviour, he concludes his discourse with, "Therefore let *all the house of Israel* know assuredly that

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God hath made that same Jesus whom ye—*i.e.*, Jews—have crucified both Lord and Christ."

These devout men, therefore, called Jews were no other than individuals from among the ten tribes, who, adhering to the religion of their fathers, came up to Jerusalem to worship, and, *on account of such religious profession*, were called Jews. So blinded have we been to this state of things, and so completely throughout this dispensation have the two tribes been present to the minds of men, and the ten passed into obscurity, that to this day we are continually accused of believing that the English are Jews!

There is one more passage in which Israel is mentioned: Gal. vi. 16, "As many as walk according to this rule—namely, all one in Christ—peace be on them and upon the Israel of God." A fitting and beautiful conclusion of the Epistle to the Galatian Church; a splinter from the parent stock exiled in Parthia, and wanderers a second time from their home in the Crimea; yet now found by the God of their fathers, and brought back into covenant with Him and faith in Christ. The apostle, in the concluding verses, takes his stand by the crucified Saviour, and not only bids defiance to the Judaising teachers, but flings the whole world aside as a mere nothing in comparison of faith in Christ, and declares peace and mercy to be the portion of those who, like him, are thus in Christ, and then briefly and touchingly alludes to the lost and regained privilege of the Galatians as Israel after the flesh—a portion of the *Israel of God.*

We therefore conclude that as it was well known where the ten tribes were, and that, as we are informed by Josephus that a ready communication was kept up between them and the two tribes dwelling in Judea, that the term *Israel* in New Testament language applies to the whole nation; and also that individuals from among the tribes expatriated from the land, when dwelling at Jerusalem and observing the religion of Moses, were designated *Jews;* just as now any Swiss from the German or French-speaking cantons of Switzerland attending the respective churches in London, where the service is conducted in those languages, is regarded as either German or French; whereas in reality he is neither the one nor the other, but quite independent of both.

It is only perhaps when we endeavour to realise the existing state of things when the Bible was written that we are in a position thoroughly to understand the historic facts of Scripture, and this surely would greatly help us to grasp the meaning of the inspired writings.

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LIGHT AND COLOUR EMBLEMATIC OF REVEALED TRUTH.

By MAJOR R. W. D. NICKLE.

(Continued from page 313.*)*

CHAPTER I.—GOD IS LIGHT.

"Who coverest thyself with Light as with a garment" (Psalm civ. 2).

IN commencing this subject, we must first of all contemplate the Creator of the sun. The following passages regarding the Lord of Light require our serious attention. In the first place, we will examine what is written in the Old Testament, and then observe its connection with the New.

"I am the first, and I am the last; and beside me there is no God" (Isaiah xliv. 6).

"I am the first and the last; I am He that liveth, and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. i. 17-18).

"I, even I, am the Lord, and beside me there is no saviour" (Isaiah xliii. 11).

"For in Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9).

"O, come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation" (Psalm xcv. 1).

"And were all baptised unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them, and that Rock was Christ" (1 Cor. x. 4; Hosea xiii. 4).

"In the beginning God created the heaven and the earth" (Gen. i. 1).

"In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1).

"And God said unto Moses, I Am that I Am; and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you" (Ex. iii. 14).

"Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am" (John viii. 58).

"Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; Thou, O Lord, art our Father, our Redeemer, thy name is from everlasting" (Isaiah lxiii. 16).

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"Before Abraham was I am" (John x. 30).
"I and my Father are one" (John x. 30).
"Philip saith unto Him, Lord, show us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me?" (John xiv. 8, 9, 10.)

"He is the Rock" (Deut. xxxii. 3).
"And that Rock was Christ" (1 Cor. x. 4).

"Who coverest thyself with light as with a garment" (Psalm civ. 2).
"God is light" (1 John i. 5).
"I am the light of the world" (John viii. 12).
"In him was life, and the life was the light of men" (John i. 4).

"Faint not to be strong in the Lord, that He may confirm you; cleave unto Him, for the Lord Almighty is God alone, and besides him there is no other saviour" (Eccl. xxiv. 24).
"Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me, for there is no saviour beside me" (Hosea xiii. 4; 1 Cor. x. 9).

"And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one" (Zech. xiv. 9).
"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isaiah ix. 6).
"In the beginning was the Word, and the Word was made flesh" (John i. 1, 14).

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv. 30).
"And the Spirit of God moved, &c." (Gen. i.; Matt. xxviii 19.)

We thus perceive the Father, the Son, and the Holy Spirit, presented to us in the person of our Lord and Saviour, Jesus Christ. For in Him dwelleth all the fulness of the Godhead bodily. The Three in One, the Alpha and Omega. After whose likeness man was made, for it is written, "God said let us make man in our image, after our likeness; so God created man in his own image, in the image of God created he him" (Gen. i. 26, 27).
In like manner there is a trinity in man, for the individual man has a body, soul, and spirit, yet he is but one person (1

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Thess. v. 23). As man feels and believes in the trinity and unity of the Lord, so does he believe his own trinity, and the great price which has been paid to redeem his soul.

The Lord Jesus Christ then, is the one Light, and in that Light we live, move, and have our being (Acts xvii. 28).

Solar light presents us with its testimony to the above statements in a very remarkable manner, and this we shall perceive as we proceed in our subject.

SOLAR LIGHT CONSIDERED.

In the first chapter of Genesis it is written, "And the Spirit of God moved upon the face of the waters, and God said, Let there be light, and there was light." At that remote period, the earth was enveloped in vapours; the earth was without form, and void, and darkness was upon the face of the deep. When the command was given, the light came forth from Him, penetrated and dispelled the murky clouds of darkness by means of the sun, or as Moses calls it מעור (Maór, the meaning of which is light-holder, messenger, or *reflection* of light), and this is just what modern science has discovered it to be, in accordance with the statement given by Moses, the inspired servant of the Lord.

From the marvellous nature of light, and what has been discovered regarding it up to the present moment, it still remains a mystery. To convey ideas regarding its appearance, it has been called a vibrating fluid or ether, which pervades all space; but it appears to rank above all material things, all chemical agencies, for they are all powerfully and mysteriously moved by it. From the wonders which it displays in nature, its varied and vast operations, it appears to be very closely allied to that spiritual light which illumines the soul of man, whose rays come from the Fountain of light.*

Light gives its exquisite colours to adorn the face of nature. Then as we consider the transient colours, and the source from whence they suddenly appear and disappear so mysteriously, we seek to follow them, but they are lost in light. The sun, or light reflector, is, as it were, the reflection of spiritual light which emanates from the Lord in glory, whose whole creation basks in the light of the Sun of Righteousness, whose rays are ever flowing into His material works, as well as throughout the various

* I do not mean to say that the action of the Light of the Holy Spirit on the heart of man is the same as the light which we receive through the agency of the sun. Far from it. The two lights are distinct in their operation. But I believe that light which is in all, and through all creation, that is, heat, fire, solar light, is an *emanation* from the Great Centre of all things: the radiation, if I may so express it, from the presence of Him who has declared himself to be light, the creative source. The solar light is a glorious emblem of the Divine light of the Holy Spirit.

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spiritual orders of being; and it may be that our sun receives the direct rays from His glorious presence, and that those rays are modified through the material elements to suit our bodily requirements in our present state, by our receiving from the sun the reflected rays; and such may be the case throughout the numerous systems revolving in space.

Sir Isaac Newton was the great discoverer of some of the wonderful properties of light. His theory was that light was composed of infinitely minute material atoms endowed with elasticity, which, upon entering the eye, produced the sensation of light; but more recent discoveries have proved light to be a subtle fluid, or ether (such is the manner of describing it by opticians), which pervades all space, ever flowing from its source in inconceivably minute waves; expanding in circles, from a centre, with immense velocity, and from their vibrations causing the sensation of light. Newton's theory was called corpuscular, that which Huygens and Young, and other philosophers now hold, is called the undulatory theory. And as light strikes upon prismatic forms attached to surfaces, it separates the rays of light; the prism causes the light to deviate into three streams, each of which immediately presents an individual colour, namely, blue, red, and yellow; and as these blend again into one another, they disappear into white light. A *trinity in one*, and presenting a very remarkable analogy to that "True light which lighteth every man that cometh into the world" (John i).

The marvellous form of the prism presents to us the *transient* colours, as perceived in the rainbow; and the colours which the artist uses are called *inherent*. It is believed by many colourists that by certain mixtures of the blue, red, and yellow pigments (for these are the only colours from whence all the others are derived), black is derived; but the question is, is it really black? For if it is, it must be divested of *all* colour to be black; yet the colourist says he produces it from *the mixture* in certain proportions of these pigments. I was for some time at a loss how to account for this contradiction, and felt an anxiety to prove that the coloured diagrams were correct symbols of light. Then when I reflected that all nature owes its colouring to light, the difficulty of explaining this seeming contradiction was removed. "God is light, and in Him is no darkness at all" (1 John i. 5).

The transient and inherent colours tell us the same; for it is a fact, that *all* things visible *derive their colouring from light*. The rainbow, the violet, the rose, the sunflower, and the lily, with all the beautiful varieties in the garden, the grass, as well as the variety of jewels. The sparkling light of the diamond is the concentration of all colour, and is therefore the most valuable

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gem. The brilliant colouring of Turner, the beautiful colouring of Pyne, the flesh tints of Etty, are without light—mere surfaces, without any colour. The beauty of these pictures is derived from solar light, or fire light (for the colours proceed from fire which is an emanation from light), in *consequence of the rays of light being separated by various multitudes of minute crystals*, prismatic forms, minute lines, resinous substances, polished surfaces which are attached to them, lying in varieties of positions. These extract the coloured rays, colouring the surfaces of all things visible. Some flowers, from their prismatic lines being so placed (the buttercup for instance), reflect the yellow rays; others only the red and blue; others again, from the positions of these minute prismatic lines, catch the primary and secondary colours, and in their blendings present great varieties of hues, tints, and tones. So for the very same reasons, the inherent colours presented in the diagrams to represent the transient colours, are also composed of innumerable minute prismatic forms, which catch certain of the transient colours from light falling upon them. The varieties of tints which appear are the mixtures of these forms, blending their colours by reflection; and as they appear in complementary harmonious positions to each other, the eye is charmed with the effect. What is it that gives to all vegetation its beautiful colouring of green? It arises from the presence of a peculiar chemical matter called chlorophyll, which is formed and acted on by the sun's rays. The numberless minute prismatic forms of this substance extract the blue and yellow rays, and these blending together, produce the secondary colour, green. Diminish the sunlight, and the green becomes fainter, until it disappears; increase it, and the more brilliant the green.

As solar white light is the emblem of the Deity, so black or darkness is the emblem of the Evil One. Black, therefore, if it had any prisms or lines attached to it, would no longer be black, for then it would receive and reflect light and display colour, but black from its very nature is incapable of reflecting. It is therefore utterly opposed to light, and results from the absence or absorption of light. In like manner it is the absence or withdrawal of the light of God's countenance from mind, which then becomes black or evil (Nahum ii. 10; Jer. xiii. 16; viii. 21).

I was asked the following question:—How is it that if black is so opposed to white it receives and absorbs white light?

After considering the question, bearing, as I observed it did, upon good and evil, it occurred to me that the double convex lens afforded a remarkable illustration on this subject.—*Vide* Fig. VI.

The diagram presents a double convex lens which is formed

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of two segements of spheres. Now, it is well known that a white garment when exposed to the rays of the sun is cool and pleasant, particularly in very hot climates; whereas a dark or black garment is just the reverse for this reason—if we take a double convex lens or burning glass and present it to the sun we find that the lens concentrates the innumerable rays to a brilliant point which is called the focus or fire place, and if directed upon a white surface the light will be intense in the centre of the sphere. Take a piece of *white* paper, for instance, but the paper will not take fire, because *white receives and reflects* the rays of light. But if the focus is cast upon brown or *dark* paper the darker it is the sooner it *absorbs* the rays, because it does not *reflect* them, and from the heat arising from the absorbed rays it takes fire and is reduced to ashes. We thus perceive that there is a great difference between reflection and absorption. In the 10th chapter of Isaiah at the 16th verse it is thus written, "Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and *under His glory* He shall kindle a burning *like the burning of a fire*" (Isaiah lxvi. 15). How very remarkable is this description with what the convex lens presents as an illustration.

"Thou believest that there is one God; thou doest well; the devils also believe and tremble" (James ii. 19).

"Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God" (Mark i. 24).

So from these verses it would appear that the devils *absorb* the light of Divine truth, but do not *reflect* it. Their belief *coupled with their rejection* of the truth is the ground of their punishment. They tremble, for they feel that the glory of the Lord is a consuming fire in their darkness. For "a fire goeth before Him and burneth up his enemies round about" (Psalm xcvii. 3; Jer. xxiii. 29). They cannot endure the light without suffering. Let each soul then ask itself the great question—Have I a *living* faith in the Lord Jesus Christ, and do I *obey* Him, do I *reflect* Him thereby in my life and character, or do I merely *absorb* His Word, saying, "I believe, for the devils also believe and tremble?"

"But the redeemed of the Lord stand before Him in their white garments and reflect His holy presence" (Rev. vii. 13).

Here the question may be asked—But if light is withheld entirely from those in the realms of darkness, is it possible for them to receive and absorb light? Yes, it is possible for this reason, that light pervades *all* space as we will soon perceive—"*Lux lucet in tenebris.*" It has been remarked by those who have reached the summits of the highest mountains that as they ascended the heavens changed from a luminous blueish tint to

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an indigo appearance, impressing the mind with a feeling of awe as they gazed upwards, whilst the stars were visible, leading them to the conclusion that if they ascended still higher the darkness would have increased, and that beyond the influence of the atmosphere (which is about 40 miles) absolute blackness reigned throughout infinite space, or what is called by astronomers stellar darkness.

Now this darkness is caused by the increasing rarity of the atmosphere in the higher regions. It is not caused by the *absence* of light, but in consequence of the absence of matter *competent* to *reflect* and scatter light.

Professor Tyndal, in his celebrated lecture given at the Royal Institution in London on the 21st of January, 1870, showed that light, although invisible, was still present throughout space, which I will endeavour to explain.

If we examine a ray of sunshine as it enters a room we perceive a misty luminous appearance. Multitudes of brilliant specks floating in it are seen to be particles of matter. If we cause dust or smoke to pass into the ray we observe that it becomes still more luminous, in consequence of these atoms having the power to *reflect* light.

The atmosphere surrounding the globe presents its luminosity in consequence of evaporation from the earth and sea, from vapours, living organisms, and dusty matter arising from the earth coming *in contact* with *light* and *reflecting* it.

It is, therefore, evident that sunbeams are nothing more than minute, buoyant particles of matter, which reflect and scatter light throughout the atmosphere; and, consequently, that if those atoms were not present the rays of sunshine would not be visible—stellar darkness would pervade the atmosphere.

Professor Tyndall, in his lecture to which I have referred, presented some very remarkable experiments on this subject. It occurred to him to try and get rid of these luminous particles of matter in the ray. He succeded in burning them; still there was the luminous vapour arising from these minute particles to be got rid of, and by means of a heated tube, which this vapour entered, he at last succeeded in dispelling the vapour, when a strange black appearance, taking a cloudy form, appeared in the ray of light. This appearance was the absence of matter, where there was nothing to reflect light; and no description could more accurately describe it than the following passage in the 1st chapter of the Gospel according to St. John, at the 5th verse:—"The light *shineth* in *darkness;* and the darkness *comprehended it not.*" "God is light;" it is also written that "God is invisible," for "No man hath seen God at any time" (1 John iv. 12). "Not that any man hath seen the Father, save He which is of God [Jesus Christ, the Light of the World], He hath seen the Father"

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(John vi. 46). So that from these statements, as well as numerous others, it is evident that God the Father can only be seen and comprehended by us in the Divine person of our Lord and only Saviour Jesus Christ, to whom we address our prayers, when we say, "Our Father who are in heaven, hallowed be Thy name" (*vide* Matthew ii. 27-28); because He has declared Himself to be the Father. That as light is present throughout space, and in it all the myriads of systems revolve and scatter light, so the light which proceeds from the Lord throughout all His heavenly mansions, by reflection pierces as well down to the lowest hell, where it is absorbed (Deut. xxxii. 22),—where the faces of the lost are described in the 13th chapter of Isaiah, at the 8th verse, "They shall be amazed one at another (Psalm xix. 6); their faces shall be as flames"; because they absorb light, and do not reflect it; and because that under His glory He kindles a burning, like the burning of a fire, which, in many other passages in Scripture, is declared to be everlasting. For, consider, How can that which *only absorbs* ever *reflect?*

(To be continued.)

THE CHORAL WORSHIP OF OUR CHURCH ISRAELITISH.

THE Rev. John William Hewett, M.A., officiating at St. Mary's, Primrose Hill, in a sermon of his own, nearly twenty years old, gives a very valuable testimony in favour of the Choral Services of the Church of England being of Israelitish origin. The testimony is all the more valuable, because Mr. Hewett, apparently, has not the remotest idea that we are the descendants of the Ten Tribes; therefore becomes unwittingly, and so without bias, a witness to the truth of our ancient descent; because in a recent sermon preached by him, upon "The glory of Thy people, Israel," which evidences a cultured mind, and a vast amount of correct Scripture knowledge—even the knowledge that the Ten Tribes are lost, and are not now mixed with the Jews;—because Mr. Hewett, referring to the return from Babylon, says: "The Ten Tribes of Israel had no part nor share therein. And yet the promise of restoration is made to Israel equally as to Judah." Therefore, with the knowledge of the fact that the Ten Tribes are lost—the *bulk* of the people,—Mr. Hewett commits himself to the inconsistency of applying "the Glory" to the Jews in the yet future; whereas Christ is *now* the Glory His people, of Israel; just as He is *now* "a Light to lighten the Gentiles," a fact that the Church and the World universally admit. If He is a Light to the Gentiles *now*, it follows that He would also be the Glory of Israel *now*, for the two missions are synchronal. Of course, it would be fatal to the theory,

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that maintains we are Gentiles, to insist that He is not a Light to us, for Christ is more than our Light; yea, our positive Glory: so that we being identical with Israel, and Christ being now our Glory, Mr. Hewett becomes wrong in placing the Glory in the prospective. Besides, Christ never can be the Glory of the Jews until His Second Coming; because their house was to be left desolate until He comes (St. Luke xiii. 35), it having pleased the Almighty to accept them under the Mosaic law (Ezekiel xliii. 18-27), leaving them under the charge of the Levites (Jer. xxxiii. 18); therefore, if the Jews remain under Moses until the Second Advent—if Christ was not to be Israel's Glory until then,—it would logically follow that the Gentiles would be without a light until then, which would be fatal to the interests of our Missionary Societies, enabling us to dispense with their services; because whoso has not "Light" at Christ's Coming will assuredly be destroyed; so that Mr. Hewett's prospective view would be fatal to any hope of Missionary success.

We care not to pursue the logic further, simply advancing these prefatory remarks to show that if Mr. Hewett only knew the history of his country, with his knowledge of the origin of our "Choral Worship," what an immense power for good would be given to him in using the calling of the Ministry—what sequence would be at his fingers' ends, and what mistakes he would be enabled to avoid. The following, which must interest us, is the

REV. JOHN WILLIAM HEWETT'S TESTIMONY TO OUR ISRAELITISH ORIGIN.

"I may remark by the way, that there seems no reason to doubt that we possess some of the very chants to which the Psalms were sung in the Temple at Jerusalem, in those ancient tones which we call *Gregorian Tones*. At any rate it is certain that in the time of that S. Gregory, Bishop of Rome, to whom we owe the Mission of S. Augustine to our Saxon forefathers, and from whom the name *Gregorian* is derived, because he reduced them into new order, and re-established their use in Public Worship, their chants were already of an unfathomable antiquity. Their peculiar character agrees well with the high antiquity claimed for them. They are as much above the level of the later chants, as the words to which they belong are above the level of uninspired lays. They have an air of sanctity about them; their joyousness is chastened, their mournfulness elevated, beyond any common and fitful expression; and while only the greatest care (the care which proceeds of strong religious feeling) will do justice to them, so that the very highest of true art is required to give them adequately, they do not admit of ambitious and vulgar display. And how must not this consideration impress us, that we should have at this very day tunes three thousand years old,

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—tones wherewith David and Solomon, Hezekiah and Josiah, Ezra, Nehemiah, Judith and Judas Maccabeus; nay, Anna and Simeon, S. Mary and S. Elizabeth, S. Peter and S. Paul, S. John and S. James, and even the blessed Saviour Himself, our Incarnate GOD, the LORD JESUS CHRIST, have worshipped in the courts of the LORD'S House, even in the midst of Jerusalem. It is no small matter that the Christian Church is the inheritor of all that was precious in the older Church, that we succeed to her Orders, and her Ritual, her Holy Books and Holy Songs, her Psalms and her Psalm Tunes, her Holy Places, and her Holy Seasons, the same, yet not the same,—the same indeed, yet refined, transmuted into pure gold, so that of a truth the old things are passed away, all things are become new. The Psalms are new, the chants are new, they are not mere *adaptations* from the Jewish, they are made new in CHRIST, the Restorer, they are now Christian hymns, and Christian hymn tunes; yet we remember whence they came, and we esteem them not only for what they are to us, but also for what they were to our fathers in the faith."—(*Choral Worship*, Crewe, Newcastle-under-Lyme.)

Review.

"OUR INHERITANCE IN THE GREAT PYRAMID." By PIAZZI SMYTH, F.R.S.E., F.R.A.S., Astronomer Royal for Scotland. New and Enlarged Edition, 526 pp., xvii. Plates. W. Isbister & Co., 56 Ludgate Hill, London. 1874.

[SECOND NOTICE.]

IN a former paper some of the leading cosmic, metric, and ethical features of the Great Pyramid, as exhibited by its Divinely-guided architect, have been set forth or alluded to; but to those who desire to be fully acquainted with the wonderful results of modern investigation of the theory first propounded by the late John Taylor, a reference to the volume above noted is essential, in which the author not only gives an application and summing up of the matter of his first and greater work, but also incorporates the contributions which other writers have made to the subject since 1868, in which year the argument of the Pyramid may be said to have first taken definite and tangible shape in "Life and Work," securing at once that attention of the thinking world which John Taylor's volume had failed to do, it containing, as it were, but the outlines of a theory, while Piazzi Smyth's work at once elaborated, filled in, and demonstrated the thesis.

That work called into the field the able assistance of William Petrie; St. John Vincent Day (see his magnificent work, "Plates and Notes relating to some Special Features in Structures called Pyramids." Edmonston & Douglas, Edinburgh. 1869); Rev. Joseph T. Goodsir; Captain Tracy, R.A.; James Simpson;

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W. Flinders Petrie; Henry Mitchell, U.S.; Rev. Alex. Mackay, LL.D.; Rev. F. R. A. Glover; Hamilton L. Smith, U.S.; the Abbé Moîgno, Chanoine de St. Denis, Paris; Waynman Dixon, C.E.,* and other qualified writers whose confirmations and discoveries are given in the volume which is being commented on, of the fulness of which no better proof can be advanced than a quotation of its index, viz.:—"Chapter 1. Introductory Statement Touching the Great Pyramid; 2. Geometrical Proportions; 3. Standard of Length employed in Great Pyramid; 4. Figure of the Earth and Sun Distance; 5. Geographical Indications of the Great Pyramid; 6. Structural Isolation of the Great Pyramid amongst the Pyramids; 7. The Pyramid Coffer; 8. Why of that Size? 9. Density and Temperature; 10. Confirmations by the New School; 11. British Metrology Past and Present; 12. Pyramid Capacity Measure; 13. Pyramid Weight Measure; 14. Linear and Superficial Measure; 15. Heat and Pressure, Angle, Money, Time; 16. The Sacred Cubit of the Hebrews; 17. Time Measures in the Great Pyramid; 18. Moses and the Wisdom of the Egyptians; 19. Mechanical Data; 20. Sacred and Prophetic Time; 21. Hierologists and Chronologists; 22. The Shepherd Kings; 23. Superior Testimony; 24. Preparations for Universal Metrology; 25. General Summation, Secular and Sacred. Appendices—1. Mr. Waynman Dixon's Casing Stone; 2. Dr. Grant's Crucial Pyramid Investigations; 3. Dr. Leider's supposed Pyramid; 4. Mr. James Simpson's further Pyramid Calculations; 5. Rude Stone Monuments *versus* the Great Pyramid; 6. Recent attempts to Shorten both the Great Pyramid's base side and the profane cubit of Egypt."

The work proper of Piazzi Smyth has singularly shaped itself as to "parts" and "chapters" into the prevailing Pyramid numbers, being composed of five parts and twenty-five chapters, thereby preserving the unities, as it were, even in the dissertation, and in this connection it may be advanced that, as to the existence of other chambers in the Pyramid than those already discovered, three more may perhaps be theoretically predicated as existing relatively in the planes of the 75th, 100th, and 125th courses of the Pyramid masonry; the primary, or Queen's Chamber, being on level of 25th course; the second, or King's Chamber, on the 50th course; and, as *five* is one of the ruling numbers in the structure, it would seem but consonant with its features to look for three other chambers in its mass, rising possibly in richness of revelation as they do in vertical position.

Referring back to the concluding assertion in the former paper of this review, viz., "That the birth of the Messiah is foreshown by the Pyramid measures." The details of the discovery of this the most important and astounding of the Pyramid revelations, and the demonstration of its accuracy, must be referred to in the original volume, where the history of the circumstances which led up to the discovery and interpretation of the Messianic

* Charles Casey, Esq., of Pollerton Castle, Carlow, Ireland, is also mentioned honourably in the book itself.—Ed. *L. fr. D.*

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sign (which for four thousand years had been visible yet unseen) is fully given, as well as the copious tabulated demonstration of the hypothesis. Surely this is a fact most worthy the deepest attention of those men who hold themselves to be the lights of our age. For it is either true or false; if the former, it is infinitely more important than theories respecting "Force," "Atomic attraction," "Protoplasm development," &c., &c.; and if it be false, let it be refuted. It is not hedged about by philological or debatable ground of argument, but stands on and by line, angle, and measure in its plea for acceptance; or, to use the words of the Rev. F. R. A. Glover, M.A., "pure science readable without bias by all mankind." And surely it is eminently worthy the most serious attention of Christian teachers who are zealous for testimony corroborative of Holy Writ, not mutilated fragmentary record writing on pieces of pottery, but clear indubitable prophecy spoken in a language understandable by men of every tongue.

Until within the last sixteen years the prevalent opinion amongst Western travellers who had visited the Great Pyramid was, that in common with the other structures resembling it rudely in form, it was merely the largest mausoleum in the line of pyramids, stretching along the valley of the Nile, an idea largely defensible from the fact that all the other and later pyramids were unquestionably meant and built for sepulchral purposes. But respecting the original Great Pyramid, it may be worth while to quote the traditional opinion of oriental writers on the subject, however much such opinion is marred by the element of redundant imagination.

Thus we find Abou Ma'sher Ja'per Beu Mohammed Balker, in 884 A.D., writing, "The wise men previous to the flood, foreseeing an impending judgment from Heaven which would destroy every created being, built upon the tops of the mountains and in Upper Egypt, many pyramids of stone, in order to have some refuge against the approaching calamity. Two of these buildings exceeded the rest in height. Upon the exterior of the building every charm and wonder of physic was inscribed in the Mosannad character, and likewise this declaration, 'I have built them, and whoever considers himself powerful may try to destroy them: let him, however, reflect that to destroy is easier than to build.'" In this extract it will be seen that under the error of supposing an antediluvian origin, there lies the vital truth that the structure specially indicated *arose from a religious faith*, and fear in and of God.

Again, Masoudi, in 967 A.D., says "that one of the kings of Egypt, whose name we will abbreviate to Surid Beu Sal, before the flood built two great pyramids (the Great and second in jeezeh group); and in the Eastern, or Great Pyramid, were inscribed the heavenly spheres, and figures representing the stars and planets in the form in which they were worshipped. The king also deposited the instruments and the thuribula with which his forefathers had sacrificed to the stars, and also their writings, likewise the positions of the stars and their circles, together with the history and chronicles of times past, of that which is to come, and every future

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event which would take place in Egypt." This writer, it will be seen, even although the tradition is overlaid with astrological belief, still shows the *prophetic character* of the monument had passed down to his time as a matter of *traditional faith*.

It is unnecessary to multiply Eastern authority for the sacred and scientific character of the Pyramid as opposing and superior to the Western belief in the tombic theory, which, however, naturally arose and was confirmed by the erroneous conclusion that the use and character of the primary pyramid might be truly predicated from the unquestionably tombic pyramids of a later date. But it strikes the writer that Professor Smyth, and other Pyramidists, have wasted much valuable time in replying to and confuting the tombic theory, as, in point of fact, as far as radical argument goes touching the features claimed for the building, it would make no difference whatever if a massive mural tablet had been found set in the masonry of the exterior, a lid found on the coffer, a mummy of Cheops in it, &c., &c., as the fact would still remain, that the mausoleum (if you will) and sarcophagus (if so insisted) were designed by an architect who embodied in their construction all the primary truths claimed and verified, while still leaving them suited to secondary and inferior uses, just as the Royal *Scytale* of the Spartan kings, while essential to translating a decree on which hung the fate of nations, might serve or be used for any secondary purpose, even if such was of a no more æsthetic nature than stirring the cauldron of black broth for the public breakfast.

Therefore, the real and only question is, Whether the Great Pyramid does or does not contain the metric features claimed for it? If it does, there remains no doubt that the architect who embodied the truths exhibited must have been superhumanly inspired, as in the age in which he lived no such knowledge existed among men. If it does not contain those metric features, demonstrative refutation is within reach of line and rule, and the Pyramid stands to be questioned of and reply for itself to all gainsayers. To those who reply, "We admit the measures, but we deny the conclusions drawn from them," the answer is—That if the measures (as in the instance of the base side length giving the length of the solar tropical year) exhibited but one instance of preconceived design, it might be said that such coincidence was accidental; but when a concatenated chain of design is shewn of the highest order of scientific knowledge, the denial of such design in the mind of the architect is of that class which refutes itself by the absurdity of its assertion.

In laying down the volume, any dispassionate reader who has paid due attention to the argument advanced must be impressed with the conviction that, in this our day and generation, no more important question or discovery has arisen or been made than the character and revelation of the Sethic Monument, or Great Pyramid, in, but not of, Egypt. CHARLES CASEY.

ERRATUM.—In Review of Professor Smyth's work, first part, given in No. 10 at page 381, line 31—For "semi surface," read "land surface."

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LIFE FROM THE DEAD.

Romans xi. 15.

No. 12.

THE USES OF OUR IDENTITY WITH LOST ISRAEL.—No. I.

THE SATISFYING OF THE TRAVAIL OF CHRIST'S SOUL.

BIBLE readers and Scripture teachers are not always quick at perception; hence we often have the question put to us by good and devout Christians, Of what use is the Identity, if true? In our new work, just published, "The Forty-Seven Identifications," we have given a long list of important uses it will serve, and have promised to dwell upon them in the pages of this serial. Of course we regret that the question should ever be asked, because we most plainly see that no subject of the present age can possibly surpass in importance the Identity of Israel, since only by it can we obtain the climax of Church success, by being given to see the power of the Gospel upon the Nationalities of the earth: which alone can realise the satisfying of the travail of Christ's soul.

If we can rejoice in salvation, experience the power of redemption in Christ, we become bound to make common cause with our Saviour. His work, then, should become our work. If we are in Christ, we become co-workers with Him, and cease to live entirely for self; it then becomes our duty to remember that Christ, by agony, died for the whole world—not simply for the salvation of our own souls; we are not justified to crimp our motives and energies within the narrow limits of self; neither are we to imagine that, by joining a church, we are to confine our interests within its local influence. Christ's interests embrace the entire world; so should ours. The travail of His soul was on behalf of all the peoples of the earth; hence we must become interested in their behalf.

We are not without experience in Church life. We have not only been called of God to take an active, but a leading part in Church History; we are familiar with most of Church phases

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i.e., know as much of the inner scenes, or, what the outer world would better understand, as "behind the curtains," of Church World, as most men. We know of what we would ever wish to dwell; we know of what we would never wish to tell. Ay; we testify before the world, that if churchwardens, presbyters, class leaders, or deacons, had only a press to tell their secrets faithfully, Church life would become almost extinct. We thank God that it has not, and—never will have; because, in all earthly institutions, imperfections must predominate; yet—all that is really beautiful must be developed in the Church of Christ. Without Christ, to the eleven tribes of Israel, nothing could be seen as really beauteous.

Church life—what is it? Why, with your soul in the work. If you are a deacon of a Baptist or a Congregational Church, you are in a kind of animation if *one* is proposed for church membership. Of course you feel more joyousness if two are proposed. If you are a class leader, you feel some sort of satisfaction upon placing *a three months' probation* upon six candidates who desire *at once* to please their Lord: greater satisfaction is felt by placing this imposition upon twelve. If you are a churchwarden, *i.e.*, a representative of your *nation*—THE NATION OF ISRAEL—you have a full joy with Christ at hearing, through your clergy, that two hundred, instead of one hundred, are to be confirmed at the next Confirmation. This is right. There is joy in Heaven among the angels over *one* sinner that repenteth; and if there is joy in *one*, it logically follows that there must be more joy in TWO. The great thing we wish to impress upon the mind is, that the greater number of souls born for Christ, the greater is the glory; which brings us fairly to the question, Of what use is the Identity? We answer, If there is more joy in Heaven in two souls given to Christ than in one, more satisfaction in two hundred at a Confirmation than in one hundred, it must follow that there would be more to satisfy the travail of Christ's soul in A NATION being born to Him, than in the mere twos and threes of a little section of the Church, or, in fact, of many thousands being ready to stand nationally for Christ at a Confirmation; which leads us, faithfully before God, to remark that the Identity of Israel, fully established before the nation, is the equivalent of the Outpouring of God's Spirit upon the whole of our people, *i.e.*, the masses, the millions, whom the Church have for centuries tried to influence, but have failed in the effort. These will then be brought to confess Christ. The entire nation will become influenced for good. This must be so, because we, being identical with Israel, all the famous promises God has made to Israel must be ours, and we must realise them. National righteousness is one of them; hence establish our

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Identity, and we must then inherit this glorious promise. Scripture plainly declares, that when the time of Israel's return shall arrive, that they shall *enter into* their land "a righteous nation" (Isa. xxvi. 1, 2). No such thing exists upon the face of the earth, as yet, as a righteous nation; and as for our own nation, we are very far from inheriting this standard. Therefore the bestowal upon us of national righteousness must be an event of the yet future; and it must inevitably follow the establishment of our Identity, because the Identity must precede the Return, and the Return must be preceded by the national outpouring of God's Spirit upon us; because the very *entrance* of the people in their land provides that they shall have previously been Inspired by righteousness. Many Scriptures infer this. We are told that the very land itself will not cease to produce thorns and briars until the Spirit be poured upon us. "Upon the land of my people shall come up thorns and briars." Until what time? "Until the Spirit be poured upon us from on high" (Isa. xxxii. 13-15). So that it is not until we are visited in Britain by this long-promised Pentecostal shower of God's Holy Spirit that the land will become really habitable. This outpouring of the Spirit must be given to us in Britain, which is the land of our exile; because we are to go forth rejoicing. We leave the land of exile accompanied by Divinity. "Ye shall go out with joy" (Isa. lv. 12). It is not until the time of this *going out* arrives that the fir-tree comes up instead of the thorn (v. 13). The preparation by righteousness must be a first essential before ever a plan will be settled, or a step taken, to organise even the preliminary details of the Return; because the actual event of the Return is accompanied by the positive consecration of the entire people to the Almighty—it being plainly stated that Israel "shall return and come with singing unto Zion, with everlasting joy upon their head: they shall obtain gladness and joy; sorrow and mourning shall flee away" (Isa. li. 11). So that it is easy to see that these promises of national righteousness—of a national outpouring of God's Spirit upon us, become indissolubly attached to, and can only result from, our Identity with Israel being established. This being effected, they must inevitably follow. The perpetuation of Church life, as at present existing, could never bring this glory. It is quite true the Church has aimed to produce this result, but it is equally true that it is further off now from attaining the aim than it has ever been. This must be so, because we have more national unrighteousness at the present time than we have ever had; and even for the Church itself, much of her history has long been written in the Scripture that says, "The love of many shall wax cold." Therefore we maintain that this use of the Identity will

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far, far eclipse in grandeur the use of the Ministry—that through it, the long-prayed prayer of the Church will be granted, and, for the first time in the history of the world, shall we have given us to see the grand, cheering, living spectacle of a "righteous nation." And will not this go far towards satisfying the travail of our Saviour's soul? effecting at one stroke a glory that must pale to insignificance, when placed in comparison, the revivals of Scotland and Ireland, the recent raptures of the Church in America, the remote event of the Reformation in England, the small Confirmations of the Church, or the scores or dozens, or mostly twos or threes, monthly added to the Church registers of the Kingdom, however glorious and comforting we may have considered these events at the time.

But we have not done. We can yet cry "Excelsior!" We invite our readers to take a step higher with us. The endowing of our nation with national righteousness, and staying there, would by no means satisfy the travail of the Saviour's soul. The kindreds of the earth are to come to His footstool before this can be done, which brings us to see a further use of our Identity. The Almighty has arranged the end from the beginning. His designs are made, His plans are laid, His purposes are sure. He is not to be expected to deviate from them; certainly He has not to this date, and as certainly He will not. Hence it is only after the Return of Israel from their long exile has been accomplished, that we receive any promise from God that the different nations of the earth will have the desire to seek after Him. It is only after the Return has taken place that many nations and strong peoples will flow to Jerusalem to inquire of Him, so that as the Return must be preceded by the Identity, it follows that another great use of the Identity is the drawing of the Gentile nations to Christ; hence the satisfying of the travail of His soul, accomplishing the very thing He died to achieve. The subject-matter of the Identity becomes marvellously grand. What the Church has endeavoured fruitlessly to attain the Identity comes forth to obtain. We do not know why the establishment of our Identity should become a costly operation, but we do know that our missionary organisations are most costly—vexatiously so, because comparatively ineffective—a fact that Dr. Moffatt (a fair authority) testifies to, as the following extract will prove:—

> "Last night Livingstone's father-in-law, Dr. Moffatt, addressed a crowded meeting on behalf of missionary work. He remarked that the places in which Christianity prevailed seemed but a little bit here and there on the map of the world, and the handful of missionaries England and America sent out were as nothing compared with the millions of heathen who existed. When he remembered the thousands who were annually perishing in the darkness

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> of heathenism, it made his heart bleed, and in eloquent language he urged all those who heard him to do their utmost to extend the knowledge of the Gospel."

Indeed it is easy to see, upon this testimony of Dr. Moffatt's, that if no other influence was exerted beside these missionary operations, the world would never become subject to the will of God, or, it must be many, many hundreds of years hence before the travail of Christ's soul would be satisfied. We declare a better influence, a mightier operator is at work, that by the Identity the climax of missionary success will be given to us. The Identity in importance precedes everything, because it carries everything in its wake. Through it we shall get the Outpouring, National Righteousness, the Return; and then what follows? Why, the realisation of these splendid promises, which become ours very quickly after the Lord has "chosen Jerusalem again;" when we are promised that "many nations shall be joined to the Lord" (Zech. ii. 11, 12). "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem" (Jer. iii. 17). This promise, as all of the like character, is distinctly given in connection with the time when Judah and Israel have gone out "together" from "the land of the north" (see next verse). "Many people and strong nations shall come to seek the Lord of Hosts in Jerusalem" (Zech. viii. 20-22). "So the heathen shall fear the name of the Lord"—at what time? Never until the time "when the Lord shall build up Zion," and when "His praise is in Jerusalem" (Ps. cii. 13-22)—then, not before. "All nations shall flow unto it" (Isa. ii. 2). The return of Israel will effect all this. This is the remedy for all that Dr. Moffatt laments. This would stop the bleeding of his heart, and fill the World with glory. The entire design is from God, and it is not too much to say, that, with the matter rightly set before us, it would become a daring presumption on the part of any Christian, a pious fraud on the part of any section of the Church, to attempt to substitute any other plan for the conversion of the world for that adopted by the Almighty. The whole matter thus *seen*, then, all prayers would be vain, in reality but mocking shams, that petitioned the Most High to "let the whole earth be filled with His glory," whilst the prayers ignored the means God Himself has designed to secure the object. These nations never will draw to Christ until Jerusalem has become "a praise IN THE EARTH." And this can never be until the tribes of Israel have returned, and this can never happen until the Lost Tribes are Identified; thus at the present moment:—upon the Identity of Israel all this Glory depends. Hence the grand, the paramount use of the Identity. It will satisfy the travail of the Saviour's soul.

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A MEDITATION.

If the premises of the foregoing article are correct, would not a justifiable argument be raised, that it would be wise and truly needful to draft some of the subscriptions now being expended upon ordinary missionary work into channels whereby the truth of our Identity with Israel may be disseminated among the people of our country, seeing that the Identity becomes the short way to obtain the object the missionary societies are endeavouring to achieve?

The same thought can be put into another form—thus: If £100,000,000 would be requisite to spend, during the next hundred years, upon the *present* system of missionary operations, in order to secure the conversion of the world, and only a few thousands would be required to teach our nation a knowledge of the Identity, that would lead to securing the object within a few years. Would not the Church thereby save over £90,000,000 to expend upon objects that will arise of a most urgent character? Again: If the one hundred millions spent as above would not secure the object in view, because not according to the plan designed by the Almighty, and the few thousands spent, as suggested, would gain the end, because embodied in God's design, would the latter be fairly presented to the Church as a Choice, or as a Duty to adopt?

ANOTHER MEDITATION.

Supposing it were possible for any one to come forward with clear proofs that the British were not identical with the lost tribes of Israel,* it would still remain a Scripture requisite, a first essential, that Lost Israel should be Identified and Restored together with the Jews, before the nations of the earth could be converted to God. So that, should the British not be identical, it would still remain a first duty of the Church to use every means to Identify Israel elsewhere. Indeed, honesty must boldly declare that if this premise was accepted as correct, then the Church could not be faithful to her trust, and professing members of the sections of the Church would not be entitled to be called Christians if they ignored the now all-important question of the Identity of Israel. For the Church to be silent upon the point is the equivalent of the Church becoming an *hindrance* to the spread of the Gospel truth of Salvation in Jesus.

A STATEMENT.

People are sometimes slow to perceive, so that it may be useful to remark that our first Meditation by no means supposes that

* The Editor declares this to be impossible. No one has been able to do so as yet; and he fearlessly challenges any person in the Nation to bring forward such proofs.

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our Missionary organisations have failed, or now are failing, in their work, or that efforts in their behalf should be withdrawn. The great thing needful is to understand the true scope of their work, for what purpose they were created; and this is plainly told us by Christ, who declared, "This Gospel of the kingdom shall be preached in all the world FOR A WITNESS, and then shall the end come" (Matt. xxiv. 14)—the end referred to being the Restoration of Israel; so that present Missionary work was not for the conversion of the world—this comes after the restoration—but for the preaching of a Witness Power. This they have now done. Twenty years ago, and it was not done; now it is. There is not a people "in all the world" that they have not preached this Witness Power to, proving that the time for the Restoration must be near, which proves that this must be the proper time for the Identity to be made known, and supplies the reason why it is being so widely accepted. Missionary societies have not failed—they have succeeded; yet they cannot do very much more, there being little more for them to do. To them has belonged the Witness Power; to the Restoration will belong the Converting Power. Then we may cease to send out Missionaries, because God's promise is, that the NATIONS shall come to us.

OUR SAXON ORIGINAL:

A CONFIRMATION OF "ENGLAND'S COMING GLORIES."

(Republished from "English Homes Periodical" of 1867, by permission of the Author.)

(Continued from page 371.)

"Stout Albion leaves her household lays
On every surf-worn shore,
And Scotland hears their echoing far,
As Orkney's breakers roar."

—THE ENGLISH TONGUE.

OUR SAXON ORIGINAL!—We and the reader now understand one another. It is Truth we are through these pages seeking to elicit. Besides, it is always so much *easier* to write about Truth, and so much pleasanter *to read*, than fictitious things of stories that never happened, and consequently yield no improvement to the mind, while dissipating much precious time, that we own we feel a secret pleasure in having, by much research and condensation, brought together so much reliable matter of the true seed of the Universal Church Militant upon earth, the coming glories of which many now alive may be permitted to see.

According to the earliest authentic records, the Saxons were

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little less than hordes of barbarians when first they settled on our shores.

Yet, unlike mere savages, they possessed some rude virtues. Free and frank, they sought to render those they came among as independent as themselves. But the ANGLICANS were the dominant tribe among those fierce Saxons, whence our country obtained the name ENGLAND. But not of these elements of our Saxon original would we speak—rather of a period still more remote, as identifying *this people* with the ancient Israel of God.

There are abundant evidences that the people with whom the ten tribes were incorporated were that hardy race known under the name of SCYTHIANS, a people who dwelt upon a narrow slip of country to the east of the ARAXES. They were not very powerful at that period, nor were their numbers very considerable; but becoming by degrees more powerful and numerous —which the cultivation brought among them by so vast a number of strangers would accelerate, who had been formidable in their *civilisation* previous to coming among them into their far land—these are traced as raising their name and nation to great empire and glory, while *still* maintaining their original name of SCYTHIANS. These were the ancient Goths—their architectural knowledge wonderful, their works still remaining as models, showing they must have been a people *well skilled* in art and design.

Now, the question for us is, *where did this rude people get their knowledge?* History is not silent. From four different ancient historians we glean some important facts corroborative of those views, which we shall now present to the reader.

Strabo, as well as Homer, alike mention the first appearance of the Scythian tribes in Europe about the eighth century before Christ; or, if we take the same fact recorded by Herodotus (another historian), about the seventh century before the Christian era.

Diodorus, another ancient historian, places the first scene of their civil existence and of their power in ASIA, and to *him* we are indebted for the notice of their originally occupying that part of the country east of the ARAXES.

Now, bearing in mind that it was to this identical district that the captive tribes were driven by their conquerors, we are necessarily brought to the conclusion that a people, numbering (as La Trobe says) at least 700,000, could not have so utterly lost their place of existence in the then known world. As these people, for want of the art of printing, would necessarily lose the traditionary knowledge of their forefathers with each succeeding generation (however, *by use* their knowledge of the arts brought with them might remain, and even improve with culture), would,

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in the course of so many years, *lose every characteristic of their former race*, it seems the most natural thing to conclude that, as God's promises cannot fail, and—as the very name of "Joseph" means *increase*—have yet to be fulfilled, *unless* the promises made to his house are to find their fulfilment in our own Saxon race, we cannot but subscribe to the views of Sharon Turner —which are very distinct on this subject—that the solution of the whole may be found in the views we have entertained: that *we ourselves* are the people loved with an everlasting love by Jehovah, and that to *us* applies the question—"Has blindness fallen upon Israel?"—not to have long seen this great truth pointing *to us* as the true long-lost but "redeemed" Israel—God's beloved Ephraim.

Time would fail us to enumerate all the passages bearing on this (to us) surpassingly interesting subject. The prophets are everywhere explicit as to time and place. The Jews themselves are confounded in their chronology. Time has brought together such an abundance of testimony that *we* are the people, and none other, to whom so many and such glorious promises are made to them living in the latter days, that we cannot forbear adding further particulars in illustration of this wonderful truth, as the *veritable seed of Ephraim*, chosen of God before the foundation of the world—a people ordained for His praise and His great name's sake!

But to return to our modern historian, Sharon Turner. He assumes, with much probability—whence (as we said) *its surpassing interest* to us Saxons—that with the decline of the Assyrian Empire the Ancestry of the Saxons arose as a power—the people of whom they are said to have been the progenitors, as descendants of the Teutonic or Scythian stock. Beginning with our own Anglo-Saxons, we have next the Lowland Scotch, the Normans, the Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombardy, and France. *All* these nations, remarks Sharon Turner, have sprung from that great fountain of the human race which we find distinguished by the term Scythian—German or Gothic.

What a view this gives us of the Sovereignty of GOD, in bringing good out of evil! It is of a nature similar to the confusion of tongues, in the dispersion of mankind, towards rendering fruitful (morally and physically) the whole earth, and may well assure us in these latter days that the glorious end is not far off—*when the whole of Christendom shall unite in one body*, and come with singing unto the Mount of the Lord, and be ever one with Himself!

To those who may ask, What is there in all this, assuming its probability? much, we reply, every way. Once assured that *we*

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ourselves are God's chosen heritage, what a *new impulse* it would give us as A NATION. How it would increase every man's personal responsibility in giving us a more full realisation of the nature of *our* standing, as a people whom God has signally blessed, and whom He must yet use for His Glory. Ephraim is no longer cast off, if recovered in our *Saxon race.* And once have this truth brought home to the heart, we are thence made to feel ourselves restored to *all the privileges of a chosen race.*

As (in Christ) *all are one,* so Jew and Gentile (Ephraim, the beloved) will unite *as brethren of the true seed of Abraham* And when a nation *shall* be born of a day, then will holiness to the Lord be the distinguishing mark of the "elected" people, created in Christ Jesus *unto good works!* And, in the standing of the Saxon, *in spreading the Gospel from shore to shore,* we must be blind indeed not to discover that none other but Ephraim can be that "elected people"—elected unto holiness of walk and conversation—*constraining* us to live as those who are *heirs of all the promises,* as the veritable seed of Abraham.

(*To be continued.*)

THE POSSIBLE JUNCTION OF THE RED SEA WITH THE MEDITERRANEAN BY WAY OF THE DEAD SEA.

THERE was a most interesting and striking article in the March number of *Life from the Dead,* page 164, which I think deserves attention. It was headed "Resettlement of Israel in Syria," and consisted of "extracts" from a paper read by Major J. S. Phillips* at the sittings of the British Association in Aberdeen, 16th September, 1859.

I shall say nothing as to the spaces and positions assigned to the respective "Tribes" by the Major, as represented by the Rev. A. B. Grimaldi, M.A., because we have that point clearly defined by Ezekiel in his 48th chapter.

What I more particularly wish to refer to is the possible junction of the Red Sea and the Mediterranean by way of valley Arabah (wilderness of Zin), Dead Sea, and across Palestine, near Jerusalem, as Major Phillips is reported to have sketched the course. This line or channel, if ever opened up, might very appropriately be named "The Straits of Palestine," or "The Straits of Arabah."

That there are very great natural difficulties standing in the way of such a consummation cannot be denied; but still the author of the idea has prophecy to support him, and so far sustain

* Mackintosh, Paternoster Row.

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his theory. Therefore it is worthy of our consideration in connection with our identification; because, as the greatest maritime nation in the world, with vast possessions in the East, an inland sea route between the two great seas, with Jerusalem as a place of call half way between England and these Eastern possessions, would indeed be a wonderful and imposing realisation of great importance to the British nation. Now, let us consider the Scriptural references for such a possibility, and which the Major seems to have studied.

Ezekiel in his 47th chapter relates the vision which he had, in which an angel takes him to the east side of the Temple and shows him a great river *running eastward.* "Then, said he unto me, these waters issue out toward the *east* country, and go down into the desert, and go down into the sea (the Dead Sea), which being brought forth into the sea the waters shall be healed." We have here to bear in mind that this river is to run *eastward,* whereas the present Kidron runs down the valley of Jehoshaphat *southward,* through between the hill or mountain of Evil Counsel and the south-west corner of the Mount of Olives; and before we go further we may refer to Zachariah xiv. 4, where we shall find this change of the bed of the river prophetically and beautifully explained. "And the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north and half of it toward the south."

Thus, the water-course will be changed and sent down the "very great valley" between the two halves of the Olivet Mountain, the southern or present channel being choked up by the large mass of rock and earth of the southern half of the earthquake-convulsed mountain.

We will now resume the angel's predictions as to the Dead Sea, related in the 47th chapter of Ezekiel, at the same time keeping in view the fact of its waters being at present, and for thousands of centuries past, so impure "that nothing can live in it." In verse 9th he goes on to say, "And it shall come to pass, that every thing that liveth, which moveth, whithersoever the *rivers* (observe there are now a plurality of rivers) shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither. . . . . the fishers shall stand upon it from En-gedi even unto En-eglaim; there shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the *great sea* (the Mediterranean), exceeding many." This seems clearly to indicate that in some way or another the waters of the Mediterranean are to be let into the Dead Sea. It would indeed be an event of unspeakable value

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to the returning tribes should this navigable channel be opened up between the Mediterranean and the Red Sea by way of the Dead Sea, and down the valley of Arabah (which Moses called "a terrible waste, howling wilderness") to Eloth and Ezion-geber, the ports where David and Solomon fitted out their ships for the trade of the south and east, and where Solomon went in person to superintend his merchant fleets after finishing the Temple, 2 Chron. viii. 17, "Then Solomon went to Ezion-geber and to Eloth, at the sea side, in the land of Edom." Deut. ii. 8 also tells us that our forefathers during their long and weary pilgrimage encamped at these two places, and it would truly be wonderful were they again to become ports on our way to India.

It now comes for us to consider some of the natural difficulties with which the Major's plan has to contend, and in doing so, in justice to him, I have to say that I am writing in perfect ignorance of his remarkable paper, further than what I learn from Mr. Grimaldi's extracts, as I have never had the pleasure of seeing the original or the plans by which it was accompanied, and in which he may have explained the difficulties I am about to discuss.

These difficulties of levels and elevated obstructions may, however, be qualified or toned down, as we are prophetically informed that great physical changes will be wrought in and around Palestine by convulsions such as that of the Mount of Olives; that earthquakes will rend assunder huge elevated masses and mountain ranges, because Zech. xiv. 5 tells us that the valley to be produced by the cleaving of Olivet will extend to Azal, which is westward of Jerusalem, and consequently must go through and open up the mountain range by which that city is surrounded, high above the valley of Jehoshaphat westward, whether you go by the south or the north side. These convulsions and earthquakes will, no doubt, be accompanied with underground heavings and commotions that will cause or produce changes upon the face of a wide district—a lowering of some parts and a raising of others. It is a true saying, "What has been, may be again;" and scientific men generally agree that the depression of the valley of Jordan was caused by some great convulsion. This was the opinion of Lieutenant Lynch who had charge of the American survey expedition. And Captain Allen considers the depression which extends from Mount Hermon along the Jordan valley down southward to "Babelmandeb," separating Arabia from Africa and forming the Red Sea, originated through the effects of some such convulsions. With these remarks upon the possible changes of surface by superhuman power, of which we can form no actual conception, I will endeavour to give the

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reader a sketch of the *present* existing difficulties which stand in the way of the union of the seas.

First, It is generally understood that the Mediterranean and the Red Sea have a difference of four feet, the latter being the highest. However, what between tides and currents, I presume that there would not be very great results from this circumstance.

Second, The highest ridge in the valley of Arabah is 525 feet higher than either of these two seas, while the mountain table-land upon which Jerusalem is built is 2,200 feet above the Mediterranean, and the Dead Sea is 1,312 below the Mediterranean level.

The Major is made to say that the mountains of Judea will be rent by an earthquake, when a deep valley would be laid open for the influx of the waters of the great sea towards the valley of Jordan; this water-channel passing close or near to Jerusalem. This valley, or water-course, being between sloping cliffs of over 2,000 feet in height, would, no doubt, be grand and imposing. The displacement of matter to produce it would be enormous, but we know that nothing is "too great for the Almighty" that "magnitude cannot overpower," no more than "minuteness can escape him." However, it is not necessary for the fulfilment of prophecy that the waters from the western seas should pass immediately close to Jerusalem. The river from under the Temple, mentioned by the angel to Ezekiel, might still run *eastward* through the rent Mount of Olives, while the other might come into the Jordan valley through an opening made in some of the passes of the lesser hills, and so on towards the "Dead Sea," uniting with the river from Jerusalem, forming the "*two waters*" of Ezekiel which are to purify that sea, and fill it with "multitudes of fish like unto the Mediterranean." Again, if the straits came close to the Holy City, its waters would be at least 2,000 feet below the valleys which surround it. Further, the straits would divide, or run through, "the holy portion" set aside for the "sanctuary" and for "the priests, the ministers of the sanctuary" (Ezek. xlv. 4). Besides all this, our wharves, docks, and warehouses (for we would, no doubt, continue to lead the commerce of the world), would be better a little distance from what would then be "the holy metropolis of the nations."

The valley of Jordan must now be considered. This celebrated valley extends from the base of Mount Hermon to the borders of Edom, a distance of 150 miles. For 100 miles it is below the level of the Mediterranean, the lowest being at the Dead Sea, which I have already mentioned as being 1,312 feet; but the Royal Engineers, from the Ordnance Survey under Capt.

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Wilson, who left England in September, 1864, discovered it to be 1,289 feet, or within one foot of 215 fathoms. Hence, were the waters of the great sea brought into the valley (and I have shown out of Ezekiel that such will be the case; at all events, that prophet seems almost definitely to settle the point, as the fish with which it was to be refilled were to be of the same kinds as those of the *Mediterranean)*, these waters would necessarily create an "inland sea" extending over 100 miles in length, viz., from the borders of Edom on the south to above the Lake of Gennesaret (or sea of Galilee) on the north, which sea is at present 600 feet below Mediterranean level. Truly this would be a splendid inland harbour of refuge for a great mercantile and naval nation such as we are, protected as it would be on all sides by the mountains of Judea, Hermon, Gilead, and the southern wilderness. Jordan runs deep in a rocky glen at present; while the sea of Galilee is "surrounded by rocky hills and mountains, which rise and roll backward and upward to where Hermon hangs the picture against the blue vaults of heaven." That the waters are to be very much deepened in the valley, Ezekiel clearly tells us, because, from the passage I have already quoted, he says, "That from En-gedi even unto En-eglaim they shall be a place to spread forth nets;" while at this day, the site of En-gedi, according to Robinson, "is on the hill-side above the Dead Sea, and on its north-western corner;" while En-eglaim is on the eastern hill-side beyond Jordan.

All these prophetic announcements, when strung together—and there may be many others which I have overlooked—unquestionably point to marvellous changes in the natural features of future Palestine and the surrounding countries, and the possibility of Major Phillips' prognostications being some day realised.

Should these friendly remarks meet the eye of the author of the Aberdeen read paper, or the Reverend Mr. Grimaldi, who compiled the "Extracts," I hope that the subject will be again referred to.

Lanark. THOMAS PATERSON.

THE BIBLE.

THE Holy Scriptures were specially written for and preserved by the children of Israel, and we must acknowledge that England alone, while receiving them as a revelation from God to man, respects them *as such.* They are used in our law courts as the most sacred witness to an oath; they are reverenced as a holy thing in nearly every English home; they contain rivers

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of consolation for the afflicted child of God. Is not all this a strong proof of our Israelitish origin?

The first great lesson shadowed forth in the Bible is the doctrine of the Trinity.

1st. God as the creator and possessor of all good.

2nd. The Son as the revealer of His thoughts, words, and actions—the personification of God, and the Intercessor.

3rd. The Holy Ghost, as the medium through which all good is communicated.

Now, the union of these three make Love or the Triune God, the one and only Being to be Worshipped; Love—omnipotent, omnipresent, and everlasting.

In the beginning, before time was, God created the heavens and the earth.

The shapeless matter of our embryo world, floating in the darkness of the great deep, hid in Satan's kingdom (for where darkness is God is not), was brought by the Holy Spirit, who (like the mother dove in tender love), brooded over the dark waters, and, drawing it forth, prepared it to receive the light. The Word of God called for, and the Father, answering His petition, gave light. Had not the Holy Spirit prepared, the Son asked for, God given light, our world would never have known God. It was not until after light was given that the eye of God rested upon our earth. His eye is too pure to behold iniquity, but *then* He saw the light that it was good. *Our* sinful eyes cannot bear the light. God is light, and He is a consuming fire to the wicked.

God teaches by analogy, example, parables, and prophecy, as well as by revealed truth. The great river of the Gospel flows through all the Bible, pointing, like the marks in the Great Pyramid, to the one all-important event—the atonement for sin through the sacrifice of the Man-God, Jesus our Lord.

I desire first to call attention to the signification of the names bestowed upon the ten fathers of our race from Adam to Noah.

ADAM—Earth man.
SETH—Appointed; or, put in place.
ENOS—Wretched; mortal man; sick; despaired of.
CAINAN—Maker of a nest; lamentation.
MAHALALEEL—The Blessed God; or, praising.
JARED—Descending; or, will descend.
ENOCH—Teaching; disciplined.
METHUSELAH—Sending by death.
LAMECH—Poor; afflicted.
NOAH—Rest; comfort; consolation.

Is not the Gospel figured forth herein? Man brought himself into a state of hopeless misery, makes lamentation. The Lord,

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descending from heaven to teach, gives—by and through His death, to the poor and afflicted—rest, comfort, and consolation.

CAIN—Begotten; possessed.
ENOCH—Taught; disciplined.
IRAD—A wild ass.
MEHUJAEL—God, who destroys, blots out.
METHUSAEL—That demands his death.
LAMECH—Poor; wretched; debased. Lamech introduced polygamy, and perished, no doubt, with his family, in the flood. *First Wife*, Adah—An assembly; many people.
JABAL—One who glides away, and separates himself. He dwelt in tents, and had much cattle.
JUBAL—One who runs quickly (dances). He taught to handle musical instruments. *Second Wife*, Zillah—A shadow.
TUBAL-CAIN—Worldly possessions. He taught to work in brass and iron.
NAAMAH—Beautiful, agreeable.

The people of the world, though taught and disciplined, are like the wild ass. God, who had the power of death, condemns him to everlasting misery.

The children of *Adah* represent worldly cares and pleasures.

The children of Zillah, worldly possessions and beauty, that are as a *shadow*, that vanisheth away.

God can use us, even in the names that we give to our children, to shadow out His mind and show forth His glory.

The Bible is full of beautiful lessons, but we must take the lamp of the Spirit and search diligently to find them.

S. DE B.

LIGHT AND COLOUR EMBLEMATIC OF REVEALED TRUTH.

By MAJOR R. W. D. NICKLE.

(Continued from page 411.*)*

CHAPTER II.

THE artistic view of colour is considered in the following manner:—

BLUE—is the coldest and most retiring of all colours; its complementary, *Orange*, the warmest and most advancing; their contrast is both as to advancing and retiring, as to hot and cold.

RED—is the most exciting and positive of all colours; its complementary, *Green*, the most grateful and soothing. Red and Green are non-contrasting as to light and dark; but they are contrasting as to their power of exciting the eye and as to power of colour.

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YELLOW—is of all colours the nearest allied to light; whilst its complementary, *Purple,* is the darkest of all hues; they contrast, therefore, as to light and dark.

Now, more clearly to understand what is meant by a *complementary* colour, the following experiments are easily made:—If you place a red wafer on a white sheet of paper, and gaze at it steadily for a short time and then lift your eyes, fixing them upon the ceiling of the room, you will perceive the form of the wafer gradually appearing upon the retina of the eye; but instead of its being Red, you will perceive it to be the complementary colour, *Green*; and for this reason—that the eye, in gazing at the red wafer, becomes fatigued. The optic nerve has a *craving* for the other colours which make up light, therefore the Blue and the Yellow appear and blend into one another, and form the complementary colour, Green. In like manner the Blue and Yellow call up their respective complementary colours, Orange and Purple.

Sunlight streaming through a coloured pane of glass colours objects with *that* particular colour; but if you place an opaque object before the glass so as to cast a shadow from it, you will shortly perceive that the shadow is the complementary colour to the glass. Thus, if the glass be Blue, the shadow will be *Orange.* And so on with all colours. The secondaries are complementary to the primaries, and the primaries to the secondaries.

In considering the subject of Light it is very important that the above should be be clearly understood and kept in mind, so as to be able to follow out the subject which light and colour present so forcibly when viewed in a religious aspect. For we can know nothing of the primary colours without the aid of the secondary or complementary colours to interpret their meanings for us. Transient light, as we receive it from the sun, displays three primitive colours—Blue, Red, and Yellow—caused by the separation of light as it strikes the prismatic form. It then branches off into three streams, which present the primary three; but on re-uniting they become as before, white light.

In the transient colours of the rainbow we perceive, by the union of the primaries, the appearance of their secondaries—Orange, Green, and Purple.

In the 9th chapter of Genesis, at the 16th verse, we have the first intimation of colour vividly brought before us for our consideration, a visible memorial of God's goodness and mercy. "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." It is the colours that form the bow which the Lord is said to look upon and remember; and as it is a covenant *with each one of us,*

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surely we ought also to look upon it with enquiring minds, and endeavour to understand the meanings of the colours attached to light, and the many passages in Scripture which refer to it.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put on the fringe of the borders a ribbon of *Blue*, and it shall be unto you for a fringe that ye may *look upon it, and remember* all the commandments of the Lord, and do them" (Numb. xv. 37, 38, 39)

"Look upon the rainbow and praise Him that made it; very beautiful it is in the brightness thereof. It compasseth the heaven about with a glorious circle" (Eccles. xliii. 11, 12).

"As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord" (Ezek. i. 28).

The colours are mentioned in the ordinances of the Temple. The breast-plate of the high priest had twelve precious coloured stones on it, and in it was placed the Urim and Thummim,—the meaning of which is, *Light* and *Perfection*. The precious stones also mentioned in Scripture are only beautiful on account of light acting upon them, and displaying their peculiar colours with their meaning attached to them.

"Thou hast been in Eden, the garden of God; every precious stone was thy covering,—the sardius, topaz, and the diamond, the beryl (or ruby), the onyx, and the jasper, the sapphire, the emerald, and the carbuncle" (Ezek. xxviii. 13).

"I will lay thy stones with fair colours, and lay thy foundation with sapphires. I will make thy windows of agates and thy gates of carbuncles, and all thy borders of pleasant stones" (Isa. liv. 11).

"And they saw the God of Israel; and there was under his feet, as it were, a paved work of a sapphire-stone, and, as it were, the body of heaven in his clearness" (Ex. xxiv. 10. *Vide* Ezek. x. 1).

"And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

"The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

"And the twelve gates were twelve pearls; every several gate

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was of one pearl; and the street of the city was pure gold, as it were transparent glass.

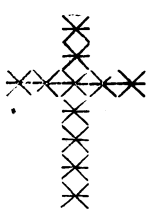
"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi. 18-23).

In this last description we have a gorgeously coloured picture presented to us of the splendid and beautiful effect of Light proceeding from God and the Lamb. And we have every reason for believing, that in the glorious mansions of heaven the redeemed out of every nation perceive similar colours to those which we perceive here, but with this difference, that they are more clearly beautiful from the purity of the atmosphere of heaven, and coming directly from the Sun of Righteousness.*

In speaking of colours, many introduce indigo as the seventh colour in light. This is not correct—that is, when we mention the primary and secondary colours,—for there are only three of the former and three of the latter. The seventh, the number symbolical of perfection, is *white, which is the combination of all these,* or Light.

It occurred to me that, as I must place these colours in some order, I would place them as a Cross; or, as it is also called, the Sign of Life. As I did so, the figure presented to my mind many meanings; indeed, seemed, as I thought over it, to be a very remarkable manifestation or symbol of the whole scheme of Redemption, as emblemised by Light. I had also good reasons (which I shall mention afterwards) for presenting each individual colour in the form of a star with six rays, and placing these stars in the following order:—



Blue.
Red.
Blue, Red, Yellow, Red, Blue.
White.
Orange.
Green.
Purple.

If these colours are presented by the stones which, amongst the twelve, adorned the breast-plate of the high priest, they will stand thus:—

* In reference to these jewels and what is attached to them, it is written—"And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels" (Mal. iii. 17).

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1. Sapphire.
2. Ruby.
Sapphire, Ruby. 3. Topaz, Ruby, Sapphire.
4. Diamond.
5. Hyacinth.
6. Emerald.
7. Amethyst.

They were closely connected with the Urim and Thummim, which signifies Light and Perfection. If we examine carefully these precious stones by the light of Scripture, we shall find that they are apparently, or suggestively, emblematic of the—

1. Father.
2. Son
3. Holy Spirit.
4. God is Light.
5. Heat and Love.
6. Doctrine Testimony.
7. Royalty and Redemption.



And we shall also perceive that the *Hexagonel Star-Cross* presents certain numbers, for all things are under the law of numbers.

First of all, we perceive in the Star-Cross Blue, Red, and Yellow, forming Light 3, yet one Light.

Secondly, The secondaries derived from the former Orange, Green, and Purple—also forming Light 3, yet one Light.

Thirdly, The above colours forming the rainbow, the Sign of God's covenant Mercy to Man. The number of Perfection VII. in the centre, as well as from the arms of the Cross, signifying Holy Completion Light.

Fourthly, Blue, Red, and Yellow, 3, signifies Individual Completion, coupled with 4 (which is an *earthly* number), viz., Light, Orange, Green, and Purple. These combined being 7, signify God, manifested to man on earth in the Divine Man, Jesus Christ, Immanuel, God with us.

Fifthly, The centre star is Light, from whence all things derive their origin—God is Light.

Sixthly, The length and breadth of the whole figure is 7 and 5, equal to 12, which number signifies full Spiritual Completion. —See Note 1 on Numbers.

In the 27th chapter of St. Matthew it is written—"And set over his head his accusation written, This is Jesus the King of the Jews."—*Vide* Mark, Luke, and John.

Now, viewing the symbol of hexagonal stars, the head of the

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the Saviour would touch the red star, emblematic of the head person; and the accusation, placed or attached to the blue star, which is emblematic of the Father, applies to the Saviour as King of the Jews.

The stars are formed of two equilateral triangles interlaced, presenting six rays; and I have adopted this figure, because the snow-flake presents this form—that is, the great variety of minute stars which combine to form a snow-flake are all hexagonal. Many are exceedingly beautiful and of the greatest variety, a description of which will be given afterwards.

Did not a star lead the wise men to where the infant Jesus was in the manger? Seven stars are mentioned as being held in the right hand of the Alpha and Omega.—*Vide* Amos v. 8; Job xxxviii. 31.

We will now examine the meanings attached to these colours by the light of the Old and New Testament, and endeavour to trace their connection with each other.



I.—The first colour is Blue, presented in many passages as the Sapphire. It is attached to the Eternal Father, Jehovah, the Invisible God, the Incomprehensible One without a beginning, the Alpha. The mind of man can conceive the Omega, but the Alpha is beyond his conception. The highest created intelligence is unable to grasp the idea of the Infinite, whose mystery is known to Himself alone (Ezekiel x. 1; i. 26; Isa. liv. 11).

The artistic in connection with the religious view of this colour, which I have previously mentioned, may here be considered with regard to fallen man as he stands in the sight of his Creator, whom he has offended. Now, to look at Blue and endeavour to comprehend it, we must view the last, or *Purple* Amethyst, which alone gives the mind sufficient strength to perceive Blue in its beautiful and mysterious nature. Purple, it will be observed, is the last; it represents the Omega. All we can know of the *Alpha is through the Omega,* because *the second is in the first and the first is in the second,* Purple being the union of Blue and Red. The Lord Jesus Christ has revealed the Father to our finite comprehension when He revealed Himself to Philip, to Thomas, and, as the Alpha and Omega, to His servant John (John xiv. 6). Amethyst is the combination of the Blue and Red rays of light.



II.—The second colour is attached to the person of the Son, whose blood was shed for our Redemption. This primary colour is more especially attached to the Saviour previous to His first coming upon earth

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(Isaiah lxiii. 2). The power of this colour will be more clearly seen when we come to view the Amethyst Purple.—*Vide* also the Artistic Views.

\ *The* /
— *Topaz,* —
/ *Yellow Star.* \

III.—The third colour is attached to the Holy Spirit of God. It is constantly mentioned as gold. —*Vide* Artistic Views. In the Revelation, 3rd chapter, and at the 13th verse, it is written—"I counsel thee to buy of me gold tried in the fire" (Psalm lxviii. 13; Gospel according to John i. 32).

\ *The* /
— *Hyacinth,* —
/ *Orange Star.* \

IV.—The first of the secondary colours is attached to fire. It is the combination of the Red and Yellow. Fire is Divine Good; it consumes what does not reflect light, or what is evil; it purifies; it is love, the warmth of Divine affection. And, as the concentrated rays of the sun scorch and burn up what they come in contact with, so our Lord is a consuming fire to His enemies (Heb. xii. 29; Rev. i. 14). Heat, or fire, proceeds from light.

\ *The* /
— *Emerald,* —
/ *Green Star.* \

V.—The second of the secondary colours is attached to the testimony and doctrine of the Lord Jesus Christ. That "he maketh the doctrine of knowledge appear as the light" (Ecclesiasticus xxiv. 27). "The Lord is my shepherd, I shall not want; he maketh me to lie down in green pastures" (Ps. xxiii. 1; John x. 27). "Behold, thou art fair, my beloved, yea, pleasant: also our bed is green" (Song of Solomon i. 16).

This refreshing colour bears very important testimony to the truth of the Divine Word, when we come to consider the emerald rainbow, or rather bow, as mentioned in Rev. iv. 2, 3: "And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And He that sat was to look upon like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."

Now this bow, it will be observed, is different in appearance from the prismatic rainbow presenting all the colours, and which was the sign of God's covenant mercy to man. It is a *green* bow, formed of the two primary colours Blue and Yellow; consequently bearing some peculiar meaning. And I may remark that I am not aware that any explanation has ever been given why the bow should have been of this appearance. As I considered, however, the following passages, they appeared to me to afford an explanation through one of the primary colours:—

It is written, "And he was clothed with a vesture dipt in blood: and his name is called The Word of God" (Rev. xix. 13).

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"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou *red* in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the wine press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come" (Isa. lxiii. 1-4).

These verses are the key which, according to the mysteries of light, unlocks the meaning of the emerald bow. *Green* is the *complementary* colour to *red*. It is the combination of the two primary colours Blue and Yellow—the colours which are attached to the Father and to the Holy Spirit for the purpose of drawing our fixed attention upon Him who sits upon the throne, the Alpha and Omega, the Lord Jesus Christ.

This bow is, therefore, the bow of testimony; it clearly testifies, with remarkable effect, that the Lord He is your God.

The Amethyst, Purple Star.

VI.—The third of the secondary colours, and is the sixth of the prismatic list. The number six is often associated with evil. (*Vide* Note 1.) The robe which the Roman soldiers clothed our Saviour with as a mark of ironical insult was Syrian purple, and it was also the royal colour of the house of Judah, from whence the Saviour sprang (Gen. xlix. 10-12; Solomon's Song vii. 5). "And when they had mocked him, they took off the purple from him and put his own clothes on him, and led him out to crucify him." Previously they had crowned Him with thorns—they saluted Him, "Hail, King of the Jews." The fiendish cowards struck Him on the head, and, to show their supreme contempt for the wonderful sufferer, they spat upon Him, and bowing their knees in mockery, worshipped Him, and then between two thieves they crucified Him!

There is a great and profound meaning attached to this colour. It estimates the greatness of the sacrifice required to redeem man, and to raise him up again from his fallen condition. Does not the thoughtful mind shudder with horror at the awful scene of the crucifixion, when one reflects who it was that suffered, and the cause of His suffering? Wonderful beyond all conception, that when such mockery and insult were heaped upon the Divine person of the all-powerful Saviour, that the bow of vengeance was not drawn! But it remained unstrung, for it was the covenant of mercy between God and man.

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Now, let us consider that one of our Lord's titles is the Sun of Righteousness.

The sun—mark the expression—our solar light, is *His reflecting minister*, conveying that influence from the great central Sun of Righteousness—the source from whence all things were made. Now, we read that, during the crucifixion—and it was about the sixth hour—"there was darkness over all the earth until the ninth hour." "And the sun was darkened" (Luke xxiii. 44, 45), because the Light of the World (*from whom it derives its light*) was entering the dark valley of the shadow of death (Ps. xxiii. 4), and the earth trembled. All nature felt the shock. In the 19th chapter of John, at the 4th verse, it appears that it was about the sixth hour when our Lord was crucified, and that from that time until the ninth hour there was a darkness of a very unusual description, from the length of time it lasted. The sun was visibly affected at what was then taking place, and many of His followers must have remarked the mysterious sympathy betwixt the source of all light and that which only reflected it. To the minds of the unbelievers who were present, it would appear to arise from some natural, material cause; but to those who believed on Him, it appeared as supernaturally connected with the Great Sacrifice, of which the passover was a type. At the sixth hour—that is, in our reckoning, at twelve o'clock—the supernatural darkness commenced. Instead of meridian brightness, there was a solemn gloom for about three hours. The moon being then at the full, this darkness could not possibly be caused by an eclipse, which, besides, never continues for so long a period.

After considering the withdrawal of the Light of this World on his way to the dark valley of the shadow of death, and the consequent effect which was produced on the sun, we are led to the conclusion that the whole of the solar system was for the space of three hours enveloped in darkness during the crucifixion, and that, from the nature of the conflict between our Lord in His human form and the powers of darkness under Satan, every system may have felt the shadow of darkness more or less during those three hours of the awful spiritual conflict, when the Son of God cried in the extremity of His anguish, "My God, my God, why hast thou forsaken me!"—showing that in His humanity He had to bear the heavy burden of a sinful world, and that the Father for a time had veiled His countenance or separated Himself from the Son, so that He might suffer alone the penalty which the broken law of God demanded for our redemption—that He alone, the well-beloved Son, should have all the praise, glory, and honour of having fought the great battle betwixt light and darkness.

Now the primary colour Red, and the secondary colour Purple,

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appear to present their harmonious testimony to the fact, as well as all the hues in light; for you will observe the primary Red is connected with the emerald bow. You will also remember that, whilst Immanuel trod this earth, the secondary colour, Purple—the royal colour—was attached to the Tribe of Judah, and that the purple robe was put upon Him as He stood crowned with thorns before Pilate, and was saluted, "Hail, King of the Jews"—how when our blessed Lord cried, "My God, why hast thou forsaken me!" (Matt. xxvii. 46), the Blue and the Red, typical colours of the Father and the Son, which in mysterious combination formed purple, *separated* for a moment as it were; and for this reason, that all glory and honour should be given to the Red, the symbolic colour of the Second Person (Isa. lxiii. 2), the Lord Jesus Christ, the Alpha and Omega—He whose vesture was seen by John in the Revelation to be *red*, and over whom appeared the brilliant *emerald arch of testimony*, and the complementary colour.

The Diamond, White Star.

VII.—And now the six primary and secondary messengers of light disappear towards the centre (Hab. iii. 3, 4), blending their vivid colours into the marvellous light, the everlasting splendours of the seventh (the white star), or the brilliant radiation from the glorious presence of Him who says, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. i. 8). "I Jesus have sent my angel to testify unto you these things in the Churches." "I am the root and the offspring of David, and the bright and Morning Star" (Rev. xxii. 16; ii. 28).

Thus, then, it is evident from the testimony of light and colour that—

I. The Lord Jesus Christ is the Alpha and Omega of the entire creation (Col. i. 16, 17).

II. The Lord Jesus Christ is the Alpha and Omega of the Divine manifestations (John xiv. 8).

III. The Lord Jesus Christ is the Alpha and Omega of Scripture (Isa. xliv. 6; Rev. i. 8).

IV. The Lord Jesus Christ is the Alpha and Omega of Man's salvation (Rom. v. 19).

V. The Lord Jesus Christ is the Alpha and Omega of spiritual life in the soul of the believer (John xv. 5).

VI. The Lord Jesus Christ is the Alpha and Omega of the believer's glory (Rev. xxi.).

VII. God is Light (1 John i. 5).

Does the world, from what we see of its daily life, believe

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these seven passages of Holy Scripture? Do the nations believe the word of Him who spake as never man spake, and who said, "Heaven* and earth shall pass away, but my words shall not pass away?"

Last of all, it is to be observed that the hexagonal form is very remarkable for this reason: It is formed of *two* equilateral triangles interlaced; yet, on viewing the figure from the angles, as we turn it, the eye perceives *six* equilateral triangles, so that the figure is a foundation, as it were, for light to display its primary three and its secondary three colours, which in the centre retire into light.

THE FUTURE OF THE ENGLISH LANGUAGE.

In the April number of *Life from the Dead* Professor Haslem, in his able article on English and Israelitish Music, very justly remarks:—"If it be true that we possess this origin (*i.e.*, the Israelitish) there can be no doubt but what all our sciences and schools of various arts, when properly investigated, will be able to give forth favourable testimony."

It is with the hope of aiding this testimony that I beg to offer the following remarks.

Among the "identifications" brought forward by Mr. Hine, not the least interesting, to my mind, is that numbered the twelfth—namely, "Another Tongue." That the English nation has some grand destiny, some mighty mission yet to fulfil, is, I think, at least deducible from the fact, established beyond dispute, that at the present time the English language is the most extensively spoken language of civilisation. In the minds of those acquainted with the statistics of language there can be no doubt that the English will be emphatically "the language of the future."

In an able paper† on this subject by Mr. W. Axon, which appeared in the *Quarterly Journal of Science* for July 1873, some interesting statistics are given at length, taken from trustworthy sources, and which I here present in an abbreviated form.

The number of persons speaking various European languages are estimated as follows:—

Portuguese, ...	13,980,000
Italian, ...	27,524,238
French, ...	40,188,000
Russian, ...	51,370,000
Spanish, ...	43,709,082
German, ...	55,789,000
English, ...	79,050,000

* The atmosphere.

† This has since been published in the form of a 1d. tract by F. Pitman, 20 Paternoster Row.

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According to the periods in which the various populations double themselves, Mr. Axon estimates "that in the year 2000 the most important languages will be spoken by the number of persons as under:—

Italian, ...	53,370,000
French, ...	72,571,000
Russian, ...	130,479,800
German, ...	157,480,000
Spanish—	
Europe, ...	36,938,338
South America, ...	468,347,904
	505,286,242
English—	
Europe, ...	178,846,153
United States and non-European British dependencies, ...	1,558,440,000
	1,837,286,153"

Thus it will be seen there is every probability that the English language will continue to make further progress, and will, in the grand future, take its rightful place as the leader among the nations of the earth, and bring about that "consummation devoutly to be wished for"—an universal language.

A MEMBER OF THE PHONETIC SOCIETY.

Review.

The Trio is a monthly magazine, published in America to represent the Identity question across the Atlantic. Its first number justifies us in surmising that it will be a faithful and valuable representative. Its style in every particular is highly creditable. It is profusely illustrated, and contains an admirable wood-cut portrait of the late John Wilson. The Editor very fairly describes his effort to serve God, by saying—"Nor is it *a puff* to say, this magazine is unique in *matter*, and almost in style. It has no rival nor even contemporary, except *Life from the Dead*, published in England."

We shall have no difficulty in pursuing our way hand in hand with *The Trio*. Its Editor, the Rev. Joseph Williams, is an esteemed friend of ours, and we hope from time to time to grace our pages with articles from his pen. The price of *The Trio* is 25 cents. We believe that a consignment will be made to our respected publisher, Mr. W. H. Guest. We hardly know its price for England, but suppose about 1s. 3d. monthly.

MIRACLES.—Some religious people would have us to believe in Miracles, but with exception of those by our blessed Saviour, I cannot believe, but in *two*; the first and greatest of all was God himself manifest in the flesh; the other is that this world is allowed to last so long.—*Old Sailor.*

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Correspondence.

CREMATION.

DEAR SIR,—Supposing that the Anglo-Saxons are really descended from the Ten Lost Tribes of Israel—the heritage of the Lord, heirs to the promises made to the Fathers; the people to whom God condescended to give laws and institutions, to keep them a separated and peculiar people in the midst of the wicked and idolatrous nations—ought they to countenance the introduction of a custom practised heretofore only by heathen nations, excepting where the bones of notorious idolators were ordered to be burnt.

We never find the Israelites burning their dead; on the contrary, the precious remains are embalmed with sweet spices, and buried with great respect, and the tombs considered as sacred spots. Our Great Redeemer was laid in the tomb. He did not say, Let the dead (or, unconverted) *burn* their dead; but, "bury their dead." Many of the holy men of old gave instruction as to the mode and place of their burial. Joseph desired that his body should go with his people to the Promised Land. Then, if we be Israel, let us not imitate the abominable practices of heathen nations, but remember that Israel was a people separated to prove our God to be a covenant-keeping God, faithful to all that He promised the Fathers; and that it is by them that He will thus be glorified on the earth.

S. de B.

JOSEPH'S COFFIN IN THE BRITISH MUSEUM.

DEAR SIR,—In reading various books now and again, I fall in with various little Identities. For instance, one I beg to call your notice to, which perhaps no doubt you will have seen before. In his Commentary on the Hebrews, verse 22nd, Dr. Adam Clarke says: "And I have this to add to the account I have given of the sarcophagus now in the British Museum, vulgarly called Alexander's Coffin, that it is more probably the coffin of Joseph himself; and should the time ever arrive, in which the hieroglyphics on it shall be interpreted, this conjecture may appear to have had its foundation in truth." So that when we think of Jacob's Stone being in Westminster Abbey, I have no doubt that Israel would also carry with them the remains of the ancient Patriarch. Excuse, sir, the troubling you with so long a letter.—Yours truly,

SIMON BROWN.

DEAR SIR,—The Union Jack first floated on our navy in King James reign; can some of your readers give any reason for the Jack? Does it mean the Union of the Sons of Isaac? Some of our old sailors may feel interested in the Jack. I am only a piece of a Jack tar. Hoping you are in health.—Yours truly,

ONE OF ISRAEL.

END OF VOL. I.

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